

VOL. 31

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, OCTOBER 7, 1941

NUMBER 1

Why I Attend the Church of God

By Ruth Anderson

This terse treatise was written by one of our junior workers at the recent Eastern Nebraska Conference. Ruth is only fourteen years of age. Her home is at Grove City, Minnesota.

ONE of the main reasons for my attending the Church of God is that I always go away from the services feeling so rested and refreshed. The Spirit of God seems to be among the members and spreads sunshine all around. Also, after the services, I feel more zealous, and have a hunger for more of the Word of God. I believe the reason for this feeling is that the Church of God is the chosen one, and God listens to us and helps us in those things which are for our good.

Another reason for my attending the Church of God is that I believe it has the best and most practical principles of all the churches I know. For instance, the idea of Trinity is taught by many, regardless of the fact that the Bible speaks of Jesus being God's Son—which would mean that they must be two different Persons. Also, the Holy Spirit is not a person.

Many so-called Christian churches have entirely changed (or tried to change) the method of baptism, and this in spite of the fact that Jesus taught repentance and baptism by immersion. They call sprinkling in very early youth baptism.

Another theory of the so-called Orthodox churches is that an inner man goes fluttering off to heaven at death. Jesus plainly taught that our reward will be given on earth. He said, "Behold, I come quickly; and my reward is with me." This eliminates any hope of any part of man going to heaven at death.

The Bible states that "man became a living soul" (Gen. 2:7), and that "the soul that sinneth, it shall die" (Ezek. 18:4, 20). This also destroys man's hope of going to heaven. All these plain doctrines are taught by the church of God.

The Spirit of God in our churches seems to make the people more zealous. Most of our brethren are truly interested, as they, individually, read and study the Word of God in their homes. Thus, they are better able to digest the contents of the sermons they hear and the Bible-study classes they attend.

Gathering in Christian fellowship, as in the church, I can exchange ideas with others to find where I am wrong. Thus, I learn much. As we gain in knowledge, we also gain more faith and love—which is all-important in Christian living.

Taking everything into consideration, I think the Church of God is the best church, and the one from which I can receive the greatest amount of spiritual aid.

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

Back in the Good Old Days

This number of The Restitution Herald begins its thirty-first volume, the first issue being dated October 12, 1911. We hope The Restitution Herald may serve as faithfully the next thirty years as it has in the past, providing, of course, that the Lord does not come in the meantime.

Elder S. J. Lindsay, editor and manager, in the first editorial said: "It is the purpose of the management to give the brethren a good, clean, religious paper filled with the best that can be had on the fundamental principles of our faith. There is room within our body for just such a paper, and on the outside the world is crying for the truth. There are thousands of religious people the world over, today, who are groping in the dark, and we should be sending some good literature to them to open their eyes to the truth, instead of filling up the pages with material that at best can edify but little those who read it. With an array of contributors such we have already promised us, we may expect some good things. Brother and Sister Woodward and Brother Blakely of Michigan, Brother F. L. Austin of Ontario, Brother L. E. Conner of Cleveland, Ohio, Brother Joseph Williams of Indiana, Brothers Jeffrey, Marsh, Cooper, and Hightower of Illinois, and Brother Lucas of South Dakota, as well as many others, have promised to give of their best thought along these lines. All we ask is that you give us your support to make this the best paper we ever had. The editor and manager is devoting his entire time to the success of this work without any certainty as to salary. What will you do?"

Following are some further gleanings from the first number of Volume One:

"On Wednesday, September 27, 1911, Walter S. Koontz of Adcline drove to Oregon, Illinois, where he put on Christ by baptism."

"The brethren at Marathon, Iowa, are dedicating a new church this fall."

"Elder Joseph Williams reports that on September 17, there arrived at his home at 653 North Jackson Street, Frankfort, Indiana, a ten-pound boy. Here is where Brother Williams will get some downright experience in the exercise of his sermon on 'The Threefold Trial.'"

"I have not the shadow of a doubt that the new *Restitution Herald* will be first class in every respect. . . . Brethren, let us put a strong shoulder to the wheel and help in this work."—B. W. Woodward.

In an obituary: "Sister C. T. Stephenson was much persecuted by her people and former church people (Baptist) for denouncing her former faith, but she took it joyfully, knowing it only fulfilled the Saviour's words, and she was glad to suffer for Him."—J. W. Good.

"The Missouri, Michigan, and Illinois Conferences, in their recent sessions, voted to make *The Restitution Herald* their official organ."

"Perhaps the most difficult part of creation was to create in the heart of man absolute and permanent confidence in the Creator, Jehovah."—F. L. Austin.

From a report of the Missouri Conference: "Two sermons were conducted daily by L. E. Conner until Sunday, when he made three discourses. I would like to mention each sermon in particular, but everyone who knows Brother Conner knows that all were the best."—Edward M. Williams, Secy.

"State Evangelist G. E. Marsh reported one hundred fifty-three sermons (one for every fish of John 21:11?—Editor) preached during the year. He had visited thirteen different places, traveling in all 8,225 miles."—Grace M. Williams, Secy. Illinois Conference.

"Brother Wessie Cooper of Ripley, Illinois, reports that on Sunday, September 17, he went out some six miles from Ripley where Brother Elzie Robins lives and held a meeting, at the close of which he baptized four people: Brother Potter and wife, and Brother Brown and wife. . . . This is what comes of sowing the seed in new localities."

"Be careful to write plainly, and on but one side of the sheet. . . . If your article is not published at once after it is sent in, do not get impatient; it will be published as soon as we can get to it, unless it is rejected. . . . In writing, use no personalities and make no sarcastic allusions to the writings of others. These defects in an article will be deemed sufficient reason for rejection. Write in the sweet spirit of the Master, and all will be well."—S. J. Lindsay, editor.

To Our Brotherhood

By L. E. Conner

JUDGING from statements made during our recent General Conference and from what has since come to me, it is apparent to me that the reports given at that Conference relative to Golden Rule Home were not understood and appreciated. I therefore have concluded that it might be wise for me to give a report, over my signature, with explanation, more or less in detail, that all readers of The Restitution Herald and others who may be interested may be able to consider the matter for themselves and from firsthand information, as I may be able to give it.

Golden Rule Home has been in operation nineteen years, its first permanent resident being Mrs. Clara Jane Chaffee, who entered the Home as a resident December 29, 1922, and who is still residing in the Home at the age of eighty-one years. Since her entry, the Home has given residence to some eighteen others of whom thirteen have died.

When the National Bible Institution was organized, we had no funds with which to purchase property. Therefore, to secure a building suitable and sufficient for the purpose, the property, consisting of one fourth of a city block upon which stands the commodious brick building, which serves and is known as Golden Rule Home, was selected and purchased—the “down payment” being made with borrowed money, the payment of balance being secured by mortgage on the property. Legal title to Golden Rule Home property is in National Bible Institution, which title it holds in trust for the residents of Golden Rule Home, who have, in effect, pooled their property—real estate, securities, and money—in custody of the National Bible Institution to be used for the benefit and care of all residents of Golden Rule Home.

Following is a statement of the present assets of Golden Rule Home: We have two residences that rent (and are in constant demand) at \$25.00 per month, which is equal to ten per cent on \$3,000.00. I therefore appraise each of these properties at \$3,000.00. We have one property in a very desirable location which rents readily at \$31.00 per month, the equivalent of ten per cent on \$3,700.00. I therefore value that property at \$3,700.00. We have another residence property, located in a first-class community that rents for \$35.00 per month, which equals ten per cent of \$4,200.00. I therefore place the value of that property at \$4,200.00. We have a 160-acre farm which we value at

\$8,000.00. The only encumbrance on any of the properties is a mortgage on one “eighty” of the 160-acre farm with a balance of \$2,150.00 which was on it when we took it over. The original amount was \$3,000.00, but we have reduced it to \$2,150.00.

Add the above amounts, then subtract the \$2,150.00 amount of indebtedness on the farm, and you will have \$19,650.00, the conservative net value of real property owned by Golden Rule Home. Then add to that the value of the Home residence, which during the last ten years has been appraised at \$12,000.00 to \$20,000.00, according to the appraisers and economic conditions at time of appraisal.

But be conservative and put the value of this property with the contents at \$10,000.00 and you will have a net amount of \$29,650.00. Then add to that \$2,000.00 in securities, the exact value of which I cannot state, and you will have a reasonable idea of the assets of Golden Rule Home.

I now come to consider the question of “loss” as that term is used in our reports on expenses in operating the Home. In one column an itemized statement of the *income* from the above mentioned properties—consisting of rents, interest, contributions specified to be accredited to Golden Rule Home, and so forth—is kept. In another column is kept an itemized statement of *expenses* in operating the Home—consisting of food, supplies, fuel, light, water, salary of matron, wages of extra help, doctors’ bills, taxes, insurance premiums, repairs, and so forth. When the total in the expense column exceeds the total amount in the income column, it is shown in our records as a *loss* to the amount of the excess of expenses over the income for that period, no matter as to whether the value of our property has increased or diminished during the same period. Likewise, if the total income from the sources above specified exceeds the total expenses, our records will show a *profit* to the amount of such excess for that period regardless of whether the total value of our property has increased or diminished during the period covered by that report. As an illustration of this: during the past year, in the tax-paying period, our monthly report recorded a loss of more than two hundred dollars, notwithstanding the fact that during that same month (Please turn to page 10)



Elder L. E. Conner

“How Readest Thou?”

By Mrs. Sue E. Stuart

HOW do we use the Word of God? Do we read it carelessly or carefully? Do we use the words that are really there? or do we use the words that we have been taught are there—not taking time to see if we are right? It is easy to read one's mind into the Bible, instead of seeing and accepting the words that are really there. Some Bible readers say they do not believe in immersion. This is because they do not want to accept the written truth in the Bible, for all Bible readers have read John 3:5: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Some preachers tell us that when our friends die they know more, after death, than they ever knew before. It seems that these ministers have forgotten that they ever read Ecclesiastes 3:19, 20: “That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.” In Ecclesiastes 9:5 we read, “The living know that they shall die: but the dead know not any thing.” Why will men preach immortality of the soul? Paul said: “Which in his times (when Christ is King) he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto” (1 Tim. 6:15, 16).

Sometime ago, at a popular church, the preacher arose and read Luke 23. When he came to verse 43, he read thus: “Jesus said, Verily I say unto thee, This day thou shalt be with me in paradise.” If he knew he was wrong, his listeners did not know it, for they were well pleased—being satisfied that Christ went to heaven that day and took the thief with Him. We knew, however, that he had used words that would make Christ's statement untrue, and which would contradict the teachings of the Bible.

We turn to John 19:31, 32, and learn that when the soldiers went to break the legs of Christ and the two thieves, Christ was already dead, and “they brake not his legs,” but they broke the legs of the two thieves and took them away. We have no record of the death of the two thieves—perhaps they recovered. Anyway, they were alive the next day, after Jesus died, for they were taken down from the crosses so they would not be hanging on the Sabbath day.

The way some people read the Bible reminds me of James 1:23, 24: “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.” Some people will behold the natural words of the Bible, will go their way, and “straightway” they forget what manner of words they read. When they quote God's words to a friend, they change the words so much they won't even do for a Bible statement. A friend of mine who believed so much in continual sin repeated Job 5:7, saying, “Thus, we are prone to sin as the sparks fly upward.” When we turn to Job 5:7, we find it reads thus: “Man is born unto trouble, as the sparks fly upward.” There is somewhat of a difference in words and meaning.

“Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of me” (John 5:39). If we change the Scripture, we have the wrong testimony, therefore giving us the wrong belief. What is the promise to the unbeliever? Mark 16:16 says: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” What did Jesus mean for us to believe? Should we believe what some unbeliever tells us?—or the true teaching of the Bible?

Jesus said: “In vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:9). Paul said: “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” (2 Tim. 4:2, 3). Some people say, “It doesn't matter what one believes, as long as he is honest in his belief, and thinks he is right.” Then, why was Paul so careful about his teachings, and why did he warn Timothy to preach the Word, and to reprove, and rebuke? We have the Bible in our own hands, and we must accept what it says.

A class of people is going to be disappointed at judgment. These persons will find that they are not prepared to inherit eternal life; they are satisfied here, and will be satisfied until they are turned away to everlasting destruction. Then shall they also answer Him, saying: “Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of

these, ye did it not to me" (Matt. 25:44, 45). Persons in this class will think they have done all that the Lord required of them, and the danger is all because they did not read the Bible. If they had, they would have known when they had done their duty. Another class will be composed of those who do so much for their fellow men, not desiring the praise of men, that they will think they have done nothing for the Lord. He will say unto them: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "Then shall the righteous answer him, saying, Lord, when saw we

thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:35-40.)

So, let us do good deeds unto our fellow men who need our help. There is nothing we can do directly for God, for we, rather, have to depend entirely upon Him. Nevertheless, in all our service to men we dare not become proud or boastful. True Christianity serves for the service, not for any praise. *How readest thou?*

Keep the Comma in Its Place

(Another Stumbling Block Removed)

By Rufus A. Curtis

IN HEBREWS 10:12, the smallest division of a sentence, the comma "," would introduce contradiction instead of harmony, if it were misplaced. The verse, as correctly punctuated in the King James Version, follows: "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." The particular questions of interpretation concern Jesus' ascending "up into heaven," as He said, "To my God, and your God," and his coming down again to be with His people, that He might comfort their sorrowing hearts. (Acts 1:10, 11; John 14:3, 18; 20:17.) Any student can quickly see that the meaning of the foregoing text would be marred if the comma preceding the word "sat" should be taken out and placed after the word "sins." Positively, the "one sacrifice for sins" will suffice *forever*, but Jesus is not *forever* "sat down on the right hand of God"—for we know that Jesus will leave the Father's throne when He returns to the earth.

Punctuation was unknown until the middle of the Fifteenth Century. False teachers, knowing this, dare to so replace the comma in the quoted text as to make the text say that Jesus would be *forever* at the right hand of God. These false teachers oppose the coming of the Lord (1 Thess. 4:15) to use His delegated power to cause the blissful consummation portrayed in God's "eternal purpose" (Eph. 3:11). These teachers would make void the promise that the kingdoms of this world are to become "the kingdoms of our Lord, and of his Christ," and that Christ "shall reign for ever and ever" (Rev. 11:15). They tauntingly ask, "Where is the promise of his coming? for

since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4).

The writer has been cited to some ancient punctuation marks of Hebrews 10:12 as proof that Jesus will never come back to earth, for He has, according to this erroneous punctuation, "for ever sat down on the right hand of God." "By rightly dividing the word of truth," and placing the comma where it properly belongs (after the word "for ever" and not after the word "sins") the harmony of the Scriptures is maintained and numberless contradictions eliminated. (2 Tim. 2:15.) David said: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). Anyone who would dare to deceive by misuse of punctuation marks would mar the beauty of God's "pure words."

"Let God be true" (Rom. 3:4; Isa. 55:8-13). "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5), "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). It is through His Son "Jesus, and the resurrection," that we aspire to be forever "with the Lord," "at that day" of "his appearing" "the second time." (Acts 17:18; 1 Thess. 4:13-18; 2 Tim. 4:7, 8; Heb. 9:28.)

"Forever with the Lord.

Amen, so let it be;

Life from the dead is in that word,

'Tis immortality."

Our Future Home

By G. M. Siple

"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" (Acts 3:20, 21).

ALL realize that life in this present age, or *world* if you prefer, is only a few short years at the most. As we grow older the years seem to become shorter and shorter, until we come to the end of our race. We also know that God has promised eternal life to those who are faithful to the trust He has given us, and that this eternal life will become ours in a world to come. We not only have the promise of life everlasting, but even more interesting to us, is the promise that sickness and death shall no more be "staring us in the face" as it is today.

Many people today believe in all sincerity that our reward will be given at death, and that the place of such reward shall be in heaven. We fail to find a single text in which God has promised anyone a reward in heaven at death, or at any other time. On the other hand, we find abundant proof that the home of those who are blessed of God will be right here upon this earth, purified and made ready for His people.

In this study, we shall turn first to Genesis 13:14-16, where we read: "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

There are many texts of Scripture that state positively that the earth shall be the home of the righteous. We shall mention only a few: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11). "Such as be blessed of him (God) shall inherit the earth" (v. 22). "The righteous shall inherit the land, and dwell therein for ever" (v. 29). "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 transgressor shall be rooted out of it" (Prov. 2:21, 22). "The righteous shall never be removed: but the wicked shall not inhabit the earth" (10:30). "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Could any language be used that would portray more clearly just where God plans our future home to be located? We can also go to the New Testament, where we

find in the Beatitudes: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). These were Christ's own words as He gave them in the Sermon on the Mount.

In Luke 1, we read concerning an angel who was sent to Mary telling her that she was to have a Son and His name would be called 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" (vv. 32, 33).

We see from above texts that God has promised to restore again the throne of David which had fallen down. Where was David's throne formerly located? Was it not at Jerusalem upon a part of this same earth upon which we are living today? If this Kingdom is to be restored, is it not reasonable to expect that it would be restored to the same place in which it was formerly located? In Jeremiah 23 we read of a promise of restoration of the scattered flock: "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" (vv. 5, 6). This shows most emphatically who is to sit upon David's throne in the new Jerusalem when that throne is restored.

We shall next turn to Revelation 5:9, 10, where we read: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." This prophecy concerning Christ tells plainly exactly where Christ's reign will be in the coming age.

The first perfect home of man was upon the earth in the Garden of Eden. If we now turn to the end of the New Testament, we shall find another perfect home pictured before our minds—not in heaven, but upon this same earth: "I (John) 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). "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of

them which are saved shall walk in the light of it" (vv. 23, 24). Is not this a beautiful picture of the new Jerusalem as John saw it by special revelation of God?

If we have the proper understanding of the above prophecies, the entire earth shall be made habitable to man, as there will be no more sea, and the rough places shall be made smooth. Also, sickness and death will be entirely done away. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Is not this something for which we should strive?

"Thy Kingdom Come"

By Lyle Rankin

THROUGHOUT the ministry of Jesus He taught the gospel (glad tidings) of the Kingdom of God. (See Mark 1:14; Luke 8:1.)

"Thy kingdom come." This does not indicate our going to the Kingdom, nor that it is already here, but that the Kingdom is yet to come. God will at some time "set (His) king upon (His) holy hill of Zion" (Psalm 2:6).

"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). "I (Jesus) will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom" (Matt. 26:29). "I (Jesus) appoint unto you (the apostles) a kingdom, as my Father hath appointed unto me; that ye may eat and drink with me at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). Jesus said this was to be in the regeneration, or resurrection. (See Matt. 19:28.) Yes, reward at the "resurrection of the just" (Luke 14:14), "blessed with faithful Abraham" (Gal. 3:9), and shall sit with Christ in His throne (Rev. 3:21), and shall be "kings and priests," and "we shall reign on the earth" (Rev. 5:9, 10).

Truly, it will be a grand experience to sit with Abraham, Isaac, Jacob, and the apostles, and many from the east and west—yes, from the north and south, too. (Mark 13:26, 27; Luke 13:29). "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The thief that hung on the cross near Jesus wanted to be remembered *when* Jesus would come into His Kingdom (Luke 23:42), and he received a promise of such remembrance. Jesus spoke after His resurrection of the "things pertaining to the kingdom of God" (Acts 1:3).

Prior to His ascension, Jesus was asked, "Lord, wilt thou at this time restore again the kingdom to Israel?"

As the apostles later wrote of the things pertaining to the Kingdom, being under the guidance of God by His Spirit as Jesus promised them in John 14:26, they taught an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, not to the unbeliever, but to the ones in Christ (Gal. 3:26, 27). This would add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that they might bring forth fruit and never fall, but as a faithful heir receive the abundant entrance into the promised Kingdom (2 Peter 1:5-11; James 2:5). Such an entrance has never been realized by anyone, and the gospel message, as commanded by the Saviour, is to be preached until He returns to this earth, at which time He will be King over all the earth (Mark 16:15, 16; Zech. 14:9; Dan. 7:27).

When the Kingdom comes, not only will Christ be glorified as King until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9), but every zealous Christian who *endured* "unto the end" (Matt. 24:13) will "eat of the tree of life" (Rev. 2:7), will receive "a crown of life" (v. 10), will not "be hurt of the second death" (v. 11), will "eat of the hidden manna," will receive a "white stone" in which is written a "new name . . . which no man knoweth saving he that receiveth it" (v. 17), will be given "power over the nations" (v. 20), and will "sit with (Christ) in (His) throne" (3:21).

Have you believed the things concerning the coming Kingdom? If so, are you prepared for the abundant entrance into it? Have you added the necessary things? Surely we want to be glorified with Jesus when He comes to set up His Kingdom!

"The Lord Is My Shepherd"

By Vivian Kirkpatrick

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psalm 23:1, 2).

THESE words, with their outburst of trust and confidence, flowed from the pen of "the sweet singer of Israel." Centuries later, Jesus declared, "I am the good shepherd" (John 10:14).

The word "shepherd" means to gather, guard, and lead. Jesus declared His was that office. David was confident that he was resting under the wise leadership of the Great Shepherd. Later in the Psalms, we have a declaration for the reason we may rest our confidence in the Great Shepherd: "But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased" (Psalm 78: 52-54).

Nevertheless, not all peoples of any generation had the love for, and confidence in, Jehovah. From early Hebrew history their records show a continual tendency to depart awhoring after any and all gods.

We say, "That was a terrible state of affairs. Their God (and ours) had manifested His shepherding care over them in so many ways they should have recognized and followed Him." But why look back and judge them?—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5).

Do you let God lead?

Is it not true that we answer "yes" when we really mean "no"? Have we completely placed our life under God's sway, or do we allow Him leadership only when His leading does not interfere with the pursuit of our own desires?

Is it not true that our actions are speaking so loudly the world cannot hear the words we say?

We pray, "Thy will be done"—and then do as we please, unless God's will and our will coincide. We pray for guidance. We pray for help. But how?

The world today has the Holy Bible with its teachings of love, trust, hope, humility—the golden rule—but in contrast, the world is in the throes of opposite teachings and ideals. Hatred, intolerance, distrust, despair engulf the world while the world staggers and man seeks by first one means and then another to remedy the situation.

The Bible, God's book for man's guidance, lies forgotten and gathers dust.

The tempo of life is fast increasing. Man cannot relax. Gossiping, whispering, sleeping, wandering minds in our churches bar and defeat the very purpose of the services. With the relaxing and sometimes complete abandonment of Bible reading and study, we have the retarding of civilization, morals, ideals, and the rising of self-exaltation to the place any opposition to the type of life being led leads to the complete severance of church affiliation. God Led!

With the gathering of uncertainties, life ceases to have a real degree of meaning. Artificial ideas, ideals, and ultimate goals take unto themselves reality to such an extent that the false standards we have erected cause us to waste our lives in the pursuit of those things contrary to the will of God. In the words of Jesus, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

"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). Man so loves the world that he gives his time to parties, theaters, novels, visiting, picnicking. He goes to church, too—when there is no place else to go. God Led?

In a newspaper, in October, 1939, appeared a list of names of individuals who had perfect attendance records ranging from ten to *nineteen* years—not at church—at Rotary club meetings.

Through our indulgence and tacit consent, taverns and night clubs flourish. Through them we tempt our fellow men. We condemn our young people for their corrupt practices, but we tolerate, if not encourage, the conditions which produce the results which we deplore. God Led!

Many of us seem to feel Matthew 6:19-21 is not in our Bibles, or we have a wrong conception as to how it is to be done. As much as twenty per cent of our income is spent for pleasure or unnecessary items—but how we "kick" if it is so much as suggested that we give more than one or two per cent into the Lord's work. There was the working girl whose whole ambition was to go to college, but was not able to find the means of following her ambition—yet ten dollars a month went into candy and cold

drinks. There was the destitute family which had to depend upon charity, yet could attend shows. There are the men who cannot give to church work or send their children to college who spend fifteen dollars a month for tobacco. We might, moreover, give other examples of the misuse of the guiding Word of God. God Led!

God spoke to Moses. About Israel? "I have seen this people, and, behold, it is a stiffnecked people" (Ex. 32:9). Jeremiah wrote: "They obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction" (17:23). Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the

betrayers and murderers: who have received the law by the disposition of angels, and have not kept it" (Acts 7:51-53). God Led!

We are inclined to be mortally offended if it is so much as hinted that we are not living according to the teachings of God, but if we look at facts honestly, does not the castigation of Matthew 23:13-23 strike home? "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

Why not cease trying, with our puny strength, to cope with the world? Why not place ourselves in God's hand and let Him lead—for a change. David said (Psalm 23:2, 3): "He maketh me to lie down in green pastures: he leadeth me beside the *waters of rest* (margin). He restoreth my soul he leadeth me in the paths of righteousness" (Please turn to page 11)

"God Is Love"

By Barbara Fish

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

GOD does not show His love to us by telling us each day or each week that He loves us. We do not have to daily tell a mother, father, husband, or wife how great is our love. We love them so much it radiates from us, and we show that we love them in all that we do. We may help to lift a burden now and then, or we may simply say a kind word. How are we to show God that we love Him? By doing the will of our Father!

A so-called Christian may profess to love God. He goes to church Sunday morning, but we call him Mr. Drowsy, for he will never wake to the light of God's love, until he even forgets that he is sleepy on Sunday morning. If Drowsy goes to church at all on Sunday morning, he sits nodding in his pew. All Drowsy hears of the sermon is: "Let us close with the song, "What If It Were Today?" This was especially for Drowsy, for the preacher wanted to rouse him a bit, but Drowsy Christian was so sleepy and tired that he did not sing a note. As he leaves the church he shakes hands with the minister, saying: "Wonderful sermon today Brother" Brother said not a word, for he knew Drowsy had been sleeping.

Sunday afternoon found Drowsy once more at his worldly pleasures, forgetting that he had fallen asleep during the morning church service. Not once during that week did Drowsy think of God, except when he was in trouble. Monday night Bible study found Drowsy

absent; he had taken his best girl to the movies. Wednesday night, prayer meeting passed, but that was the night Drowsy chose to catch up on his sleep, and not until another Sunday morning arrived did Drowsy think of God.

Of course, our little story may be on the extreme side, but there are people who do almost as bad as Drowsy has done. If, however, Mr. Churchshy—a man who has never seen the inside of a church—should say, "Are you a Christian?" Drowsy would say, "Of course I am." Is Drowsy showing by works that he loves God?

We Christians cannot divide our love; either we love God, or we love man. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). We cannot prove that we are Christians by saying, "Yes, I am a Christian." The world may believe us, but God knows what is in our hearts. We show God with our deeds, and by doing His will, that we truly love Him. We sometimes sin, but when we truly love the heavenly Father we will repent and ask forgiveness. God is willing to forgive us many, many times, but we must show that we love Him and want Him to love us.

We should love God so much that we will fairly radiate. Even the world sees the glow of a Christian, but the world does not understand that this is the love of God reflecting in the Christian.

TO OUR BROTHERHOOD

(Continued from page 3)

we had acquired property of the value of four thousand dollars.

The acquisition or loss of real estate, were such loss to occur, is not recorded in the reports of profit and loss in operating the Home. The profits and losses in operating Golden Rule Home, like operating the publishing plant, are of a fluctuating character. The losses, according to our system of reports, have exceeded the profits, but we have made up these losses as we have sustained them, and at the same time have increased our assets from which we now draw the major part of our income to pay expenses.

During the last ten years we have increased our assets in revenue-producing real estate in the amount of at least \$18,000.00. This is not sufficient of itself to make the Home self-sustaining. If, however, the same system is followed and if care is taken in the future as I have followed these ten years, within a few years a sufficient amount of revenue-producing property should be accumulated to make the Home self-sustaining.

Institutions of this kind are not organized, established, and built up in a day, and especially when there is no endowment fund provided to give the undertaking a boost and from which to draw support as needed. It requires time, study, the exercise of care and economy, labor and sacrifice, patience, endurance, and sticktoitiveness, if there is such a word. Those who have not been in close contact with this work, and who have had little or no experience in conducting such an undertaking, cannot appreciate fully the many things that must be considered.

I am asked: "Why don't you sell some of these properties and use the proceeds to pay the operating expenses of the Home?" Answer: For the same reason that a prudent man who has a principal amount in a fund, or invested in property from which he hopes to draw his support later on, will economize and labor and *add to* that principal, instead of drawing on that principal to supply present wants.

We have both of these classes in most all communities. What are your own conclusions as to the wise course one should take? The same principle is involved in developing and building up Golden Rule Home and its resources. Your manager is following the course of the man he believes to be prudent. When a property does not prove to be a revenue producer, it is disposed of at the earliest good opportunity, and the proceeds are used in some productive way, or to meet some urgent need, according to our best judgment.

I understand that it has been proposed that we provide other comfortable homes for the present residents of the Home for the remainder of their natural lives, close the Home, dispose of the Home properties, and after paying

for the care of those who leave Golden Rule Home for other homes, we use what is left over of these funds for evangelistic purposes. I have not the least doubt that those who propose or suggest such action are prompted by the best and purest motives, but let me point out some difficulties that stand in the way of such action, to say nothing of the violation of the principle which motivated the founding of Golden Rule Home:

First, the National Bible Institution, a corporation, has entered into contract with each and all residents of the Home to provide for them during the remainder of their natural lives *in* Golden Rule Home. To carry out the above-mentioned proposition, such contracts could only be abrogated by securing the consent of all parties concerned, which would be beyond all reasonable hope, but granting that the consent and approval of the living residents could be secured, the funds of those who have died could not be used, neither legally nor equitably, for any purpose other than support of Golden Rule Home and its residents, for which purpose such property was given.

The National Bible Institution is custodian of property and funds to be used in maintaining *Golden Rule Home* and for the benefit of its residents, another fund to be used for the support and benefit of the *Bible Training School*, another to be used for *Evangelistic* purposes, and still another designated as the *General Fund* to be used for any part of our work according to the judgment of the officers conducting the business of the Institution. Now, suppose these officers would decide to use the funds that have been contributed to the Bible Training School fund for evangelistic purposes; or the funds contributed to the Evangelistic fund to pay for the improvement of the property of Golden Rule Home, without first consulting and securing the consent of the contributors to these funds, respectively, what would you say as to the faithfulness and honesty of the custodians and dispensers of these various funds? Whether you have any knowledge of the law governing such matters or not, I leave you to answer that question according to your own conscience.

In making this long statement, it is my purpose to bring to our people a clear understanding of the facts and situation concerning Golden Rule Home, as far as I am able to do, for your consideration. If there is anything in connection with the operation of the Home, its management, items of expense in operation, location, value and care of its properties, or any other feature in connection with the consideration of the whole matter, that I have failed to explain and clarify, kindly call my attention to it, and I will give it further attention and answer any questions you may ask, according to my ability so to do.

All who are supporters or interested in Golden Rule Home are entitled to full knowledge of every feature in connection with the Home and its operation. Therefore,

no question that you may ask in that respect will be considered by me as too searching, as there are no secrets nor closed closets in connection therewith that are not subject to full and open investigation and inspiration.

L. E. Conner, Manager.

ALWAYS A GENTLEMAN

When a minister is discouraged or vexed, when "things go wrong," or when he is expected to do that which he would prefer not to do, he will profit by remembering that he must be always a gentleman.

A minister's talents may be several, his education may be thorough, his theology may be Biblical, and he may have the courage to preach his convictions, but if he at any time fails to be a gentleman he shames the Lord, the ministry, and himself. *The Pattern* was kind, gentle.

A minister must learn to *love*. That is the word; that is the command! Love was the winning characteristic in Jesus, and love inspired Him to do "all things well." Love, "which thinketh no evil," which "suffereth long," which "doth not behave itself unseemly," which "never faileth," will empower a minister always to be a gentleman.

"THE LORD IS MY SHEPHERD"

(Continued from page 9)

ness for his name's sake." Can we truthfully say the same? Why weary self with our own blind strivings? Let God lead! We know little; He knows our beginnings and our end, and can plan wisely for us if we place ourselves in His hand. He is love, and desires us to have that same feeling for our fellow men. He is powerful and can direct us far beyond our poor power to direct our own destiny. Let God lead, and success is sure—not worldly success, but a far superior quality—and we shall be relieved of all anxiety and restlessness.

In Genesis 42:36 we hear Jacob's complaint, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: *all these things are against me.*" Yet we find, as did Jacob, that contrary to his declaration, these things were for his and his children's betterment. Let God lead! Trust Him, for if you do put your trust in Him and fully follow Him, all works out for your own good. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"The Lord is my shepherd; I shall not want."

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

When *The Literary Digest* went the way of all flesh and publications, there was weeping and wailing and gnashing of teeth on the part of your present columnist. For *The Literary Digest*, in its heyday, offered something that none of its later competitors ever presented: unbiased quotations from papers and magazines throughout the world, giving editorial opinion and news from all angles.

But since *The Literary Digest* has perished from the earth (except in the masthead of what became, in 1930-1933, its greatest enemy), Building Your Library must turn to the next best thing—*Time*. To be sure, there is *Newsweek*; but *Newsweek* is neither so large nor so festive as *Time*, and is especially incomplete in its treatment of religious news.

Now *Time* must be taken with a whole shakerful of salt on occasion. Its penchant for glorifying the news with *New Yorkerish* humor has led it into the courts time and again, and frequently those courts have held the magazine guilty of libel. Yet the editors write so, purely in a spirit of what they feel is fun—a spirit having some merit, inasmuch as it has become financially successful.

Time is favored with attention here chiefly because it weekly purveys a very considerable modicum of information in regard to the theological *purlieus*. Which is simply a manner of saying that it's the only news magazine that gives anywhere near adequate attention to churches and their doings. Unfortunately, *Time's* editorial style creeps even into the column's of religion—creeps in such a way as occasionally to make one wonder if he's reading a tidbit from *Esquire* or a supposedly sane news report of the goings-on in St. John's Cathedral.

But on the whole, *Time* (\$5.00 a year; \$8.00 for two years) gives the religious student a fair picture of world affairs, of religious affairs, of social and economic affairs—a much more broad picture than the average reader could obtain through any other existing medium, save, perhaps, the staid old *New York Times*. And such a picture is an essential for understanding the Bible.

Time, irresistibly, is becoming more respectable. It may even be ordered, on a subscription basis, from the National Bible Institution nowadays.

• • • •

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).

Jesus, the Very Thought of Thee

"Jesus! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

"No voice can sing, no heart can frame,
Nor can the mem'ry find
A sweeter sound than Thy blest name,
O Saviour of mankind!

"O Hope of ev'ry contrite heart,
O Joy of all the meek,
To those who ask, how kind Thou art!
How good to those who seek!

"But what to those who find? Ah! this
Nor tongue nor pen can show,
The love of Jesus, what it is
None but His loved ones know."

—Bernard.

The Anointed One

The name "Jesus" means *Jehovah is salvation*. The name "Christ," or title, signifies *anointed*. "Jesus" is the proper name of our Lord, while the name "Christ" is added to proclaim that He is the promised Messiah, or Anointed One, read of in our Holy Scriptures. He was promised, as foretold by the prophets, to set up a Kingdom and rule upon the earth. This *completed* promise is yet to be fulfilled. Jesus the Christ, is our Priest and King. He is also our elder Brother and Saviour.

Zacchaeus, the little man, saw Jesus. He took Him to his home. This close contact with our Lord showed Zacchaeus how sinful he was, and he repented to Christ.

How do we know he repented? He was willing to make amends, as far as he was able, for the wrongs he had done. Moreover, Zacchaeus called Jesus "Lord," or Master. He meant it, we may be sure, for Jesus knows the hearts of men. If Zacchaeus hadn't really repented, our Lord would have known that, too. Jesus' accepted Zacchaeus' confession, however, and said, "This day is salvation come to this house."

No doubt, Zacchaeus was a "new creature" with a "clean heart" created in him from that time forward. Are we not glad that this same salvation is for us today? Boys and girls can accept Jesus. Those who are "faithful unto death" will get a "crown of life." To start the Christian life is not enough. The Christian way of life is compared to a race that must be run (Heb. 12:1), a road that has to be walked (Matt. 7:14), a fight that has to be fought (2 Tim. 4:7), or a goal that has to be reached (1 Cor. 9:24). This way of life continues all the days and years we are alive. The reward, a gift, is to be obtained only at a later time—when Jesus comes again (2 Tim. 4:8).

Jesus Talks to His Disciples

"Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 25-28).

New Members Wanted!

Send your name, address, and date of birth, to become a member of the Everyday Christian Expression Club, and get your membership card. You will also have your name listed in the Happy Birthday corner. *Don't delay!*

Happy Birthday Wishes

Neville Richardson, Oct. 10, age 15, Hammond, La.
Eunice C. Poland, Oct. 10, age 4, Skelton, W. Va.
Gene Bauerle, Oct. 10, age 13, Hammond, La.
Winney McKinney, Oct. 11, age 11, Springfield, La.
Lucinda McKinney, Oct. 11, age 4, Hammond, La.
Barbara E. Eyster, Oct. 15, age 10, Oregon, Ill.
Mable Barnum, Oct. 16, age 13, Hammond, La.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).



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 Hill Ahead

* * *

By Mary Richardson, Hammond, La.

While traveling, have you ever noticed a steep hill looming up ahead of you? What did you think? If you happened to be an inexperienced driver, you may have thought that it would be necessary to shift into second gear before you were halfway up. To your apparent surprise, the slope proved gradual and the ascent easy.

As Christians, our duty ahead in this life may look very hard and difficult. There are many sacrifices that we must make, and sometimes we may "catch ourselves" thinking that perhaps God is asking too much.

Christ, our great Example, triumphed through sacrifice. He suffered mockings, scourgings, blasphemy, and finally crucifixion. If we follow Him, we shall have to sacrifice for others. Ours may be in time, money, or strength. Christ gave His time to preach the gospel, heal the sick, rest the weary, and He gave His life for the world. Some of us might consider it a sacrifice to give up the so-called pleasures of this world, but, in time, we shall come to realize that we thereby cultivated the worthy things, and we will glory in this knowledge. The way to sacrifice is narrow and rough. Only the faithful can explore it to the full length, but it leads to life. Abraham was requested to sacrifice his loving son before he could receive the promises. Moses had to renounce the luxury of royalty, and chose "to suffer affliction with the people of God," before he could become great in God's sight.

Man is always seeking for the shortest, quickest, and easiest way to accomplish things. In one easy motion a dump truck does the work which would require an hour for one man to accomplish. False prophets have told people that they had dreams as of God, and have promised peace. True prophets offered peace only if the wicked would turn to righteous living. This way would require too much effort and sacrifice, so the people accepted the easy way as proclaimed by the false prophets.

Some people are seeking for an easy way to win a crown. Some teach that one does not have to be baptized; some say it makes no difference what one believes, just so he lives rightly. The Serpent said, "Ye shall not surely die," and false prophets say that man is immortal.

The hill ahead is never as steep as it looks. The duty ahead is never as hard as you think it is going to be. We are prone to say it is the hard way, because we have to fight our natural, sinful desires, but it really becomes the easier and more peaceful way. Will you compromise with the way of the world?—or will you remain true and steadfast to that which has stood the test of time?

The Odds Are Very Great

A few minutes after this is written, two husky young men, Joe Louis and Lou Nova, will enter a boxing arena in New York City to "dice" once more the heavyweight boxing championship of the world. Interest in this bout has mounted steadily over the past few weeks, until today we were able to hear constant reference to the coming attraction. There are many throughout the country who make quite a study of boxers and boxing. They know the strong and weak points of each contestant; yet, among these experts there is enough difference of opinion concerning the final outcome to provide a fertile field for those who would chance an investment.

Within a very few years after this is written, we believe, there will be a contest such as the world has never before seen. At its conclusion the forces of righteousness will overpower the forces of evil in the world, and wickedness will be destroyed. This little bout has been advertised for many centuries. The newsboys, editors, publishers, and chief men of the organization that has offered advance news of Christ's coming Kingdom have been ignored, scorned, beaten, and killed. Among those who have studied both sides of the issue to any great extent, there is no difference of opinion as to who will be winner. There is not a single "expert" who would ever venture the prophecy that Christ and the forces of righteousness might fail to conquer.

The very fact that the decision in the future contest would surely appear to be "fixed" provides us with excellent opportunities to prepare for a share in the victory. Now we may study the weaknesses of our opponent, Sin, together with its strong points, and with our acquisition of a more complete knowledge of our ally, Righteousness, we may attain *victory* for ourselves, and by sharing our knowledge, bring others into the "Champion's" corner.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- October 5-19—Special meetings at Hope Chapel, South Bend, Ind.
 October 7-19—Special meetings at Skelton, W. Va.
 October 9-12—Minnesota Conference at Saint Cloud
 October 12—Rally Day (see other announcement) at Ripley, Ill.
 October 12-26—Special meetings at Golden Rule Church of God, Cleveland, Ohio.
 October 14-19—Special meetings at Dana, N. C., five miles east of Hendersonville
 October 19-24—Special meetings at Guthrie Grove Church of God, near Piedmont, S. C.
 October 24-26—Fifteenth Anniversary and special meetings at Southlawn Park Church of God, Grand Rapids, Mich.
 November 4-9—Special meetings at St. Louis, Mo.

CONFERENCE CALENDAR

- October 12—California Conference at Pomona.
 October 19—Iowa Quarterly Conference at Hickory Grove Church of God, near Maxwell
 October 27—November 2—Michigan Fall Conference at Blanchard

TO OUR BROTHERHOOD

Here I am again, asking for contributions. This is our situation: In our 1940 General Conference that body took action on the matter of making some alterations and improvements in our office building, and instructed the official board to have such improvements made. No provision was made for payment of this work, which cost several hundred dollars. Such improvements were much needed, and we proceeded to have the work done as instructed by the Conference, borrowing the necessary amount to pay for it from another fund of which the National Bible Institution is custodian. This borrowed money must be paid back—returned to the fund from which it was taken, and, as the National Bible Institution is not a money-producing institution, but rather a dispenser of money for religious and charitable purposes, its expenditures can be supplied only by contributions from those interested and who desire this work to be done.

At about the same time the above mentioned work was done we had to purchase paper for the press, which added nearly three hundred dollars to our cash outlay, which amount was taken from the other fund above mentioned, and which must be repaid. There is at present a balance of approximately \$500.00 unpaid on these two items, which we are hoping soon may be paid, and which we cannot pay except by contributions.

Will you please help us to liquidate this indebtedness by liberal contributions as soon as convenient? This will be much appreciated.

L. E. Conner, Manager.

RIPLEY, ILLINOIS

Sunday, October 12, has been set as Rally Day and Welcoming Day for Bro. J. R. LeCrone and family, at the Church of God in Ripley. A program has been planned, as well as special singing, for the day's activities. Basket dinner will be served.

All members and friends are welcome to the "Little Church With the Big Welcome." Come! Help us make it a successful day in the eyes of our Lord. Mrs. Thomas Lewis, Secy.

KOKOMO CHURCH OF GOD HOME-COMING

The Church of God at Kokomo, Ind., held its annual Home-coming, Sunday, September 28. We had the pleasure of having Bro. Celine Randall of Oregon, Ill., with us. He gave the message on Sunday morning, his subject being, "The Second Coming of Christ." His sermon was greatly appreciated.

A basket dinner was served at noon in the church basement. Then, at 2:00 p.m., a very interesting program was given by the young folks, music being given by the Sunday school orchestra. This program was followed by a soul-stirring sermon by Bro. Cantwell Drabensst of Hartford City, Ind. His subject was, "The Jubilee Year." Six ministers were present during the day's services, and there was an attendance of one hundred eleven. The meeting closed with a real sermon by Bro. Randall.

Out-of-town members and guests were from Anderson, Alexandria, Michigantown, Tipton, Elwood, and Hartford City.

Mrs. Martha E. Parker.

MINISTERS' FUND

Dutton, Mich.	\$3.00
Maybelle Hanson	2.00
Michigantown, Ind.	.91
Moorefield, Nebr.	3.00

HICKORY GROVE CHURCH OF GOD Maxwell, Iowa

Preaching services are few and far between here at our little white church, but this summer we have felt especially privileged. Bro. Terry Ferrell has preached five Sundays, and Bro. Delbert Jones has preached two Sundays. Our audiences have not been very large, usually averaging about thirty-five persons.

Mrs. T. J. Ellis and her son and wife, Mr. and Mrs. Eldridge Ellis, were in our audience September 14. We were glad to have them with us.

We are not very proud of our Sunday school at the present time. We seem still to be recuperating from our vacations.

We have just finished repairing and painting our church. Many members came out two days to help paint. The ladies prepared dinner while the men painted the cupola, then all took up their paint brushes and worked. We wish especially to thank those who were not of our membership who, nevertheless, helped in this work. Perhaps you would be interested to know that all but sixty cents of our expenses are paid.

There are plans being made for the spring when again we shall try to improve the appearance of our church, but this time it will be on the interior.

The Iowa Quarterly Conference is to be held at our church, October 19. You are invited.

Barbara Fish, Reporter.

Gleanings From the Field

"The field is the world."—Jesus.

We rejoice with Bro. J. H. Anderson who has baptized fourteen new members into the fold of Christ since the Indiana Bible School and Conference. He will soon be holding meetings at Dana, N. C., and at Guthrie Grove, S. C.

Now we know: "I wonder why the date of our Conference (October 9-12) did not appear in this week's Herald."—Grace Skinner, Sauk Rapids, Minn.

Bro. and Sr. Roscoe Dunbar, Delta, Ohio, are enjoying a vacation tour that, if plans matured, took them to Eden Valley, Minn., Sunday, October 28.

Bro. and Sr. Dale Dunbar, temporarily located at 3328 E. Michigan Ave., Lansing, Mich., have been attending Sunday services at the Pennellwood Church of God in Grand Rapids.

No, they haven't! "Have my folks said anything about my being a married man? She, the wife, is a member of the Faith, and she is 'tops.'"—Eugene Grant, Co. H. Bldg. 326, 2nd Q. M. Training Regiment, Fort Francis E. Warren, Wyo. . . . Her name, we suppose, is Mrs. Eugene Grant.

Mr. and Mrs. Ray Maysilles of Statesville, N. C., recently spent a short vacation among relatives and friends in and about Oregon, Ill. We were pleased to have Sr. Maysilles at the morning worship service on October 5.

Bro. and Sr. Roscoe Dunbar, Delta, Ohio, recently visited friends in Oregon, Ill., while en route homeward from a vacation trip that took them through northern Michigan and westward into Minnesota. Leaving Oregon, Ill., they planned to visit Bro. S. J. Lindsay in Billings Hospital, Chicago, and from there to call on Bro. and Sr. P. L. Austin and other brethren at South Bend, Ind.

Bro. Delos Andrew and family, Oregon, Ill., and Bro. and Sr. James Watkins, Eldorado, much enjoyed a motor trip into northern Minnesota this past late summer, visiting, en route, with Bro. and Sr. Allen Claypool at Balleub, Minn. From there, they made a home run. Special features of the trip were the seeing of deer in the wild and watching (and hearing) a real dancing-banging Indian powwow.

Setting the example: Under date of October 3, 1941, we received a check accompanied with this brief explanation: "You will find enclosed a check for four dollars and twenty-seven cents from the Maurertown Sunday school for the National Bible Institution work."—W. H. Boyer, Maurertown, Va. In fact, similar contributions are sent monthly from this Sunday school. We appreciate every "spoke in the wheel," and let's keep the wheel turning.

Bro. L. E. Conner will soon be engaged in special meetings at Grand Rapids, Mich., then at Blanchard, Mich., and next at St. Louis, Mo.

FREDERICKTOWN, MISSOURI

Last month we did not have Bro. C. E. Lapp with us, so we were very glad to have him back this month. We had services twice last month by two of our boys from the Bible Training School, Bros. Robert Hardesty and Alan McLain. These are promising young men, and we trust they can do much in the service of our Lord.

We had a good meeting this month. Sunday afternoon, Bro. Lapp baptized two of our girls, Srs. Joyce and Helen Graham, daughters of Mr. and Mrs. Homer Graham. The mother and another daughter, Fern, were baptized about a year ago. May God bless this family, and may they be the means of helping to bring the husband and father to Christ. May God continue to bless the work here.

The ladies of our church sent a box of canned fruit by Bro. Lapp to the Bible Training School, and we want to do our bit toward its upkeep. Two afternoons this week were spent canning more fruit for the School.

We were very glad to have Sr. Lapp with us again this month. We also enjoyed the special music by her and Bro. Lapp.

Each month brings us nearer to the time when our church will be free from debt; then we hope to have Bro. and Sr. Lapp here permanently. May God continue to bless the work here.

Mrs. J. C. Cooper, Reporter.

The Church of God of Abrahamic Faith at Fredericktown, Mo., rejoices in the baptisms of two of our young ladies, as reported last week by Bro. C. E. Lapp.

The Ladies Missionary Society has been busy canning for the General Conference next year.

We are planning for the visit of the Bible Training School the third Sunday in October. We extend the invitation to everyone who can come. We will be glad to have you visit with us.

Zelda Cooper, Secy.

HILLISBURG HOME-COMING

Hillisburg, Indiana

Sunday, September 21, was our annual Home-coming day. It was a fine summer day, and we had good attendance at our meetings. Bro. Omer Parker of Kokomo Church of God gave the morning address, with Bro. William Huffer of Michigantown in charge of the Communion services.

A basket dinner was held at the noon hour, with members and friends from Marion, Winchester, Kokomo, Anderson, and Indianapolis, Ind., and Harvey, Ill., and other places.

Bro. Paul Hatch of Harvey, Ill., gave the afternoon address. Bro. William Huffer gave the evening service. Bro. Paul Hatch held services each evening the following week with good attendance. These meetings closed Sunday morning with a Sunday school sermon. We were sorry Bro. Hatch could not stay longer, as interest in the meetings had just begun.

Several from the Hillisburg church attended the home-coming of the Kokomo Church of God, Sunday, September 28. Those attending the evening services from the Hillisburg Church of God were: Mr. and Mrs. Don Huffer and family; William M. Huffer; Mr. and Mrs. Homer Snyder and daughters; and Misses Lota and Delilah Huffer; Mr. and Mrs. Luther Benge and family.

As yet we have no regular minister, but are looking forward to our regular church services each month by getting other ministers that will help us until we can secure the service of one.

Lota B. Huffer, Reporter.

SOUTHLAWN CHURCH OF GOD

Grand Rapids, Michigan

Several of our church and Sunday school young people have entered colleges for the season's work. Those going to Michigan State College at East Lansing are: Robert Baird, Vern Eadie, William Laekey, Lloyd Backart, Ellen VanFleet, and Jeanette Siple. Those going to Junior College, Grand Rapids, are: Ruth Becker, Robert Fox, Fred Service, and Frank Hunnes. Bro. Robert Hall has also returned to his studies at John Marshall Law School, Chicago. We miss these young people greatly, but are proud of them and thankful for their opportunity in higher studies.

Sr. Hazel Pixley has returned from a three-weeks' trip to California.

Our Berean work has started off with a four-class organization, meeting at 6:30 Sunday nights. Our 7:30 service on Sunday nights is an adult meeting in the study of prophecy.

Sr. Evelyn Barr, who received her Master's Degree in Music at the University of Michigan this past summer, is doing splendid work with an enlarged choir.

The church has been earnestly studying ways and means of improving its activities, and many new features are being tried out this year. We pray God may guide us to best results.

Southlawn Anniversary

We are pleased to announce the coming fifteenth anniversary of our church which will be celebrated the week end of October 26.

Bro. L. E. Conner has been engaged as visiting speaker, and an urgent invitation is extended to brethren and friends to celebrate this occasion with us. Services will be held on Friday night, Saturday night, and Sunday. The anniversary dinner will be held in the annex on Sunday, and the special anniversary service will be conducted Sunday afternoon with Bro. Conner as speaker. The pastor will speak at the morning service.

Entertainment will gladly be furnished those coming from a distance. Let us know when you will arrive.

F. E. Siple, Pastor.

BIBLE TRAINING SCHOOL NEWS

Wednesday night, September 24, the students met at the Students' Home after Bible study for the purpose of choosing a Student Senate. Those elected were Francis Burnett, chairman, Terry Ferrell, and Paul Williams. Hours and regulations were discussed and decided upon, also.

Friday morning during Public Speaking class, we were honored with a talk by Dr. Royston, affiliated with the Anti-Saloon League of Illinois, who talked to us about alcohol and its effect physically and mentally.

Some of the students, Bro. Vivian Kirkpatrick, Bro. and Sr. S. E. Magaw and "Mom" Brewer drove to Dixon, Ill., Saturday night, September 27, to hear Dr. Gerald B. Winrod, editor of the Defender Magazine of Wichita, Kans. The topic was changed from prophecy, as advertised, to prayer.

A happy birthday to Iris Hall! She celebrated Tuesday, September 30, by being the guest of honor at breakfast in the Golden Rule Home and again at dinner in the Students' Home.

The freshmen are preparing a relief map of Palestine for a project of their class, Geographical Palestine. Religious Art class is studying perspective in relation to illustrating sermons and making posters.

With the third week of School, we all seem to be well into the routine of studies and daily duties.

Hazel Burk, Reporter.

HERALD RECEIPTS

O. LeMasurier (for another); Mrs. Frank Moran; Ralph Thomas; Ella Boyer (self and another); Marvin Cooper; Florence Dart; Ruth Gesin; Maud Darrah; Mrs. E. C. Railsback (for another); Almond Reynolds; J. D. Sibert; Virgil Claypool; Joe D. Lawrence; Mrs. Sackie Dorris; J. A. Grant; Milton A. Becker; Mary Richardson (for another); Mrs. Annie Broberg; Mrs. Lillias Sweeney.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., church	\$12.17
Maybelle Hanson	5.00
Minnesota friends (paper fund)	10.00
Mrs. Allen Johnson (paper fund)	5.00
Jessie M. B. Kauffman	1.00
Mrs. Reginald Long	2.50
Anonymous	5.00

BIBLE TRAINING SCHOOL

June Gordon (building fund)	\$10.00
Mrs. Allen Johnson	5.00
Mrs. Reginald Long	2.50

EVANGELISM

Maybelle Hanson	\$ 3.00
C. E. Mills	12.31
Hope Chapel, South Bend, Ind.	7.54

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.

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 enclose

\$.....

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	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	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 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?				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. LeCronc	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 31

OREGON, ILLINOIS, OCTOBER 14, 1941

NUMBER 2

Habakkuk's Burden and Christian Responsibility

By Orris Mills

THE Book of Habakkuk begins with a prayer to God, telling the burden which "Habakkuk the prophet did see." Studying carefully, we notice that Habakkuk was confronted by a very serious situation, one which threatened severely the peace and composure of his generation and its posterity. As we read verses 2, 3, and 4, we can visualize his environment of corruption and wickedness—a condition similar to the one with which Christians are surrounded today. As in Habakkuk's time, the wicked are now compassed about the righteous. Everywhere there is graft and greed, war and murder. We observe injustice in our court systems, and wickedness in all its phases wherever we gaze.

Beginning at verse 5 of the first chapter, we shall discuss briefly God's reply to Habakkuk. Explicitly, God said, "Don't worry, Habakkuk, for the wicked will be punished and very thoroughly. You can be informed from the history of My people that they were punished for their sins, so others, too, will be punished for *their* sins. It seems, though, that no one will believe Me when I prophesy, and you, Habakkuk, will not believe Me when I tell of the great work I am going to perform." God continued His counsel by telling Habakkuk how seriously the wicked would be punished. (See 1:6-11.)

The application of this to our present day is very easily seen. By studying the Word of God, we find that the conditions in which we are living are exactly as Christ prophesied they would be. (Read Matthew 24:37.) Consequently, we should heed Christ's words in Luke 21:28 by rejoicing, for "now is our salvation nearer than when we (first) believed" (Rom. 13:11). Let us not be guilty, as have been many, of failing to recognize the truth of God's Word. In all generations men have been guilty of not believing, as God said, "I will work a work in your days, which ye will not believe, though it be told you."

Paul criticized the people of his time in the same way. (See Acts 13:41.)

Habakkuk 1:12 contains the words of the Prophet as he more clearly understood the situation. Likewise, Christians will be consoled when confronted with a trying problem by going to the Word of God for comfort and sustenance of the soul. There was, however, still one problem which Habakkuk could not understand, that of why God would employ a less righteous nation (the Chaldeans) to punish a less wicked people (the Israelites). Nevertheless, Habakkuk had faith enough in God to believe He would deal justly. "I will stand upon my watch," said Habakkuk, "and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."



Orris Mills

We now consider the Lord's instructions to our Prophet. "Write the vision so plainly that all might read it, regardless of their position." More definitely, *tell all people!* Again, we find an application by referring to Christ's words: "Go ye into *all* the world, and preach the gospel to *every* creature." As Christians, it is our positive duty to study our Bibles and proclaim the gospel to all people whom we contact. We should be prepared to explain to people who are perplexed by the times in which we are living, that these perilous days were prophesied centuries ago by holy men of God. We must inform them that we are living in a glorious age of prophetic fulfillment. Yes, let us all "write the vision, and make it plain." It is our duty to warn people of impending judgment, for these things "are for an appointed time." "Though it tarry, wait for it; because it will surely come, it will not tarry." (Habakkuk 2:3; and compare Hebrews 10:37.) The remainder of chapter 2 contains a series of five anathemas pronounced upon the wicked.

Chapter 3 is a prayer which reviews somewhat of the history of Israel. It includes (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

Gnats and Camels

Whirling into the flamboyant clergy of scribes and Pharisees, Jesus cried: "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24). A gnat, you know, tickles the throat and is coughed out; but a camel, more determined intruder, thrusts first his head, then body and rear, until he is all the way in. If, by any chance, the tail should be left hanging out, it would be merely a testimony of ravenous appetite, and would, perchance, wag invitation to other camels to become one's meat. Hear the scribes gag at simple faith and repentance! See the Pharisees swallow square-cornered form and dry hypocrisy!—without the batting of an eye!

Gnats are to this day relatively safe, but camels are daily swallowed as the choicest diet. *Purgatory*, for instance! Down it goes, slick as tapioca. Millions of educated and professing Christians swallow this camel—head, hoofs, and humps—trusting, we suppose, that such a tough and enduring creature would be good "meat in due season." *Purgatory!* Where is it? Perhaps it is purposely concealed in the mystic. What is it? The priest's pocketbook! and it is the device of him who slides its zipper! Where and when did Jesus speak of purgatory? What did even Peter say about it? Not a word!

There are other camels, too. Almost anything that could be believed *is* believed. God, we are told, is three Gods: Father, Son, and Holy Ghost, yet these Three are, inversely, One. Surely, I cannot count! . . . When man dies, so we are told, he really becomes more alive than when he was alive. Ha, I pinch myself to see if it hurts more than I expected; if it does, then I must be dead and better qualified to enjoy heaven or suffer hell. I scream with delight or pain! Swallow it? I cannot! It won't go down! Yet this is immortality of the soul analyzed.

There is, however, a camel worse—whose humps are big and bony. Guides, blind in at least one eye, tell us that an innocent baby must be sprinkled, lest it die in an unsaved condition. Jesus taught no such theory! Instead, Jesus "called a little child unto him . . . and said . . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:

23). Never did Jesus sprinkle a baby; never did an apostle sprinkle a baby, never has any true disciple of Jesus sprinkled a baby, unless he did it ignorantly, for nowhere does God's Word teach anything about an ordinance of sprinkling. The Lord, our *Pattern*, was baptized in a river when He was no baby, but "about thirty years of age" (Luke 3:23). Think you that He waded into Jordan to be sprinkled a little? Well does Paul say: "*Buried with him in baptism*" (Col. 2:12).

Said Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Can a little child repent? Has the innocent sinned? Has the child heard and believed the gospel? Why, then, are babies sprinkled? Your guess and mine: because it is easier to add members to the church by sprinkling babies than to teach and convert adult sinners who must repent and be baptized, or be lost. Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). How is it that an educated clergy strains at this gnat of truth, but swallows the hundredfold clumsier camel of sprinkling babies without command or cause? Yes, yes—many mothers want their babies sprinkled, but who falsely taught those mothers? Jesus did not! Peter did not! Paul did not! Maybe there is a zipper in the left hip pocket of the Protestant ministry, too.

First comes *faith* in the true gospel of the coming Kingdom—faith, too, in Christ as the King and only Life-giver—then there must be *repentance* of sins, and that must be followed with *baptism* "for the remission of sins." "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). Sprinkling is false; sprinkling is hypocrisy!

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Why choke on this gnat of truth? "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5:13.) "Why tarriest thou? arise, and be baptized, and wash away thy sins" (Acts 22:16).

I, JOHN, SAW

By *Thomas M. Savage*

THE following quotation indicates that John visualized Jesus as a Conqueror: "I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:1, 2). John saw "the Lamb," or Christ, sitting upon a "white horse" going forth "to conquer." Revelation 19:11, 16 shows that the rider of the white horse is truly Christ, because part of verse 16 reads: "KING OF KINGS, AND LORD OF LORDS." Students know that Christ is the only one who is given this title. Thus, John saw earth's coming King, even the Christ, going forth "conquering, and to conquer."

Bible students know that Christ is the "firstfruits of them that slept" (1 Cor. 15:20); that is, He is the first to conquer death. That Christ's victory will give life to His followers is shown in the text: "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). When Christ comes, "we which are alive and remain shall be caught up together with them (the risen saints) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (v. 17). At the return of Christ, His church will be made immortal; therefore Christ has conquered death for His brethren.

There may be some question as to how long the church will be with Christ in the air, before His return to establish His Kingdom here on earth. According to Revelation 6:9, 10, certain ones will cry "with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" We know from this verse that the saints will cry for the Lord to avenge their blood upon those who are on the earth. So, we see it will be a cry from those above against those below.

When "the Lamb" (v. 1) "had opened the fifth seal" (v. 9), John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Before the saints cried out against the people of the earth, the fifth seal was already opened. Surely these "souls" who are to cry for vengeance will have been with Christ from the opening of the first seal, because they will say, "How long, O Lord"—as though

they had been with Him during the opening of the preceding seals, and from the going forth "conquering, and to conquer," or from the beginning of the Lord's return. The thought, to "avenge our blood on them" is also found in Romans 8:36: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." The same thought is expressed by David in Psalm 44:22, yet David died a natural death. We know that we, as Christians, are hated by the world, and that "whosoever hateth his brother is a murderer" (1 John 3:15). In that way we are "killed all the day long." Suffering now, we shall at last be glorified. "If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him" (2 Tim. 2:11, 12).

In Revelation 6:11, we read that "white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Inasmuch as white robes were given these saints, and they were told to rest "yet" for a little season, we see that they must have been waiting before, or the words "yet a little season" would not be used. Also, they were to wait until other servants should be killed, which fact may help in the interpretation of Revelation 11. There we read of the two witnesses: "Their dead bodies shall lie in the street of the great city" (Rev. 11:8). These two witnesses who had prophesied "one thousand two hundred and threescore days," or three and one half years, were put to death. In three and one half days "the spirit of life from God entered into them," and a voice from heaven called them, saying, "Come up hither."

The saints, faithful unto death, will be given "white linen," meaning that they will be prepared for the Lamb. "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" (Rev. 19:7, 8). In that day there is to be a period of preparedness for the saints before they are given their white robes. It will occur after the fifth seal is opened (Rev. 6:11). After the saints are prepared, they will become the bride of Christ, for "the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7). Therefore, if we are of the first resurrection, or if we are (Please turn to page 9)

Notes on Ephesians Four

By R. H. Judd

SOME little time ago the writer intimated to our editor that, opportunity permitting, he hoped to send an article resulting from his study of Ephesians 4, which at the time of writing was occupying his attention. One cannot always do that which he plans, and current events put the proposed article aside for a season. As, however, the thoughts gleaned are applicable to the topics of church activities in both organized and individual effort which have come in for a good deal of attention during recent months, it is hoped that what follows may be at least suggestively helpful.

Paul must have realized very strongly, indeed, the important place that individual testimony occupies in the building up, or the pulling down, of the various assemblies of the Church of God. Proof of this is found in his full and generous treatment of the matter in his epistles to the Ephesians, the Romans, and the Corinthians. He points out very clearly that to every individual Christian there has been entrusted a specific gift. Some are apostles, some are prophets, some are evangelists, and some are pastors and teachers. In no instance, however, does he limit the number of persons in each of these recognized callings in the ecclesiae, individually, or in the church in its entirety. He stresses the point that while there are "diversities of gifts," there are also diversities of ministration. In other words, he points out that there is no limit of supply, for new avenues of thought continually lead the way to ever-expanding horizons of wisdom and knowledge.

Paul also recognizes that each individual will have his own way of working for the furtherance of the truth entrusted to him. Some, not knowing Paul, might be tempted to say that he was thus throwing open the floodgates for themes that conflict and methods that oppose each other. That, however, was not Paul. In his eagerness in his Master's cause he was, as most of us are, impetuous, perhaps, at times: but his thoroughness was his safety valve. Note how he labored most earnestly to stress the truth that while there are "diversities," there are not, or there should not be, "divisions." (See 1 Cor. 1:10.)

After mentioning that it is "the same God," and after detailing the varied gifts, he reiterated the fact in connection with each that it is "the same Spirit"—certain guarantee, surely, that under such conditions there logically could be no divisions.

We are reminded of Ezekiel's wonderful vision of the

waters giving "life" and "healing" to everything "whithersoever the river cometh." The reason there given is also significant, namely, "because the waters thereof issue out of the sanctuary" (47:12, R.V.). What a wonderful picture of power—life-giving power—unifying power of the Spirit of God! which in another scripture we are told "proceedeth from the Father."

(The writer believes that the Scriptures are the Spirit of God *in manifestation*. Not, as one friendly writer in *The Student* many years ago endeavored to assert that in a previous article it had been contended that the New Testament is the Holy Spirit. In a sense, but not in the sense intended by my critic, that may be true. It could, however, be true only in part, for unquestionably the Old Testament is also Spirit-inspired, as were also the actions of numerous personalities recorded in both.)

What a comfort for every student of the Scriptures to know that the same "one Spirit" which "issues from the sanctuary" is his guarantee that while diversities abound, and never cease to abound—"fruit every month"—harmony *must result!* for "the leaf shall not wither, neither shall the fruit thereof fail. . . . The fruit thereof shall be for food, and the leaf thereof for healing" (Ezek. 47:12, R.V.). Well may we say, "Thy words were found, and I did eat them; and thy words were unto me a joy and rejoicing of my heart" (Jer. 15:16, R.V.). Such expression of joy could come only when the utterer of it could join with David in saying, "Thy word is true from the beginning."

What is the goal that Paul would have us strive to reach? Stated in his own words, it is: "the perfecting of the saints . . . till we all attain unto the *unity* of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine . . . speaking truth in love, may grow up in all things, into him, who is the head, even Christ" (Eph. 4:12-15, R.V.).

Yes, we need to grow, and we also need to "wait . . . only upon God" (Psalm 62:5). David once said: "They waited not for his counsel." Sometimes we may fail to attain the heart-satisfaction of harmony between two seemingly opposing scriptures that is necessary before the right answer can be attained. We are then compelled to lay aside its solution and remember that "the Lord is

good to them that wait for him, to the soul that seeketh him" (Lam. 3:26), and that "it is good that a man should both hope and quietly wait for the salvation of the Lord" (v. 27). In due time the solution will come, the opposing parts will agree with each other, and both will be in harmony with the revelation of God in the realm of fact. There need be no shame in having to say on occasion that one does not know. Far better that, than to risk the responsibility of leading another astray by dogmatic assertion that cannot rest upon the assurance of clearly stated Bible evidence.

Among varied helps in study, we may perhaps mention two. To a recent correspondent in Scripture discussion, it was pointed out that in some instances it was wise, if possible, to place in juxtaposition the "cans" and the "can'ts" of whatever subject may be under review. The process is often helpful, and frequently reduces the discussion very considerably. Further, a sturdy, good sized, self-indexed manuscript book in which to collect information of value as it comes to hand is a most valuable aid to Bible study. I commend the habit, and I use the word "habit" advisedly. It provides a ready reference, and

sometimes contains the "authority" that will be accepted by both of the parties in friendly dispute. Further, frequently in the study of one Scripture topic, when comparing scripture with scripture, one may come across an item of particular value in some other line of Bible investigation, which, if made note of at the moment, will afford personal satisfaction, and the pleasure of perhaps helping others.

Still another thought might be put forward with profit, and Paul is himself the instigator. In 1 Timothy 4:13, he advised Timothy to "give attendance to reading." Doubtless, Paul's chief concern was that Timothy should get most of his interest from "reading in the book of the words of the Lord," but his remarks give no indication that he would so limit the effort. We gather from Scripture that Paul was himself a wide reader. In these days of many books and much promiscuous writing, we need to be the more careful. The writer does not believe that all truth is confined to any one church or sect. Possibly there are few persons who feel more strongly opposed to the Roman Catholic Church, yet one of the finest books on Bible evidences (and I have *Please turn to page 11*)

With John in a High Mountain

By Alfred Anthon

"He carried me away in the spirit to a great and high mountain, and shewed me that great city the holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. 21:10, 11).

IN studying Revelation 21:9-11, we understand that John saw the New Jerusalem (in vision) "coming down" (v. 2) from God. This "coming down" will begin, we believe, at the beginning of the Millennium, but will not be considered as fully "come" until the end of the Millennium. The pattern John saw is a good word blueprint of the City as it will be. The actual building of the City may be done by man, and would not, therefore, be completed until the end of the Millennium.

According to Revelation 21:23, the sun and moon will not be needed in the New Jerusalem. Jeremiah 31:35-37 says that the ordinances of the sun, moon, and stars will not depart. We conclude, therefore, that this 23d verse is symbolical language, meaning that worldly kings, queens, princes, or any other leaders of carnal mortality are not to have any part in the government at that time. Christ will have full regental control in this City, and only His followers will be privileged to share in the reign.

Verse 24, saying, "nations . . . shall walk in the light of it: and the kings of the earth do bring their glory and

honour into it," leads us to believe that during the building of the New Jerusalem, possibly during the entire Millennium, the glory of the mortal nations will flow into it. It is these nations who will do the work—possibly sweat a little—to build this New Jerusalem. Christ will be the Superintendent, God will be the Owner, and Christ's saints will be the lesser officers.

Whether or not our interpretation is correct in reference to man building this City, whether or not it will require the whole Millennium to complete the building of it, we may be certain that the wealth of the world will be commandeered for its use and glory. The capital city of the Kingdom of God will increase in glory and power so long as the Kingdom is growing in glory and power. Finally, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9), which time will not be fulfilled until after the "little season" (Rev. 20:3). Thus, at the end of the next Age, when God is "all in all" (1 Cor. 15:28), the New Jerusalem, as capital of the world, will exercise its full glory and authority.

"Spirits in Prison"

By C. R. Randall

"By which also he went and preached unto the spirits in prison" (1 Peter 3:19).

THE text quoted above is one that has been jarred and twisted so much in the interpretation that it has become so disgusted with its interpreters that it is signing the death warrant of a good many Christians who persist in looking at its words cross-eyed. We might add that the Devil himself possibly would have trouble interpreting this text, if he didn't consider the words any more closely than he did the ones he spoke to Eve in the Garden concerning the doctrine of man possessing immortality in this carnal nature, or immortality *within* himself and not through Christ. It is not man's great knowledge that will unveil and reveal the mysterious and seemingly hard passages in the Word of God, but the Word when used correctly will interpret itself. That is what we wish to try to do in the interpretation of this text. We shall strive to use the Word correctly, and let it give its own explanations.

In order to receive a better understanding of the text in question, we shall quote the other verses surrounding this text. In the preceding verse we read: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." The thought that Peter was trying to convey was that Christ has suffered for our sins, not that He had to die for His own sins, but that He was a perfect Sacrifice, indicated by the words, "the just (Christ) for the unjust (sinners)." He was put to death in the flesh, or in the mortal body that He had before His resurrection, but He did not cease to exist as a man upon earth, for the next few words read, "Quickened by the Spirit." This merely means that He was made alive by the Spirit or the power of God. This, of course, took place at the resurrection. To prove that the resurrection was the time when He was quickened, or made alive by the Spirit, we wish to use another verse of Scripture found in Romans 8:11. We quote: "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." The meaning of the word "quicken" in the dictionary is "to make alive," and using that definition in the Scripture just quoted, we can easily understand its meaning. If we have the Spirit of God within us, it will quicken or make alive our mortal or dying bodies. When will this take place? At the resurrection. In 1 Corinthians 6:14 we read, "God

hath both raised up the Lord, and will also raise up us by his own power." Also in 1 Thessalonians 4:16, we read, "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first." In one scripture it states that we are made alive by the Spirit; in the other it says by the power of God. It would seem, then, that the Spirit has some connection with the power of God; and according to our understanding the Spirit is the power of God.

Since we have deviated somewhat from the text in question, let us return and apply the knowledge obtained from those other scriptures studied. We find, then, that Christ died and *then* was made alive or resurrected by the Spirit or the power of God. It was by this Spirit or power of God that some preaching was done to someone. We must thoroughly understand a few of the basic facts in this matter before we can draw any conclusions.

Before we go any further in the interpretation, we would like to give you the modern explanation of this text. It is claimed that when Christ died He went and preached unto the antediluvian spirits that were still in existence down in some remote part of hell, suffering there in prison. A very good explanation if we just had this one text alone upon which to base our explanations! But that is *not* the case, so we have to use other scriptures, also. Let us take the modern interpretation of two or three other scriptures. First, we want to consider that scripture that we modernists use as a solace at funerals—the words of Jesus to the thief on the cross, on the day of His crucifixion. We find these words recorded in Luke 23:43: "To day shalt thou be with me in paradise." Let us not forget that we are now modernists, so our interpretation will be this: The thief was promised a place in Paradise when he died and would be with Jesus. (We are sorry; he didn't die on that "to day.") If he had died, he then would have received those promises—according to our (modern) viewpoint. Let us, however, take the benefit of the doubt and say that the thief did receive the reward that Jesus quoted, or the existence with Him in Paradise. We believe this strongly, and we must hold fast to that which we believe is truth. Let us apply this, then, to our modern explanation of the text in Peter.

We have written in Peter that when He (Christ) died, He went to preach to the spirits in prison down in hell, and in Luke we said that Jesus went to heaven with the

thief, as He said to the thief, "To day shalt thou be with me." We have never as yet from our modernist standpoint been able to explain how Christ went to hell on a preaching tour, converting many sinners from the error of their ways and at exactly the same time went to heaven with the thief to be in Paradise.

To add somewhat more to our puzzlement, we turn to the words of Christ concerning the "Rich Man and Lazarus." He mentioned in Luke 16:26, these words, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." According to our modern explanation of this whole story, there was a certain rich man and a beggar, the rich man died, went to hell, and was there tormented; and the beggar died and went to heaven where he received his reward. It seems hard for me now to understand this explanation with the one in Peter and the one in Luke. According to all our explanations, we find upon summing them up that we have Christ in heaven and hell at the same time, and that He went over an impassable gulf to do so. With such a conflict as this within our minds, we have difficulty in believing our theories when they do not harmonize any better than they do under such a belief as we now hold. Let us now leave the question from the standpoint of the modernist, and look at this question from the Bible viewpoint.

There are two outstanding facts that confront us in the interpretation of this text. We must consider them, if we are to rightly understand this portion of Scripture. The first fact that we wish to mention is that Christ died. In 1 Thessalonians 4:14 we read, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Also, in Romans 14:9, we read, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." These scriptures prove beyond a doubt that Christ did die.

The other fact that we wish to draw to your attention is that the people of Noah's time died. According to Genesis 7:21-23, we read, "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. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Therefore, Christ did not preach to them. As proof of this statement, we quote Isaiah 38:18: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot

hope for thy truth." Since both Christ and the antediluvians were in the grave, they could not understand or talk in any manner. The Bible goes so far as to say that those who go down into the pit or the grave cannot hope to hear the truth. The reason that they could not hear the truth is that they could not have understood it if God would have performed such a miracle. We know God does not act inharmoniously with His Word.

In the Bible, men are very rarely referred to as spirits. We have a few instances, though, where they are referred to as spirits, and one of those places is found in 1 John 4:1, 2, where we read, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." We can easily understand that the wording as found in those two verses seems to indicate, and does indicate, that men here are referred to as spirits. We believe, also, that the wording in the verse in Peter seems to indicate the same thing. Let us apply this, then, to our text under consideration, and see how it applies as to meaning and interpretation.

In the verse following the text quoted at the beginning of the article we read, "Which some time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." From the context, we find that the spirits in prison were the ones who were disobedient in the days of Noah, and it was the eight souls (persons) who were obedient at that same time. It seems strange to suppose that the ones who were disobedient were of a different nature than those who were obedient. Anyone who will be unprejudiced in the consideration of this will say that the natures of both were the same, and that the spirits were the same as the souls, or were of the same nature. It is unbalanced to suppose that the one was a nature of spirits, and the other the nature of mortal man. No one will go so far as to try to make you believe that it was the inner entity of Noah that was saved, and not the real body itself. It was Noah, his body included, that was saved—and seven others, along with their bodies. Therefore, those few cannot be considered in the same category with spirits, unless we believe that the spirits here mentioned were individuals.

If these spirits here mentioned were individuals, then what would be our conclusions to the rest of its interpretation? These men and women here mentioned were in prison somewhere, somehow, sometime, and someplace. They were also put in prison by someone and because of some act of misdemeanor, else they would not have been there. These spirits, you remember, were the disobedient ones in the time of Noah. That was the misdemeanor that made them prisoners. (Please turn to page 10)

Feast of the Dedication

By Mary Mae Nedrow

"It was at Jerusalem the feast of the dedication, and it was winter" (John 10:22).

MANY Christians have said that no one seems to know when Christ was born, and that it is just from custom that the 25th day of December is celebrated as the birthday of our Lord. Many historical authors would have us believe that December 25 takes us back to a festival of heathen origin. We have heard many comments relative to this subject during the past year, especially over the radio, and I fear it has a bad effect on those who are as yet "babes in Christ." It seems an issue is being made of a fact that does not exist. Christ's birthday and "Yule Day" are entirely apart from one another, though their anniversaries fall on the same day. December 25 does not take us back to a festival of heathen origin, but to the birth of our dear Lord and Saviour Jesus Christ. Jesus was born on a Jewish feast day, called "Feast of Dedication" (in Hebrew called *Hanukkah*), also called "Feast of Lights." Though the Apostle John was the only one who mentioned this feast day, more than one Jew has convinced me of the fact that there was such a festival—and, like the "Feast of Purim," it was a minor festival. The altar dedication service is alluded to in Numbers 7:10.

Years ago I was privileged to know an old man who was a Hebrew Christian. In his youth he had journeyed throughout the land of Palestine, and he knew the history of every village and city. He spoke of his ancestors, not boastfully like Flavius Josephus, the Hebrew historian, but in a reminiscent manner. Abraham, Isaac, Jacob, and David seemed so real to him! He spoke of them as though he had known them personally. The old man wore a little round black cap, and a shiny black suit of clothes. We spent many interesting hours together, studying the Scriptures. That study has since proved of great value.

One day a group of young people at the church which I attended gathered to make arrangements for a Christmas program. Some who were present objected to the word "Yule" being used on the programs. After a lengthy discussion, almost everyone seemed agreed on one point: December 25 was the date of a heathen festival and not the date of Christ's birth, that people were, and had been, celebrating this pagan day for centuries.

That night I went home with a heavy heart. The next evening I rang my Hebrew friend's doorbell. I told him how confused I was, and about the discussion of the evening before. In my memory I can still see this vener-

able old man with the leather-like face and the wrinkled forehead. Taking his Bible from his coat pocket, he told me a story that so impressed me that I found myself spending weeks and months in the study of Hebrew history. He told me that "Yule Day" is of heathen origin, but no true Christian celebrates "Yule Day." A Christian celebrates December 25 as the birthday of Jesus, and never should call it "Yule Day," or "Christmas."

The old Jew explained to me that there was no doubt in the mind of the Hebrew Christian that December 25 was the date of Christ's birth. He told me that since about 164 B.C. the Orthodox Jew has been celebrating a feast day called the "Feast of Dedication" (Hebrew, *Hanukkah*), also called the "Feast of Lights." It was on the 25th day of December that the final victory over the hosts of Syria was won. This feast was instituted to commemorate the cleansing of the Temple, after its defilement by Antiochus Epiphanes. In remembrance of the rededication of the altar, Judas Maccabeus, his brethren, and the congregation, instituted a festival of eight days, beginning on the twenty-fifth day of the ninth month, called Chisleu (Hebrew, *Kislev*), our December. The Jews had been treated most cruelly, prior to this time, and were not permitted to worship God. This wicked king murdered men and forced their wives and children into slavery. He razed the walls of the city, and Jewish rites and ceremonies were forbidden, being punishable with death. Their Temple was dedicated to Jupiter, and many of the Jews became idolaters. God, however, always had a faithful few who remained true to Him.

The Asmonean family (priestly family) with a small band of followers tore down the altars of these idol worshipers, and finally overthrew their enemies, entering the Temple to again light the lamp which was to burn continually before the Lord (Ex. 27:20, 21). They found only enough oil to last for one day, but instead of burning for only one day, it burned for eight days. The Orthodox Jew still observes this day by lighting candles for about three hours each night of the feast, starting on the first night when one is lighted, and adding an additional one each night following, until the eighth night when eight are lighted. I have walked many times through the ghetto in Chicago, just to see these lights burning in the windows, during the week starting the 25th day of December.

It seems more than a coincidence that Jesus, who called Himself the "light of the world," should be born on the very night when every Jewish house must have been lighted. It appears that Simeon was one of the few who seemed to understand, and later, when he held the baby Jesus in his arms in the Temple, he said that Christ was "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). The tears ran down the face of my Hebrew friend, as he spoke the following words: "My brethren are blinded, it seems, and cannot see Jesus as their Messiah, the *Light of the World*."

In the Jewish calendar, winter begins in the ninth month, which corresponds with December; the Jews' first month being April, called *Nisan*. The Bible states, as my Hebrew friend pointed out to me so long ago, that "it was winter" when the "feast of the dedication" was observed (John 10:22). The Jewish "feast of the dedication" (Feast of Lights) not only suggests Jesus as the "light of the world," but also the dedicating of our lives to the service of the Master.

If, in the foregoing narrative, I have helped someone, I shall feel that this has not been written in vain. Our mistake, I find, was not in celebrating December 25 as the birthday of our Lord, but in calling it Christmas. Since we do not believe in the form of worship called "Mass," we err greatly when we send Christmas cards.

"We, in some unknown Power's employ,
Move on a rigorous line;
Can neither, when we will, enjoy,
Nor, when we will, resign."—*Selected*.

LEGITIMATE PRETENSE

SAID Solomon, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding" (Prov. 17:28). Not unlike this proverb are the words: "Better to be regarded a fool, than to open one's mouth and prove it."

Woe be to the hypocrite—with one exception! The man who, like most of us, is not particularly wise, is both licensed and instructed to do a little pretending—pretending not to know much by keeping his little "unruly evil" from too many calisthenics in high gear.

Wiseest of birds is the owl. He listens intently, with head often "cocked" to the side. He sees what goes on in the dark. Sometimes he hears enough to make him shut one eye. He may be constrained, finally, to hoot a time or two, but he never discloses a secret.

Men, though, are "forgers of lies," "physicians of no value." "O that ye would altogether hold your peace! and *it should be your wisdom*." (Job 13:4, 5.)

AIN'T IT THE TRUTH!

When the meeting's called to order
And you look around the room,
You're sure to see some faces
That from out the shadows loom;
They are always at the meeting
And they stay until it's through—
The ones that I would mention
Are the Always Faithful Few.

They fill the many offices
And are always on the spot,
No matter what the weather,
Though it may be awful hot;
It may be dark and rainy,
But they are tried and true—
The ones that you rely on
Are the Always Faithful Few.

There's lots of worthy members
Who will come when in the mood,
When everything's convenient
They can do a little good;
They're a factor in the meeting
And are necessary, too—
But the ones who never fail us
Are the Always Faithful Few.

If it were not for these faithful
Whose shoulders at the wheel,
Keep the institution moving
Without a halt or reel,
What would be the fate of meetings
Where we claim so much to do?
They surely would be failures—
But for the Always Faithful Few.

—*Anonymous*.

I, JOHN, SAW

(Continued from page 3)

"caught up" ones, after our preparedness we will become part of the bride of Christ.

The "marriage of the Lamb" (Rev. 19:7) does not refer to the New Jerusalem, because after the marriage supper there will be a great company of saints riding upon white horses and following Christ. After this will be the final destruction, or the destruction of the nations, including the Gentile rule, the calling of the fowls of the air to feast upon kings and captains and upon horses. The New Jerusalem will not appear until after Christ gives His Kingdom over to God at the end of the thousand-year reign. The redeemed of the earth will be in the betrothal stage until the marriage; then they will become the bride of Christ.

"SPIRITS IN PRISON"

(Continued from page 7)

They would not obey the words of the Lord through Noah, and, consequently, they were in prison to sin as they did not accept him; therefore they were against him and for the Devil.

We read in Isaiah 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This was a prophecy of the Messiah by the Prophet Isaiah. The work of the Messiah was to proclaim liberty to the captives who were in captivity to sin. If we were to say that the Prophet meant the opening of the literal prison doors, then we might have difficulty in determining exactly when this prophecy was fulfilled. We can understand, though, when Christ proclaimed liberty to the captives in sin and opened the prison doors of sin that all who will might escape. In the New Testament, we have the fulfillment of this prophecy. In Luke 4:18, 19, we read the account of Christ reading in the Temple, and we have these words recorded, "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." Then, in a following verse He said, "This day is this scripture fulfilled in your ears." That proves beyond a doubt that He meant the bondage to sin, instead of the literal prison.

Could not then these spirits, or individuals, mentioned in Peter be in bondage to the same thing that many other people were that Christ came to release? These people were necessarily in bondage before the time of Christ, because He came to release them. If Christ released these persons who were in bondage as He said He did, as was just quoted, then whoever they were and from wherever they came, they were released. If these spirits were in prison down in hell, then they, too, were set free. Have you ever read or heard of the account of that grand rush of the spirits from the underworld back to the earth and the light once more? Certainly, no one has ever heard of such an event mentioned in the Bible. Therefore, if that is not mentioned, there is something wrong with that interpretation of this text.

The reasoning of the "underworld" theory necessarily proving itself untrue leaves way for something better that will prove in harmony with the rest of the scriptures along this line. We will submit the following explanation for your consideration. The spirits, we believe, were individuals who were in bondage to sin. There was some preaching done to them while they were in this bondage

to sin. This preaching was done, according to the text, "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." Therefore, Christ did not do the preaching, for He was not yet born.

There might be some who will say, however, that Christ pre-existed and preached to them in that manner. That being the case, He would be preaching to them in person. If we examine the text more closely, we find that this is not true, as we read in verses 18 and 19 that it was through the Spirit that He preached, and not in person. This throws an entirely new light on the subject. Perhaps for a sure proof of the statement just made, we should quote the parts of those two verses that prove and bear out our thought. As you know, the dividing of the manuscript into verses and paragraphs was done by the translators; therefore, we would like to have you notice the thought when it is not divided by verses. We quote: "Quickened by the Spirit: *by which* also he went and preached unto the spirits in prison."

Since Christ did not do the preaching in person, it must necessarily have been done by someone else, or by some other means. It is our thought that Christ preached representatively through Noah. 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." According to this, we understand that Noah was a preacher of righteousness and that he preached to the people of his time. We need not suppose the smallest detail in this text, as we are even told that the prophets had the Spirit of Christ within them. In 1 Peter 1:10, 11 we quote: "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." Would it be stretching a point, then, if we would say that Noah preached concerning the glory that should follow when Christ would come, or that he preached to the people of his time who were in the bondage to sin, when we have such plain statements as Peter gives us to explain his own wording?

In closing, we would like to summarize our explanation of the text under consideration. As the text states, Christ died and was raised by the Spirit or power of God. It was by this same power that preaching had been done to the people of Noah's time, and by Noah himself. Noah had been inspired by the Spirit of Christ that was within him, to preach righteousness unto his people. His people or the people of his time were under the same bondage to sin that every person since the time of Adam has been under, except Christ. These people did not hear after they were dead, because the "dead know not any thing," and as

Isaiah states, "They that go down into the pit cannot hope for thy truth." Therefore, they heard not after they died, but when Noah preached, and that was when they were disobedient unto the words of the Lord.

May we heed the warning of Paul to Timothy, saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us not wrest the Scriptures to our own destruction.

HABAKKUK'S BURDEN AND CHRISTIAN RESPONSIBILITY

(Continued from front page)

Habakkuk's praises to God, and reveals evidence of his great faith.

May we, as Christians, be able to speak in times of distress, as Habakkuk did. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *yet* I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Here, as in the personality of Job, we have a true illustration of the power of true religion to sustain the soul in the absence or loss of every earthly good.

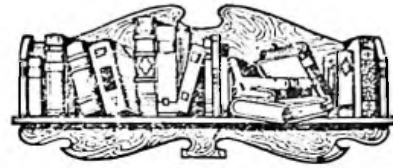
NOTES ON EPHESIANS FOUR

(Continued from page 5)

a few) on my bookshelves is the work of a Roman Catholic priest. But why not let us have some of these "good things" from the pens of our own writers, unmixed with the errors that are bound to be incorporated in such works as the one mentioned?

It is always a pleasure to read the able book reviews in "Building Your Library" by our Brother Arlen Marsh. One sometimes feels a certain amount of justifiable envy of the opportunity to have access to so wide a range of reading, and of those who have the "means" to send along a few dollars to have some of the valuable things of which he writes within the grasp of our own fingers. Of one thing we are sure, namely, that in giving out to others, Brother Marsh must himself reap a rich reward, for it is a certainty that in the realm of literature the more one gives out the more truly it becomes his own, and of nothing is that so true as in reference to the Word of God.

We get many good articles in The Restitution Herald, such as, for instance, "The Law of the Harvest" in the issue of September 22.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A number of years ago, John C. Winston Publishing Company brought out, in rapid succession, two tiny volumes called *God's Minute* and *God's Message*. Each book was—and still is—published in three bindings: cloth, at 60 cents; limp leatherette, at \$1.00; art leather, at \$1.50.

The two books consisted of sermonettes, intended chiefly for devotional reading, with one sermonette and one Bible text provided for each day of the year. One sermonette covered one page. The messages were stimulating, not particularly "off" doctrinally, and well worth reading.

Now, the same publishers have made a trilogy of the series by adding to it *God's Purpose*. The same prices and selection of bindings apply to this new publication as apply to the two older books. About the same purpose, also, is evident—the providing of devotional messages at once inspiring and faith-provoking.

No one author is responsible for any of the three books. They are the combined work of the most eminent clergymen in the English-speaking world—clergymen whose names play leading roles in the religious news pages of the daily press.

The first two volumes of the trilogy probably were largely responsible for the rash of devotional, pocket-size magazines that sprang into being from 1934 to 1939. Building Your Library prefers the books to the magazines; they are less denominational in teaching, more permanent in binding—and infinitely better suited for gifts.

It is not the intention of the trilogy to teach dogma; it is, rather, to inspire, to build faith, to inculcate in the reader the spirit of reverence, the spirit of constant prayer and devotion. The books are small enough to be carried easily in pocket or handbag, and can be, consequently, instantly available for odd moments of reading.

• • • •

A bit out of the ordinary is *Snappy Stories That Preachers Tell* (American Baptist Publication Society; 50 cents), containing anecdotes and humorous stories for ministers and religious workers to use during lighter moments—at dinners, parties, and sundry social functions. It should help snap even *your* audience out of the doldrums!

• • • •

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

The Importance of the Spirit

Jesus said no man could enter the Kingdom of God unless he was "born of water and of the Spirit." He also told what one was able to do who is "born . . . of the Spirit." *Listen:* "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). We cannot go and come as the wind does, can we? We begin that spiritual life now, but we shall not be "born of the Spirit" until we are complete in Him—at resurrection time, when Jesus comes.

Fruit of the Spirit

Good people, like good trees, bring forth good fruit. The fruits we should bear are told in Galatians 5:22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Laws are not usually a worry to one who is upright and honest. Laws are to tell us right from wrong. We know we should love our playmates; that is, we should feel no ill will toward them, and if they do something unkind to us, we should repay them by a good deed. We are told in God's Word to love our enemies. We are to do good to those who treat us badly. The kind of love we have for our playmates is that which would cause us to help them out of trouble if we could do so. Also, we are to remain honest and true to ourselves and to God. We should never love our playmates so much we would do wrong for them!

We must remember the saying: God first, others second, ourselves last. If we remember that in our daily lives, we will be unselfish, kind, and true, even in our thoughts. For example: John was running home from school. He didn't see the rope across the corner that some boys had put there to trip him. But after he had fallen and started on his way, one of these boys began to cry. He had cut his finger, instead of the rope he intended to cut from across the path! John had the kind of love one Christian has for another, even for those who treated him badly. He went back, bandaged the other boy's finger in a hand-

kerchief, and went home with him to be sure his mother was there to dress the wound. The other naughty boys had all run away, as naughty friends generally do, without helping him.

Think Awhile

Read over the names of the fruit of the Spirit again, and decide how you can make those fruits grow in your life's garden.

We Need You!

Why not join our Everyday Christian Expression Club? Send a postal card with your name, address, and birth date. Your membership card will be mailed to you.

If you haven't sent me a card or letter for a number of months, perhaps you will send me a letter about your activities.

It Reads Backwards

"Wal on si ercht hcus tsniaga: ecnarepmet, ssenkeem, htiaf, ssendoog, sseneltneg, gnireffusgnol, ecaep, yoj, evol, si tiripS eht fo tiurf eht tub."

O Christian, Be Holy!

"Bear' fruit while you may.
Though we may be lowly,
We'll see Him some day.
The peace of our Saviour,
Love, meekness, and joy,
Will mend our behavior
And His goodness employ."

Happy Birthday Wishes

Joanne R. Blanchard, Oct. 20, age 12, Oregon, Ill.
Ralph Lederer, Oct. 20, age 11, Cleveland, Ohio.
Murray Lerner, Oct. 21, age 12, Columbus, Ohio.
Pauline Humphreys, Oct. 21, age 16, Royal, Ark.
Betty Hightower, Oct. 23, age 14, LaPrairie, Ill.

"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8).



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Virginia Smith, Treasurer
London, Arkansas



Approach With Reverence

In front of that department store on the other side of the street stands a teen-age boy viewing a new bicycle in the window. He has ridden the bicycles owned by the other fellows in his neighborhood; through this and through his study of literature describing various models, he has become quite familiar with the most desirable features a truly great bicycle should have. Here before his eyes stands a new model just released from the factory. Embodied in it are all the latest improvements. With a hushed voice he points out all the fine points he can to his friend who waits impatiently beside him. Finally, his friend replies, "Yeah, sure is a fine bike! Come on, Joe, let's beat it over to Harry's and get up a ball game." Young Joe turns reluctantly away from the window and quietly retreats with his friend.

Here, in a setting often used during the Christmas season, is displayed on the part of Joe the feeling of awe and affection for what he knows to be a fine assembly of perfectly machined metal parts. His attitude of respect, aptly termed "reverence," should be displayed in a much greater degree by everyone who understands God's Word, but in these people it is lacking too many times.

Have you ever attended a Sunday school, Berean, or other Bible class where many of the people seemed to be having a wonderful time, where the humorists were at their best, and the leader had a difficult time in keeping the conversation centered on the lesson material? Perhaps you remember a church service during which those young fellows in the back row carried on a conversation during the entire service, and the three girls on the other side of the church wrote notes and giggled gleefully during the sermon. The latter offenses were probably so distracting that something was said or written to thoroughly chastise these offenders. But what of the study class that is broken up several times by comments having no bearing on the lesson? Is not a little fun desirable, especially among young people?

Search for the Cause

We will all agree, I believe, that it will do no good to assume a strict attitude and soundly reprimand the offenders. The reason for the trouble lies deeper than in mere

thoughtlessness. It must be the result of a lack of reverence of which David spoke in Psalms 89:7 and 111:9, and to which Paul referred in Hebrews 12:28. This attitude cannot be forced upon anyone. Although it is an absolute necessity to a full Christian life, a deep respect for God at all times and certainly during worship services or Bible study can come only through a complete realization of God's wonders, His power, plans, and purposes, and through a realization of one's own weakness.

The older members in our congregations, those who have studied the Bible for many years and who have applied its principles in times of joy and sorrow, almost without exception enter into Bible study with a spirit of calm devotion which is more than a result of lack of the energy of youth. They have considered the wonders of nature, perhaps even of science and man's ever-increasing discoveries. They understand more fully man's limitations and God's greatness—and they concentrate upon every word of truth that is spoken, coming ever closer to that attitude of reverence which younger people may utterly lack because they have never been forced through circumstances, or led through careful instruction, to think along the channels necessary for the cultivation of reverent thought.

Increase Their Knowledge

As young Joe viewed with awe the bicycle in the window because he had complete knowledge of its structure, so must one who would approach Bible study with the proper reverence increase his knowledge of the reasons for Christian service.

If we would become stronger in faith, and at the same time assist others to understand the Scriptures, we must accept Paul's advice and "serve God acceptably with reverence and godly fear." If, at any time, you who are older notice among the younger ones the symptoms of irreverence—inattention to leaders, irrelevant remarks, disinterest in diligent study—you will have found yourself confronted with a problem that will thoroughly test your knowledge and ingenuity. Will you let these younger ones gain their knowledge by force of circumstances, or will you see that they get it from proper instruction? The latter will promote Christian growth.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- October 5-19—Special meetings at Hope Chapel, South Bend, Ind.
 October 7-19—Special meetings at Skelton, W. Va.
 October 12-26—Special meetings at Golden Rule Church of God, Cleveland, Ohio.
 October 14-19—Special meetings at Dana, N. C., five miles east of Hendersonville
 October 19-24—Special meetings at Guthrie Grove Church of God, near Piedmont, S. C.
 October 24-26—Fifteenth Anniversary and special meetings at Southlawn Park Church of God, Grand Rapids, Mich.
 November 4-9—Special meetings at St. Louis, Mo.
 November 3-16—Special meetings at Delta, Ohio
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

- October 19—Iowa Quarterly Conference at Hickory Grove Church of God, near Maxwell
 October 27—November 2—Michigan Fall Conference at Blanchard

SKELTON AND PENMAN, W. VIRGINIA

We are pleased to report having taken charge of the Sunday school at Penman, W. Va. There is a great opportunity for Christian service at this place.

Sunday school services were conducted at Skelton, 10:00 a.m., and at Penman, 1:00 p.m., Sunday, October 5. In the evening we had a good attendance at Penman, Bro. J. W. McLain being with us for a series of evangelistic meetings to continue until October 19. We believe he will give us real help in the Lord's work in this new field.

William Clarence Poland.

BLANCHARD, MICHIGAN

October 27—November 2

'Twas in fall before Christmas, when all through our State,
 The leaves had all turned, and the weather was great;
 The Blanchard church was dusted with care,
 Knowing Fall Conference soon would be there.
 So, before settling for long winter's rest,
 Let us meet to give thanks, as we have been blest.

Look under the title—you'll see the big date;
 Make your plans early, and please don't be late.

Shine the old bus till your face you can see.
 Be sure to have gas, and a "spare," if need be.
 On Chevrolet! Ford! and Oldsmobile, too!
 Now dash away, dash away, dash away, do!

Saint L. E. Conner, with bright eye and white hair,
 With the Book of good news, will be guest speaker there.
 He will speak to us oft of our Saviour, and love,
 Of the Father of Lights who looks down from above,
 And the Kingdom of peace in which we may live,
 If in this life all to Christ we do give.

Mrs. L. F. Slocum, Secy.

TO OUR BIBLE INSTRUCTOR

On behalf of the many students of the Summer Bible Training Schools of the last several years, and in appreciation of the excellent and loving service rendered by our beloved Brother S. J. Lindsay as our leading Bible Instructor in the Summer Schools, we use this means of expressing our sorrow because of his death and of extending to Sister S. J. Lindsay and other bereaved ones our sympathy in this time of grief. We believe, if we are faithful, that we shall see our loving instructor, again, when Jesus comes.

Summer Bible Training School Students
 By the Board of Religious Education.

BIBLE TRAINING SCHOOL NEWS

We students might very appropriately adopt 2 Timothy 2:15 as our Scripture motto, for to study the Word of Truth to show ourselves "approved unto God" as workmen in His vast vineyard is the purpose of each of us. Classes in Religious Psychology, Church History, and other courses of equal value offer adequate opportunity and necessity for diligent study.

Sometimes, however, when the entire School has spent a fun-filled evening frying (?) steaks and what-not with the local Ambassador class at the Pines, studying becomes one of the most difficult things to which one must settle himself. With Plotinus' philosophy of action mysticism tangled in one's mind with the problem of whether or not a minister should marry a divorced woman to a third cousin on her father's side, how can one remember to bring a fork and a spoon to the party!

Last Sunday at dinnertime, the Students' Home was strangely silent, for everyone, even "Mom," was gone. Paul Williams, with Terry Ferrell and Glenn Miller, had driven to Iowa. Ellsworth and June Routson went with Bro. Vivian Kirkpatrick to Blanchard, Mich. Other students were visiting Dixon and Rockford churches, as both these churches had appointed that Sunday as their Rally Day.

Another birthday was celebrated on Thursday, October 2—that of Richard Parish. This week we are all extending wishes for a happy future to our fellow student, Celine Randall, as he joins the rapidly increasing number of young husbands.

Iris Hall, Reporter.

"I am enjoying and being helped spiritually by reading the pages of The Restitution Herald. The articles on many different subjects have been unusually good this past year."—Margaret Burns, 2612 S. Chadwick St., Philadelphia, Pa.

ISAAC STURGEON

Isaac Sturgeon was born December 13, 1856, near Bosworth, Mo., and died September 30, 1941. He made confession of faith in Christ and was baptized by Elder J. R. LeCrone, July 23, 1931.

He leaves one brother, John Sturgeon, and five sisters: Mrs. Mary Cheatham, Mrs. Annie Barton, Mrs. Elmer Winfrey, Mrs. J. T. Williford, and Miss Margaret Sturgeon who are all of Bosworth, Mo., and vicinity.

On October 2, we laid him away to await the call of the Saviour.

C. E. Lapp.

TO OUR BROTHERHOOD

Here I am again, asking for contributions. This is our situation: In our 1940 General Conference that body took action on the matter of making some alterations and improvements in our office building, and instructed the official board to have such improvements made. No provision was made for payment of this work, which cost several hundred dollars. Such improvements were much needed, and we proceeded to have the work done as instructed by the Conference, borrowing the necessary amount to pay for it from another fund of which the National Bible Institution is custodian. This borrowed money must be paid back—returned to the fund from which it was taken, and, as the National Bible Institution is not a money-producing institution, but rather a dispenser of money for religious and charitable purposes, its expenditures can be supplied only by contributions from those interested and who desire this work to be done.

At about the same time the above mentioned work was done we had to purchase paper for the press, which added nearly three hundred dollars to our cash outlay, which amount was taken from the other fund above mentioned, and which must be repaid. There is at present a balance of approximately \$500.00 unpaid on these two items, which we are hoping soon may be paid, and which we cannot pay except by contributions.

Will you please help us to liquidate this indebtedness by liberal contributions as soon as convenient? This will be much appreciated.

L. E. Conner, Manager.

"Surely enjoyed the cartoon recently on the Editorial Page!—also your thought on 'Where Are the Living?'"—C. E. Lapp, 512 S. Madison, Macomb, Ill.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Otto Dick (paper fund)	\$3.00
Mr. & Mrs. Earl Smith	1.00
Georgia & Wayne Thompson	2.00
Dorothy Magaw	2.00
Mrs. C. Seely (paper fund)	4.00
Bess Plummer	1.00
Ida F. Orem	3.00

EVANGELISM

Brush Creek, Ohio	\$17.44
Oregon, Ill., S. S.	3.24

HERALD RECEIPTS

Otto Dick; Mrs. Bessie Huffer; Mrs. Joe Shelly; C. A. Turner; Mrs. Charles Stedman; A. R. Johnson (for others); Mrs. Willis McClelland; Mrs. I. L. Wood; Earl Reinhard; J. H. Williams; O. LeMasurier (for another); Muriel Randall (self & another); Lillian A. Greiner; Fern Graham; Margaret Burns; Eldridge Ellis; Bess Plummer; E. C. Pearson; Mrs. Mildred Dolph; S. E. Magaw (for others); Joe Fletcher; Mrs. Ida F. Orem; Mrs. L. C. Anthon (self & another); Mrs. Inez Titus; Mrs. Mary Elma Bell; Mrs. E. L. McIrvin.

MINISTERS' FUND

Hickory Grove, Iowa, S. S.	\$2.00
Oregon, Ill., S. S.	2.00
Burr Oak, Ind., S. S.	3.00

Gleanings From the Field

"The field is the world."—Jesus.

We are sorry to report that our beloved Brother S. J. Lindsay has fallen asleep in Christ. About two weeks ago it became necessary for him to submit to an operation, from which it was most impossible for one of his years to recover. Death claimed him at 11:00 p.m., Friday, October 10. Funeral services were conducted by his long-time friend and fellow minister, Eider L. E. Conner, Monday, October 13, at Oregon, Ill.

That's the spirit! "The Sunday school at the Brush Creek Church of God (near Tipp City, Ohio) has appropriated its birthday offerings and fifth Sundays' collections for the use of the Board of Evangelism. . . . Herewith, I am enclosing a check for \$17.44."—Vivian Magaw, Treas., Tipp City, Ohio.

"Miss Carol Dawn, weighing nine and one fourth pounds, arrived September 14, to make her home with the Robert Townsend family, Grand Rapids, Mich."—Mrs. L. F. Sloeum, 433 Thomas St., S.E., Grand Rapids, Mich.

"I was happy the other night when my husband was baptized by Bro. A. L. Corbaley according to the Scriptures. The service was conducted in the light of the moon at about ten o'clock."—Mrs. Willis McClelland, Star Route, Harrah, Wash.

Bro. John Mercer is teaching a class of boys in Sunday school in addition to faithfully doing his work as a student in Marquette University.

Bro. Tom Savage, Waite Park, Minn., has recently preached at Lester Prairie and at Mora, Minn. You will enjoy his article on page 3.

Bro. Vivian Kirkpatrick, accompanied by Bro. and Sr. Ellsworth Routson, motored from Oregon, Ill., to Blanchard, Mich., Friday, October 3, returning home early Monday morning, October 6. Bro. Kirkpatrick plans to return to Blanchard at the time of the Michigan Conference, when, also, he will bring to Oregon the remainder of his household goods.

"Iowa will hold its fall Conference at Hickory Grove, near Maxwell, Sunday, October 19. A basket dinner will be served at noon. We shall enjoy meeting you at Conference. Bro. John Denchfield, St. Cloud, Minn., will be guest speaker."—Mrs. Esther Jenkins.

"We have scheduled a series of meetings to be held at Delta, Ohio, during November 3-16. Another series of meetings is scheduled for Skelton, W. Va., December 4-7."—J. W. McLain.

"We very much enjoyed having Bro. Paul Hatch with us for a series of meetings, and hope that he may soon come again."—Vernon and Bess Plummer, Michigantown, Ind.

"I am sending a few silverware coupons for Sr. Brewer. There aren't so many, but every little bit helps."—Mrs. George Reye, 3473 W. 95 St., Cleveland, Ohio.

As we go to press, many friends of Bro. S. J. Lindsay are coming for his funeral. Details will appear next week.

"Bro. John Denchfield, St. Cloud, Minn., will be guest speaker at the Fall Iowa State Conference to convene October 19, 1941, at the Hickory Grove Church of God near Maxwell."—Florence M. Allard, Secy., Cedar Falls, Iowa.

Back for more: "I am enclosing a money order for my subscription to The Restitution Herald. . . . I once neglected to renew, got into the habit of letting it go, but came to realize that I was missing something very good."—Ruth M. Bauserman, 2321 Decatur Pl., N.W., Washington, D. C.

"The Restitution Herald has long been a visitor to our home, and it is read faithfully."—Lottie E. Young, 1924 46th Ave., S.W., Seattle, Wash.

"There is something very good in every issue of The Restitution Herald."—Manie L. Kauffman, 819 S. Fountain Ave., Springfield, Ohio.

Bro. L. E. Conner will preach both morning and evening at Oregon, Ill., October 19, while the pastor is with the Bible Training School on a trip to Fredericktown, Mo.

"War still rages. How long it will continue, only the Lord knows. We know, however, that so long as man is 'in the saddle,' he will do some terrible things, but wickedness must come to an end. The Lord is coming! World conditions are now as they were in the days of Noah, and even the church is showing signs of His coming."—E. C. Pearson, Tipp City, Ohio.

Bro. Arthur G. Young was a most welcome visitor in Oregon, Ill., October 10, when, too, he delivered an interesting address to the students of the Bible Training School.

"We had a very interesting Conference this year at Omaha. There were Bible classes each morning and afternoon, and preaching services each evening, throughout the Conference. Mrs. Meredith Nelsen and her mother, Mrs. Smith, were baptized. We miss Bro. Richard Smith, especially when we have our Berean lessons, Sunday evenings. We were glad to have Bro. J. R. LeCrone with us recently for a few evening services."—Jessie Dixon, 708 N. 33d St., Omaha, Nebr.

Mr. A. Davidson, 1 Post St., Yonkers, N. Y., is interested in learning more about the faith and doctrines of the Church of God. Any brethren living near him might do a little missionary work.

Born to Mr. and Mrs. Donald Mattison, Sunday, October 5—Marilyn Lindsay, weight, six pounds. Congratulations!

Everybody is welcome: "I would like to 'drop in' sometime to visit the Bible Training School."—Gerald L. Cooper, Ripley, Ill.

"The older members in our congregations, those who have studied the Bible for many years and who have applied its principles in times of joy and sorrow, almost without exception enter into Bible study with a spirit of calm devotion which is more than a result of lack of the energy of youth."—Evan Knudde, Berean Editor.

MARTIN LEDERER

The Golden Rule Church of Cleveland, Ohio, lost one of its most active and enthusiastic members when Bro. Lederer died on September 28. He had been in increasingly serious condition for several months from heart trouble.

He was born in Transylvania, October 19, 1904, and came to Cleveland at an early age. On September 14, 1929, he was married to Miss Wylodine Hood, who survives, together with three children, Ralph, George, and Wylodine.

For years he had taken no interest in churches, until Bro. F. L. Austin held meetings in Cleveland three years ago. Bro. Austin's influence led him to faith in God's promises, and he was baptized on March 5, 1939. Faith made a surprising change in his life. He became an enthusiastic worker in the church and a teacher in the Sunday school. One of his greatest joys was teaching and working with young people. He was most eager to share his hope with others and witness to them of his Lord.

Bro. Austin, who had led him to Christ, came to conduct the funeral service on October 1, assisted by the pastor. How happy we are that he carried with him to his grave the blessed hope that will bring resurrection and reunion when Jesus our Life-giver returns!

M. W. Lyon, Pastor.

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.

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 enclose

\$.....

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				
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 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 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				
				B O O K S			
				Name	Pages	Each	Per 6
				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
				B O O K S			
				Name	Pages	Each	Per 6
				Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10	
				Jesus Christ in the Old Testament, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, OCTOBER 21, 1941

NUMBER 3

The Apostate Church

By C. E. Randall

IN SPEAKING of the last days, the Apostle Paul said: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). The Church of God has anticipated these end-time days from the very beginning of its history. Everywhere our message has been proclaimed, there the picture of the last days has been shown to the people. This word picture reveals a scene of unprecedented apostasy and trouble. The troublous times forecast by the Apostle have quite generally been applied to the world rather than the church. While it is unquestionably true that the world will pass through a furnace of affliction unparalleled in the history of man, yet the fierce times described by the Apostle concern the church. This word picture is of those who have "a form of godliness, but (deny) the power thereof." Such an expression belongs only to an apostate church. It is possible that the group of which Jesus spoke in Matthew 7:21-23 have their shortcomings in a "form of godliness." At any rate, they speak in the name of the Lord, they worship in the name of the Lord, and they work in the name of the Lord; nevertheless, they are aliens to the promises of God. Their sacrifices are abominations, as were Israel's of Old Testament times (Isa. 1:13, 14).

The nominal church of today is merely a camouflage of good works over an internal life of wickedness. Pleasure riots in the lives of church people and pickets every gate to the heart, preventing righteousness' entering in and doing its work of salvation. "Lovers of pleasures more than lovers of God" well describes the aspirations of the average church group. I know people do not like to be told these things, especially when they are guilty of the offenses. I find quite a number of Church of God people who are getting rebellious against sermons on the "Signs of the Times." Warden Lawes, formerly of Sing Sing Prison, said that nearly every prisoner coming into Sing Sing resented being told or talked to about his crime, and that the most of them felt they were being unjustly pun-

ished when society put them in bonds. I presume the reason can be found in the Bible statement: "having their conscience seared with a hot iron." It is perhaps the same with the present-day church. A lukewarm, half-hearted, and indifferent church member does not like to hear that his fate in the day of awards will be, "Depart from me, ye that work iniquity."

The Church of God needs some heat turned on! It needs to become conscious of its duty and realize, if it is lukewarm, that it will fare no better in its final standing before God than lukewarm members of any other religious organization. It has always been a habit of the Church of God to apply the scriptures pertaining to the apostasy of believers to other religious groups. This would not be so bad, if we took a fair share of the medicine ourselves. The trouble has been that we have felt immune from this last-day sin that is to plague the church. It is fully as bad for a Church of God member to be a "lover of pleasures" more than a lover of God as any other person; yes, it is worse, if such a member has more light. The professing Christian who forsakes to regularly assemble together with believers of like faith for worship is in a more lamentable condition than the heathen who has never received gospel light. It would be better for him not to have known the way of righteousness than to know the will of the Lord and then fail to walk in the Way (Heb. 10:25, 26; 2 Peter 2:20-22).

According to Scripture, many of the faithful will allow their faith to slip away from them in the last days. Jesus infers that when He comes there will be little faith on the earth (Luke 18:8). It is written in Matthew that because of the abounding of iniquity, the faith of many will become cold (Matt. 24:12). With the increase of sin, and sinners spreading themselves abroad as a green bay tree, the faith of the church will become less active. The church of today is so worldly minded and is mimicking the world to such an extent that it is (Please turn to page 11)

EDITORIAL



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

Appreciation of Editor for Editor

As editor of *The Restitution Herald*, we are appreciative of the life and ministry of Elder S. J. Lindsay, first editor of *The Restitution Herald*. Though Brother Lindsay was blessed with a rich and long ministry, and though death did not claim him until he had lived well past the allotted time (Psalm 90:10), the Church of God at large will sorely miss his faithful, dependable, and loving service. He was one who held "the mystery of the faith in a pure conscience" (1 Tim. 3:9). In all his writing, teaching, and preaching, he advocated clearly that "the covenants of promise" (Eph. 2:12) made to the patriarchs comprise the gospel of the Kingdom as more fully revealed in the New Testament. He will always be remembered as one who loved and taught the Old Testament types.

Knowing and believing the Truth to that extent that it became a very element of his daily life, seven days a week, was both his religion and that religion to which he inspired those who came under his teaching and influence. The editor hopes, with the blessing of the Lord, to continue the high standards of *The Restitution Herald* that were built into it by its first and faithful editor, Elder S. J. Lindsay.

Conferences and Evangelism

For the past two years and more, all conference and special series' of meetings have been advertised on the "Among the Churches" page under the heading of "Calendar of Evangelism." The specific purpose in calling this the "Calendar of *Evangelism*" was to encourage our brethren to become more conscious of Christian duty to evangelize. Actually, however, most of the meetings that have been listed in this Calendar have been conferences, rather than the more definitely evangelistic meetings. True, a conference may be somewhat evangelistic, but more often than not, our conferences are too short to be successful in reaching out to gain converts. Many of our conferences last for only two or three days, whereas a series of evangelistic services should last two or three weeks to be really successful.

Consequently, we hope to hereafter publish two Calen-

dars: one that will list regular conferences only, and another that will list all series' of special and evangelistic meetings. We need more conferences, we need more evangelistic meetings, and we need more faithful secretaries to report these meetings to us, that they might be properly advertised in *The Restitution Herald*—send us the dates of the next series of meetings to be held at your church!

The Orpha Sanford Relief Fund

Sister Elizabeth Ordnung, Oregon, Illinois, who is secretary-treasurer of the Orpha Sanford Relief Fund, will be pleased to hear from any of our brethren who may be in need. It is not infrequent that persons who are really in need are reluctant to ask for help. We suggest, therefore, that any local secretaries of Church of God congregations, who may know of worthy needy ones, write to Sister Ordnung, reporting places where a little help might be both needed and appreciated.

Persons who may wish to contribute to the Orpha Sanford Relief Fund should, likewise, address Sister (Miss) Ordnung. Write her today; let us continue this good work.

Thank You, Brother Austin!

The Bible Training School is grateful to Brother F. L. Austin for the gift of a number of excellent books from his library. One of the ways in which we can build toward a better school is to develop our present library, and all books of real merit contributed to the School will be appreciated.

Moreover, we are especially interested in building up a collection of books written by early ministers of our own denomination—these books to be preserved in the offices of the National Bible Institution. Have you an offering?

The Defender Magazine Co-operates

We are thankful to Mr. Gerald B. Winrod, editor of *The Defender Magazine*, for the loan of prophetic etchings appearing in this issue of *The Restitution Herald*. We hope, sometime, to be able to return a helping hand to *The Defender Magazine*, Wichita, Kansas.

Notes and Queries

Article One—Regarding Prophecy

By F. L. Austin

GOD'S records of man are apparently registered on one long continuous tape. Originally that tape was all wound on one reel, or spool. An empty reel was securely fastened at quite some distance to the left in perfect alignment with the filled reel, and with a corresponding length of blank tape extending from the filled reel at the right end fastened to the empty one at the left—something as the typewriter ribbon reaches from the full spool on one side to the empty spool on the opposite side.

God's records of man as recorded upon the wound tape at the right are called "Prophecy." The once empty spool at the left is labeled "History."

The machine which winds the tape from the ever-full reel to the one which when men began was empty is named "Time." It is motivated astronomically. Upon its frame directly in front of the eye is the word "Now." That portion of the tape record to the right of the word "now" is termed "prophecy"; that having passed the mark "now" on its way to the left is termed "history." This "time machine" of God began the record of mankind at the midnight dot when the calendar was marked zero. The year, month, day, hour, minute, and second hands all pointed to 0.

"Darkness" was all around. "The Spirit of God" motivated all. The sun and moon and stars were set in orderly cycles of rotation "for signs, and for seasons and for days and for years." Their cycles of revolutions were to maintain and accurately record the time periods and dates of man's doings and anniversaries, as also the times and doings of God. Motivated by the "Spirit of God," this incomprehensible time mechanism of God never errs as to accuracy; never "runs down"; never fails.

The broad tape of prophetic record of human and Divine activities, ever unwinding from the top surface of God's gigantic Spool of Prophecy seems ever to contain in outline statements of character and doings of mankind. As the tape is moved across the point of time called "now," the outlines of prophecy are added to, or filled in, with the details of current life. Instantly prophecy becomes history. And every detail of filled-in history harmonizes as to time and character with the prophetic outlines that passed across the point marked "now." Its registry is as accurate as the multicolored pages of the best

magazine shooting hurriedly through the printing press.

At the time of man's beginning, when Adam's first footprint was left upon the untarnished sands of Eden's Garden, the Spool of Prophecy contained all but the very briefest introduction of the historic record of humanity. The empty Spool of History held but the slightest bit of recording tape. But upon that bit was accurately recorded the added details to the previously foretold outline thereof.

This resulted, not only in a minute and accurate history of man's first doings, but also in the assurance that God's every pre-registered outline upon the broad tape was both accurately positioned and accurately timed, or measured, so as to arrive at the "now" mark at the proper moment to receive the additional accurate and harmonious details of history—thus completing to the moment God's prophetic-historical record of man.

And what a record for accurate judgment! For these Spools are God's. They are not man's. And His is the judgment.

There seems to be quite some little measure of tape between the "now" mark on this machine and the point where the tape leaves the top of the prophetic spool. This moving visible portion can ever be read *before* it reaches the "now" mark. Upon reading this visible portion of foretold record some student can quite accurately estimate the details that will be filled in, and can proclaim coming events. Still others, standing at the "now," not only look forward upon God's tape to the point of its leaving the prophetic reel, but they seem to look at that uncovered portion of tape yet upon the reel but which will leave it only at its next revolution. Thus they possibly see even farther into the future than do others.

But, the prophetic spool seems never to lessen in diameter. It is always full. It must essentially be so. For God who knows the end from the beginning foresaw and made record of future outlines of the doings of His creatures. This, to man's end.

There seem to be numerous parallel lines of prophetic record upon this tape. Some are of short length. Only few are continuous from the start. Some pertain to individuals; some to nations, or human governments; some to catastrophies resulting from human errors. But, best of all, some pertain to God's doings (*Please turn to page 11*)



F. L. Austin

Gomer, Magog, and Uncle Shem

By the Editor

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:27).

STUDENTS of Ezekiel's prophecy have long expected Russia to lead a great northern confederacy of nations southward against Palestine. For several years, however, the so-called Bear of the North has seemingly hibernated—rising, it is true, to paw a little at Finland, but now growling in sullen retreat from Germany. Further, students of Ezekiel 38 have long expected Germany to be allied with Russia when this Bear descended upon the "unwalled villages" of Palestine. During the first World War, Germany and Russia were enemies, which was then accepted by Bible students as good reason for believing the time of the end had not arrived. New interest arose when Hitler and Stalin entered into their non-aggression pact, many students of prophecy believing that the long-anticipated German-Russian alliance necessary to the sweep upon Palestine was forthcoming. Then the swastika struck savagely at the Bear—the Bear having been first baited and lured with a juicy piece of Poland. Now, Odessa is surrounded; Leningrad is sorely besieged; and Moscow, chief holdout of the Bear, is the center and goal of Germany's persistent attack. How, then, can there develop a uniting of Germany and Russia for the prophesied onslaught against Palestine?

Seeking an answer to this question, we call attention to Noah's prophecy concerning his three sons, Shem, Ham, and Japheth. Noah said: "God shall *enlarge* Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:27). Critics are not agreed as to the antecedent of "he" in "he shall dwell in the tents of Shem." "He" may refer to God as being the One to "dwell in," or bless, the tents of Shem, or the pronoun may refer to Japheth whom God "shall enlarge," and who may be so greatly enlarged as to "dwell in," or usurp, the tents of Shem. Without setting our stakes so deeply as never to be able to pull them out of prophetic soil, we frankly favor the interpretation that the "he" refers to Japheth, and not to God; which view is strengthened by the fact that in the last clause of the text "his" most obviously refers to Japheth. It says: "Canaan shall be *his* servant." Now, the reader must not think that the word "Canaan" here refers to the Land of Promise; rather, "Canaan" was the fourth son of Ham (Gen. 10:6), and Noah's words really meant that Ham (who sinned in looking upon the nakedness of Noah, his father—Genesis 9:22), and all Ham's descendants, would be "serv-

ants" (v. 25), or slaves. Where are Noah's sons, today?

The accompanying map (opposite page) clearly and correctly shows that the descendants of Ham settled in northern Africa, that the descendants of Shem settled in Arabia and Palestine, and that the descendants of Japheth settled in Asia Minor and throughout Central Europe. Who is a Hamite, the "servant of servants" (Gen. 9:25)? Webster says: "a negro." Who is a Shemite, whose tents are to become Japheth's (v. 27)? Webster says: "a member of a Caucasian race now chiefly represented by the Jews and Arabs." Also in agreement with the accompanying map, Webster believes the Japhetites are today represented by the nations of Europe.

Let us now consider the prophetic significance of Noah's prophecy: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan (*Ham* as represented by his fourth son—Genesis 10:6) shall be his servant" (Gen. 9:26). Ham's descendants, as represented in the negroes, have become the world's servants and slaves. Shem, as represented by the Jews, especially, is to this day blessed of God—even as it is written: "Blessed be the Lord God of Shem" (9:26). Japheth, pressing westward into Europe, has, with more certain and astonishing fulfillment, *enlarged* his borders, and will yet, according to Noah's prophecy, "dwell in the tents of Shem"—*usurp the homes of the Jews!* It has been done already throughout Central Europe; it will surely be attempted in the real "tent" of the Jew, his last and only refuge, *Palestine!*

Wherein, though, does this prophecy link with the prophecy of Ezekiel? How does this word of Noah find any connection with Hitler and Stalin, and the possible outcome of the swastika pounding at the doors of Moscow and into the very den of the Bear? Hearken, student! Japheth's first son was Gomer (Gen. 10:2), and Japheth must *enlarge* his borders! Gomer? Yes, the mighty Gomer who hates the Jew, and steals his "tents." Hearken again, students! Later sons of Japheth were Magog, Tubal, Meshech, and others, but these three, as heads of their respective tribes, are also mentioned in Ezekiel 38:2 as being in the confederacy with the firstborn "Gomer, and all his bands" (v. 6), when, "after many days" and "in the latter years" (v. 8), they shall come "like a storm" and "like a cloud" (v. 8) "to take a spoil . . . upon the people that are gathered out of the nations" (v. 12), even upon God's Shemitic "people of Israel" (v. 14).

Daniel, too, saw Japheth's conquering hordes led by the "king of the north," and prophesied of him: "He shall enter also into the glorious land (Palestine)" (Dan. 11:40, 41). Moreover, "the land of Egypt (where the Hamitic 'servants' dwell) shall not escape . . . and the Ethiopians (negro slaves) shall be at his steps. . . . And he shall plant the tabernacles of his palace between the seas (between the Dead Sea and the Mediterranean Sea) in the glorious holy mountain; yet he shall come to his end, and none shall help him" (11:42-45).

Gomer (Germany) and Magog (Russia) are blood brothers—first and second sons, respectively, of Japheth (Gen. 10:2). Like all brothers, Germany and Russia must "scrap" a while. Let the brothers "fight it out"; they might quickly turn in unison against a meddler. There is

no prophecy from Noah, Daniel, Ezekiel, nor from our "I-hate-waa" President, to indicate that Uncle Sam, a peace-loving soul, has any "business" to risk getting a black eye by helping either of these rascals far degenerated from righteous Noah. After they "fight it out," they will still be brothers: *Communism and Naziism*.

Despite the sometimes Biblical standard that "the elder shall serve the younger" (Gen. 25:23), it is not improbable in this spirit-of-Antichrist, Devil-be-glorified war, that the older and better prepared son, Germany, will "enlarge" to include the second son, Russia. If, however, the younger and really bigger son should win, it would still be a matter of Japheth *enlarging his power*. Then, brother having come to "terms" with brother, they will storm the *tent* of their rich Uncle Shem in Palestine. WATCH!





“I Saw a Beast Rise Out of the Sea” (Revelation 13:1).

Iron Toes, Iron Teeth, Horns, and Voice Like the Devil's

By the Editor

THE temporary shifting of the war scene from the south into north central Europe may too quickly divert one's attention from the part that Italy and the Mediterranean Sea may yet play in this final act of the Drama of the Ages. Mussolini's unsuccessful exploits in Albania and Hitler's overshadowing power and importance must not be misunderstood to mean that there will be no strength of Rome when Jesus comes. Plainly, Daniel's interpretation of the Great Image seen by Nebuchadnezzar indicates that Rome will be in existence at the very end of Gentile Times, as represented by the iron which, though mixed with clay, is retained as the predominant metal in the feet of the Image.

Iron Toes in Italy's Boot

The Image as seen by King Nebuchadnezzar, had a head of gold, its arms and breast were of silver, its belly and thighs were made of brass, its legs were of iron, and its feet were "part of iron and part of clay" (Dan. 2:33). Speaking unto Nebuchadnezzar, King of Babylon, Daniel said, "Thou art this head of gold" (v. 38). Referring to the next great empire, represented by the arms and breast of silver, Daniel said to Nebuchadnezzar, "After thee shall arise another kingdom inferior to thee" (v. 39), which referred, as did Daniel's own vision of the two-horned ram, to the "kings of Media and Persia" (8:20). Still speaking to Nebuchadnezzar, Daniel spoke of a "third kingdom of brass" (2:39), which, like Daniel's own vision of the "rough goat," was prophetic "of Grecia" (8:21). Then, considering the iron legs of the Image, Daniel prophesied, "The fourth kingdom shall be strong as iron" (2:40), which unquestionably referred to mighty Rome whose Empire was divided, geographically, into the eastern and western halves—as though the Image stood with one foot in the eastern capital, Constantinople, and the other foot in the western capital, Rome.

From great iron Rome came lesser nations, represented by the Image's ten toes. Daniel 2:41 and 42 mention the "toes," specifically, justifying the student of prophecy in attaching some little significance, at least, to them. Moreover, the iron of the legs was also seen in the feet and toes, indicating that iron Rome would extend her power down to the very toe-ends of Gentile dominion—so let no one think that Italy's boot has lost all its "kick."

Said Daniel to Nebuchadnezzar: "Thou sawest till that

a stone . . . smote the image upon his feet . . . and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35). Obviously, the smiting stone which will finally crush earthly governments, though they have the glory of gold and the strength of iron, refers to the coming reign of Christ, for Daniel prophesied that God would "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" (2:44). Likewise, John the Revelator prophesied of a "man child" who will "rule all nations with a rod of iron" (12:5); and he prophesied of the overcomer, that Christ will give to him "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" (2:26, 27).

Rome's Iron Feet and Dirty Toes

The discriminating student of prophecy will be interested in noticing that when the "stone" smote the Image on its feet, "then was the iron, the clay, the brass, the silver, and the gold, broken to pieces TOGETHER" (Dan. 2:35). The word "together" suggests a temporary revival of a composite gold-silver-brass-iron Image, whose form will doubtless again be "terrible" (2:31). At least, one can be reasonably sure that Rome will be on the scene until Christ returns, for the iron of the legs extended down into the feet and toes, and it will be this part of the Image which receives the direct crushing blow when the Kingdom of God is established. Very possibly, the elements of gold, silver, and brass, which are seen being broken with the iron, indicate that end-time Rome and her offshoot nations will possess all the deceptive riches and glory of her proud predecessors. The iron Empire, having conquered the brass, the silver, and the gold powers, becomes all of them combined, though called only by its own figure—iron.

Well might God have smitten Babylon; well might God have smitten Medo-Persia; well might God have smitten Greece; but God ordained to wait until that time when by smiting the feet of the Image, the downfall of all the mighty and combined forces of man will be effected. Rome, your legs were long and strong, and you may yet trample the city of Jerusalem by one mightier than Titus, but the Stone over which the Jews stumbled is prophesied

to smite you upon the feet. Watch out for your ten iron toes! They are *dirty* toes, "mixed with miry clay."

The Beast With Iron Teeth

According to Daniel 7, he had a vision of four beasts: a lion, representing Babylon (v. 4); a bear, representing Medo-Persia (v. 5); a leopard, representing Greece (v. 6); and a non-descript beast, having iron teeth, representing Rome (v. 7). (Cp. v. 17.) This fourth beast was "dreadful and terrible, and strong exceedingly; and it had great iron teeth: and it devoured and brake in pieces, and stamped the residue with the feet of it" (7:7).

Now, don your thinking cap! In the study of Daniel 2, one might be inclined to think that most of Rome's strength and wicked power has been already fulfilled, as it would seem we now see Rome in the ten-toe or divided condition, and not in the time of her strength as symbolized by the mighty legs of solid iron. The "miry clay" being mixed with the iron down in the feet and toes might further mislead one to believe that Rome was slowly "fizzling out." Furthermore, Mussolini's miserable showing in the present World War would seemingly clinch the thought that Rome has had her "day," and that from now forward we may forget all about Rome, considering Hitler to be the whole show. We are not so sure! Usually, diverted attention gives opportunity for surprises.

What mean these iron teeth which are to "devour" in that same time that "ten horns" are seen on the Beast? Certainly the ten horns, representing "ten kings that shall arise" (7:24), and which are to continue as such up to the time of God's Kingdom, had no fulfillment in the former days of Rome's glory. Rather, as the ten toes signify the offshoot nations from old Rome, so do these ten horns signify later kings to come out of the old Empire. Will they co-operate with one another? Aye, there is the point! As surely as toes co-operate on the foot, as surely as horns co-operate on a beast's head, these ten powers, strong as iron and carnal as clay, will become consolidated under one horn, or one king, who will really "strut his stuff."

"Another Little Horn"

Daniel 7:8 foretells the rise of "another little horn" who will have "a mouth speaking great things" (7:8), his appearance will be "more stout than his fellows" (7:20), "the same horn made war with the saints, and prevailed against them; until . . . judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (7:21, 22). The saints "shall be given into his hand until a time and times and the dividing of time" (7:25)—that is, probably, for three and one half years. No wonder that Daniel said: "My cogitations much troubled me, and my countenance changed in me"!

In short, this "little horn" will develop as supreme over all the ten horns coming out of the Old Roman Empire, and when the Beast discovers what a wonderful and pow-

erful horn has grown on his head in his old age, he will use it to fight the saints right up to the time of Christ's coming—to the time that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (7:27).

The Apostle Paul Foresaw "That Wicked"

Speaking of the "coming of our Lord Jesus Christ, and our gathering together unto him" (2 Thess. 2:1), the Apostle Paul said: "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. . . . Then shall that Wicked be revealed (finally, being not seen for a while, but slowly coming up as 'another little horn'), whom the Lord shall consume with the spirit of his mouth, and shall *destroy* (not teach and eventually convert) with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders" (2:3-9). *Why not call him the Antichrist, and be "done with it"?* Most interesting feature is that, being inspired of God, both Daniel and Paul prophesied of the same wicked power to precede the Second Coming.

From where shall we expect this "little horn"? From Russia? No! Russia was not a part of the Old Roman Empire and cannot be one of the "ten horns" from among which this "little horn" must arise. From Germany? No! Germany was not a part of the Old Roman Empire and cannot be one of the "ten horns" from among which this "little horn" must arise. Positively, this "little horn" must arise from one of the nations bastard from Rome, and fully as positive: when it arises, the other ten horns are to be in union as weapons upon the Beast. The Apostle Paul did not deceive the Christian when he said the "man of sin" would be revealed before Christ's return, nor did he deceive the Christian in mentioning this event as one to come *after* the "falling away." (Cp. 2 Thess. 2:3.)

England and Italy Will Unite

War makes strange bedfellows. Today, England and Italy are at war. Somehow, though, they are not very vicious with each other! A peep at the accompanying map will show that England was once a part of the Roman Empire. There is no question about this: the Romans built a wall across the northern end of England to keep out the unconquerable Scots, which positively proves that Rome overran England proper. When Rome again wears ten horns upon her head, are we to suppose England can have any use of the Mediterranean Sea without joining the revived Empire? Does not England know she **MUST** use the Mediterranean Sea, if she is to continue her interests in the Far East? if she is to maintain

her life line? Can England first whip Germany, and then have sufficient remaining strength (even with America's help) to whip the "little horn" who is to "devour" and "stamp" and "prevail" until Jesus comes to destroy him and to give the Kingdom to the saints? England is wiser than that! England will probably make a treaty with Italy sometime soon, and it will then hardly be necessary to stretch Tarshish through the Straits of Gibraltar to make it have correct application to the Isles.

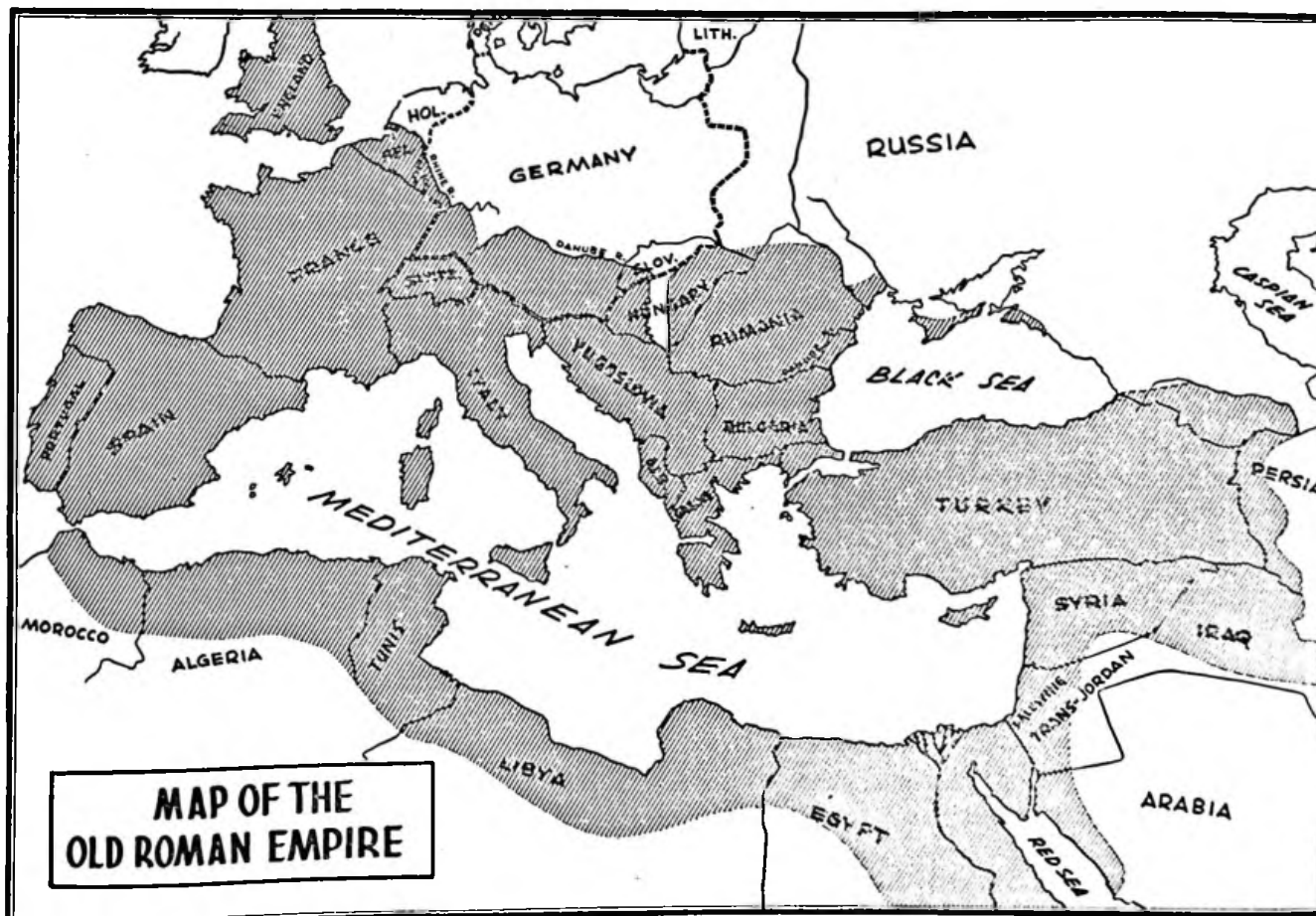
Horns Like a Lamb, Voice Like a Dragon

John the Revelator saw a Beast which had been "wounded to death," but whose "deadly wound was healed"—and, said John, "All the world wondered after the beast." (Rev. 13:3.) Looking backward into history, seeing the elements of Babylon, Medo-Persia, and Greece in one final and vicious Government, John saw in this Beast-Government the likeness of a leopard, a bear, and a lion—the reverse order to which these respective governments were seen by the Prophet Daniel, for Daniel looked forward and John was looking backward. Both Daniel and John, however, saw the fourth beast as one which was strong and blasphemous.

"Who is like unto the beast? who is able to make war with him?" (Rev. 13:4.) That this wicked Beast which John saw corresponds to the "little horn" of Daniel 7:8,

21, 24, and 25 is obvious, for, according to Daniel 7:25, he is to "wear out the saints" for "a time and times and the dividing of time" (i.e., for a year plus two years plus half a year, or three and one half years); and in Revelation 13:5, 7, we read that the Beast which John saw made war successfully against the saints for "forty and two months" (likewise, three and one half years).

Beginning with Revelation 13:11, we read of a companion beast which continues the same manner of work exercised by the first. Thus, the same Antichristian government is indicated, but it is simply headed by a new leader. Here is another picture of the Antichrist, or at least a companion to the Antichrist. Verse 11 says that he will have "two horns like a lamb," yet he will speak "as a dragon." Revelation 12:9 explains "the great dragon" as being "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Consider, now, the Beast of Revelation 13:11—what a deceiver is he! He pretends to be like Christ, having "horns like a lamb." Nevertheless, his voice betrays him to be the servant and instrument of Satan, for he "spake as a dragon." The vicious Deceiver! The lamb-pretending Dragon! The Antichrist! From what nation shall he arise? He is a composite power of the leopard, the bear, and the lion. It was Rome, and Rome only, who, with her iron legs, supported Greece, Medo-Persia, and Babylon. *Beware of the Beast!*



“Watchman, What of the Night?”

By Paul M. Hatch

ANXIOUS laymen in the present time of trouble among the nations are looking to their church leaders for an interpretation of the present events in the light of prophecy. The wise watchman knows that great prophetic events are not measured by one single issue or perturbing moment, but by the full measurement or the whole. He cannot interpret one isolated segment of current happenings to be the fulfillment of a certain prophecy without considering the entire scope of the event. So it is with the present time! The culmination of the event is still before us, and is therefore to be awaited. Unless one had the prophetic vision of immediate events revealed to him through the Spirit of God and its gifts, that watchman would be speaking in vain if he attempted a prophetic statement. One of the gifts of the Spirit was the gift of prophecy (1 Cor. 12:8-10), and it is said of this gift that it would “fail” or become obsolete (13:8). In other words, there will come an end to the giving of prophecy through the power of the Holy Spirit. We believe *that* gift has been withdrawn from the church membership, that all revelation was given to the apostles, and is recorded in the Book of Truth.

If one pretends to give a prophecy in the present time, he does so “on his own,” and if it does not conform to the revealed Word, it has no power in itself and may mislead the layman into a false hope. The watchman, therefore, not only watches the events, but compares them to the revealed Word, that he may interpret them to his laymen.

We observe an example from the war that was fought twenty-five years ago: Many students of prophecy were sure that the war was the great Battle of Armageddon, and such an expression was frequently heard. Twenty-five years later, however, it is not thought in any such way. Armageddon is still in the future. The United States President of that time had a battle cry, “Make the world safe for democracy,” and it was thought that was actually what the war was about. Today we know it was a delusion. There is less democracy in the world today than there was during the World War of 1914-1918.

There are cries again to preserve the democratic way of life against the totalitarian way. These are only political issues, and do not in any way affect prophecy, that is, God’s designs. God is neither interested in promoting or retarding either the democratic way or the totalitarian state. One nation is not superior to another in His estimation, so far as national aspirations are concerned.

If there is one nation that God does recognize above another, it is the one of which in ancient time He was the King—the nation of Israel. In this, we can grasp the divine revelation and interpret the events of the present in its light.

Considering all the carnage, hatred, and national aspirations of the World War, it seems the only concretely prophetic event was the Balfour Declaration of the British Government favoring and encouraging the return of the Israelites to their ancient land for a home. Great Britain in the intervening time has promulgated, not without difficulty, this declaration of twenty-five years ago. England has, under the mandate granted by the League of Nations, protected the sons and daughters of Israel in their return to the land of their fathers.

The next logical step in the process of the returning Israelites is to establish themselves as an independent nation—a nation that can draw up its constitution of government, establish trade relations, organize a peace force, and enter into pacts and covenants.

These things are prophetically stated in the Old Scriptures. Let us consider some of them. In Psalm 102:13 it is stated: “Thou (God) shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come,” and in verse 16 these words: “When the Lord shall build up Zion, he shall appear in his glory.” The time to favor Zion is set and cannot be deferred. The Lord has spoken, and it will come to pass.

We may inquire as to the time when the Lord will build up Zion, and we have no misleading statement here. In Jeremiah 30:3 we read: “Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” We read that the time of return is just prior to the period of time known as Jacob’s Trouble. From out of this trouble he will be saved as a nation, according to the verses following in the chapter.

Again, in Hosea 1:10, 11, we read regarding Israel’s return and establishment as a nation: “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. Then shall the children of Judah and the children of Israel be gathered together,

and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

The Israelites have long been dormant as an organized nation. They have been called the people "cast off" from the favor of the Lord. They have been a people to suffer persecution, and as being unworthy of human consideration. A gradual change and favor is again returning to them as a recognized people and nation.

When will this favor be shown to them? The Prophet Ezekiel in chapter 37 spoke of the union of the two houses of Israel and their reconstitution as a nation illustrated by the valley of dry bones and the two sticks that joined. The time? It is to be immediately before the great assault against their freedom by Gog, the prince of Rosh, Meshech, and Tubal, Gomer and his bands, and the multitudes that follow them. (See Ezekiel 38 and 39.)

Whatever the outcome of the present struggle in Europe, and no matter if it spreads throughout the world, no matter what will be the battle cry of the nations and their boasting of national superiority, the people of Israel shall be established as an independent nation.

Jesus, speaking of the great time of trouble to come in the end of the age, illustrated the nationalism of Israel in the figure of the budding fig tree. Its present budding not only illustrates the nearness of the summer when Israel shall again be a fruit, but also its constitution as a nation.

"Watchman, what of the night?" The watchman said, "The morning cometh and also the night." The night is here, but Israel's morning is about to dawn. A night is also coming to attempt the overthrow of that nation. It will be the last great assault upon the independence and freedom of those people. God Himself is to take up the battle and destroy the greater part of Gog in the mountains of Israel, and the night of terror and anxiety will be over forevermore.

NOTES AND QUERIES

(Continued from page 3)

from the very beginning to His tomorrow.

Now God's tomorrow is prophetically described as that government unto which God is building humanity. That government, or nationality, is also described as the Kingdom of God.

It is recorded upon the tape that this Kingdom of God is to be under the Kingship of His only begotten Son. The records of God's Kingdom, and of His Son, Jesus, the Anointed King, are the principal, or chief, records upon the prophetic tape. These records have one continuous unbroken account from the time that the Creator told His first man, Adam, to multiply and fill the earth. All other records are of momentary duration: such as the records of the antediluvians, the Egyptians, Moses, the Babylonians, America, governmental wild beasts, and the like.

The more one studies this endless Tape of Record, printed by the Finger of God, the more conclusive it becomes that the one chief and important phase of all God's predictions and instructions relate to the certainty and the righteousness of God's coming Kingdom, within which God purposes to establish all of eligible mankind.

As Head, that is, King, of that Kingdom, God the Father has appointed His tested, proven, and loyal Son, Jesus, our Saviour. These two—God's Kingdom and His appointed King—constitute the heart of all prophecy.

The continuous repudiation of God's Kingdom by man unavoidably includes the repudiation of His King—even as did the crucifying opponents of a former day. And this dual repudiation, when once it is so recognized, can but include the voluntary repudiation of God Himself.

Therein is possibly the principal underlying cause of present world-wide commotion. Christendom, as well as statesmanship, largely speaking, persists in striving to maintain present human governmental idealism rather than to submissively yield to the overtowering righteousness, equity, and peace of God's Kingdom, under the Kingship of His beloved Son.

And so, the query of the day seems to be to correctly interpret the prophetic record just "now" passing before us and receiving the daily historic imprints which, checked up with the prophetic record against which the historic is recorded, describes current character. And, the correct identification of current character should enable the student of faith to see the ever-brightening glories of a new day. (Written October 15, 1941.)

P.S.—God willing, the writer hopes to communicate additional numbers to "Notes and Queries."

THE APOSTATE CHURCH

(Continued from front page)

cloaked in a robe of worldliness, and is gradually losing its spiritual power and vitality. The cry to "awake out of sleep" and to "cast off the works of darkness" no longer causes men and women to weep in repentance.

When Jesus came preaching the "gospel of the kingdom," He found the Temple defiled by the wicked practices of a self-righteous people who loved their homes more than the House of God, and who delighted in sinful pleasures more than in the fellowship of the saints. It was necessary for Jesus to drive out the defilers. When He comes the second time "without sin unto salvation" to them who are looking for Him, He will find the anti-typical Temple—the church—badly in need of cleansing, and will spue those who are neither "cold or hot" out of His mouth. If the Church of God is to free itself of this Laodicean lukewarmness (apostasy), it must turn on the heat!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

"Choose You This Day"

We're going to read a story of two boys—Keith and Robert. When you find either one making a choice to do something good or bad, underline the place. Shall we see how many choices each one makes—also what kind of deeds each chooses? If you have crayolas, underline with one color for Keith and another color for Robert.

Keith and Robert were the same age. They didn't know each other until they entered Kindergarten. Keith's parents took him to Sunday school. He had decided he liked to go and had learned to say only *good* words. He tried very hard to say only good words. Robert's father sometimes went to church, but not to Sunday school. Robert didn't know much about which words were good or bad, so he often decided to use bad ones.

At school both learned much. One afternoon a week they were able to go to a church school if they wished. Keith decided he would go, but Robert said he would not go.

One evening, after school, Robert saw some boys behind a building in the alley near his home. They called him over and offered him a smoke. He decided to try it. (Poor Robert, his school work will be harder for him if he continues to smoke.) A short time later, these boys also urged him to drink a glass of beer, which he did. It is terrible to find boys and girls of kindergarten age drinking anything with poison in it, but it is true.

One day Keith invited Robert to attend Sunday school with him. Robert accepted. Their lesson was about temperance. Mrs. White, their teacher, read from the Bible: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve" (Josh. 24:15). She explained that we choose or decide many things which all work together to make us either good or bad people. She talked about drinking beer, and told them that nearly *one out of three* who drank, *became drunkards!*

Robert listened, his eyes wide open, for it was all new to him. Keith had already made up his mind to never take a drink of anything with alcohol in it. Mrs. White read: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the

Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known" (Deut. 11:26-28). Their teacher explained that they could choose to be a blessing and receive a blessing from the Lord, or do evil and receive His curse. She explained about idols, too. An idol can be anything you love and serve more than you do the Lord. Robert decided never to take any more alcoholic drinks, and never smoke any more. He told Keith on the way home that he intended to go to church school with him the next week. He also said he would try to say good words.

"You'll go with me again, next Sunday?" asked Keith.

"You bet!" answered Robert, "I'm going *every* Sunday!"

Check Your Choices!

Check your choices with "Their Choices" on page 15. You will find their answers to compare with your own. Do you notice how many *more* choices one has to make when he makes the wrong choice first? How much better to be strong and choose right.

What Is Your Choice?

God or Satan?

Others or self?

Good or evil?

Happy Birthday Wishes

James L. VeNard, Oct. 25, age 9, Macomb, Ill.
 Robert Savage, Oct. 26, age 14, Waite Park, Minn.
 Juanita Kennedy, Oct. 28, age 5, Hammond, La.
 Eileen Swanson, Oct. 28, age 11, Eden Valley, Minn.
 Fred Hummel, Oct. 28, age 14, Cleveland, Ohio.
 Betty Richardson, Oct. 29, age 2, Hammond, La.
 Darlene F. Stine, Oct. 29, age 5, Tipp City, Ohio.
 Douglas Hamilton, Oct. 29, age 8, Cold Springs, Minn.
 Diane LeMasurier, Oct. 30, age 9, Oregon, Ill.
 Duane Granquist, Oct. 30, age 10, St. Cloud, Minn.

"And who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:13.)



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Virginia Smith, Treasurer
London, Arkansas



So Inexpensive, Too

Even the smallest quantities of radium are retained in lead-lined containers and are guarded by thick vaults. Radium is valuable. We protect our gold supply by geographic location and by walls of concrete and steel—it's valuable.

The Bible is the most valuable Book that was ever written. Although God is its Author, He did not write a single word, but through His influence and by His inspiration, earthly men have put into words the wisdom of the ages, the laws governing humanity, and the outline of the world that is to come. The machines which we have today are marvels of precision operation, but they are insignificant as compared to the man who conceived them. These men who discover, invent, theorize, and construct, perform wonderful works, but are they not insignificant when compared with God who made them and gave them the materials with which to work?

Your new washing machine, automobile, or typewriter is described in an instruction book which tells you how the machine is built, why it was built that way, and how you can obtain the best results through proper use. You generally save these books—they become valuable to you.

Your Bible will tell you who created the earth and why. It will tell you what your duty on this earth is now and what you can attain. The Bible will reveal the past, assist you in the present, and help you to plot your course for the future. How do you treat your Bible? Do you cherish it as you would radium or gold? Or, will you let someone take it away from you because you neglected to guard it? Do you consult your Bible at every opportunity, or do you merely submit to an occasional twinge of conscience? That Book is priceless! Read it more often!

We Are Only Men

* * *

By Mary Richardson, Hammond, La.

David was a man after God's own heart, and, therefore, was gifted with prophetic vision. He reigned over a nation that was prosperous, but which sometimes wandered away from God. David understood human nature and knew that men often aspire to be what they are not. He knew that men like to be regarded as famous and mighty, having attributes of power, influence, and wis-

dom that they do not possess. David also had a keen insight into the trend of times and evidently he knew something of world conditions and political affairs. Well and wisely did the Psalmist pray, "Put them in fear, O Lord: that the nations may know themselves to be but men." He felt that somehow this egotistical nature of man should be curbed to a great extent.

On every hand we observe men grasping for political power, exaltation, and adulation. History plainly shows us that such people existed in the past—even in David's time there were men craving for recognition and power. The monarchies of long ago were a coveted position, and the person who gained a throne was one who could command attention and show his authority. Thrones of today do not hold the same attraction and allurements that they formerly did. But people do become so self-important and overestimate their attainments until they deliberately set God aside and shun His Word, thereby using their own ideas and opinions.

The person who is an authority in his line of work usually has a tendency to assume a role of importance. More than likely, such a person forgets God. God is left out of the plans, as the person does not feel any need for Him. Such a person thinks he can succeed alone—he cannot realize the need of a higher being—that of God. Some of our best educated men, men who are leaders and men who are in responsible positions are thus very narrow-minded. We should, more than ever, pray as did David, "Put them in fear, O Lord: that the nations may know themselves to be but men."

We are only mortal beings, subject to many human weaknesses, and, therefore, we are constantly in need of God's everlasting mercy, love, and strength. We should earnestly strive to teach those who do not understand this great need to avoid such foolish errors, and to come to a fuller realization of their dependence upon God and giving thanks for their lives.

Some young people have the mistaken idea that God is some indefinite, inconceivable Force, and that His Holy Word is purely legendary and mythical. This is a grave error, and we need to combat such a mistaken thought. Everyone should have a conscious need of something higher than men—a need for God.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

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.
 October 24-26—Fifteenth Anniversary and special meetings at Southlawn Park Church of God, Grand Rapids, Mich.
 November 4-9—Special meetings at St. Louis, Mo.
 November 3-16—Special meetings at Delta, Ohio
 November 9-23—Special meetings at Eden Valley, Minn.
 November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

October 27—November 2—Michigan Fall Conference at Blanchard
 November 9—Minnesota State Berean Conference at Hector
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

WE THANK YOU

We are grateful to the many friends and brethren for their many kindnesses during our recent bereavement.

Mrs. S. J. Lindsay and family.

SAINT CLOUD, MINNESOTA

The Annual Fall Conference of the State of Minnesota convened at Saint Cloud, October 9-12. The weather was the finest one could ask, and the scenery here is in its most gorgeous autumn coloring. Attendance was a little slow until Sunday, when we had representation from Mora, Litchfield, Lester Prairie, Hector, and Eden Valley.

We missed especially Mr. and Mrs. W. F. Hoskins of Eden Valley, who have faithfully attended every Conference for years, but were unable to be with us this year because of Mr. Hoskins' severe illness. We pray for his soon recovery.

No outside speakers were in attendance, but Bros. John Deuchfield and Walter Wiggins preached several timely messages. Bro. Verd Thoms and son Neil assisted with the music. Grace Skinner, Reporter.

ARKANSAS CITY, KANSAS

On Sunday, October 12, 1941, Bro. John Fiske's class met with the Arkansas City brethren for an all-day meeting in the church. A basket dinner was served in the basement at noon. We were indeed happy to have these brethren of like precious faith with us. Bro. John Fiske conducted the morning and afternoon services, his topic in the morning being "Baptism—Its Mode, Design, and Purpose," and in the afternoon, "Where Will We Spend Eternity?"

It gladdens our hearts to report that Mrs. Clinton Fiske, 118 S. Eighth St., Arkansas City, accepted Christ as her Saviour during these meetings, and baptismal services were held for her later in the afternoon at the Walnut River, with Bro. Earl Friend officiating. May God guide and protect this new one in the faith. Florence Griffith, Secy.

LOUISIANA CHURCH NOTES

The Happy Woods Church had its annual meeting Monday night, October 13, and the following officers were elected: elders, Albert Siple and Gus Laundry; deacons, Martin Bankston, Sam Bottolf, Martin Bottolf, and L. C. Anthon; secretary, Mrs. Albert Siple; and treasurer, Miss Ella Siple.

We are planning to hold a short series of meetings at the two churches from November 26 to December 7. The meetings will be divided between Blood River and Happy Woods, and will be conducted by Bro. F. E. Siple of Grand Rapids, Mich. We plan to dedicate the new church at Blood River during these meetings.

Miss Clara Barnum is still bedfast, showing little change. She has appreciated the cards and letters different ones have sent her. Keep it up!

Mrs. John Shandor has been ill a number of weeks and is still under the care of a physician.

Mrs. John Williams has returned from the hospital and is considerably improved, though she must remain in bed for some time yet.

Mr. and Mrs. Lorrin Gainey are the proud parents of a baby girl, born October 4. The name is Phyllis Katrina.

Harry Goekler, Pastor.

ZOLLINGER - RANDALL

The Church of God at Oregon, Ill., was the scene of a beautiful wedding ceremony when, at 10:00 a.m., October 9, 1941, Sr. Eunice Zollinger became the bride of Bro. Celsine R. Randall. The groom's father, Elder C. E. Randall, assisted by the writer, conducted the sacred ceremony. The bride's father, Mr. William Zollinger, gave his daughter in marriage, and Sr. Leila Mae Doeden sang.

Following the service at the church, a reception was given at the home of the bride's parents, where the many friends of the newlyweds offered congratulations and best wishes for a long and happy marriage.

In the early afternoon, the new Mr. and Mrs. Randall left on a honeymoon to Niagara Falls, N. Y., and Fonthill, Ont., from where they will shortly return to resume their work in Oregon, Ill.—the bride being an employee of the Bible Training School, and the groom being a senior in the School. May the blessing of the Lord be theirs. Sydney E. Magaw.

MINISTERS' FUND

Rockford, Ill., S. S.	\$16.62
Macomb, Ill., S. S.	5.00
Blanchard, Mich., S. S.	3.81

Gleanings From the Field

"The field is the world."—Jesus.

Bro. L. E. Conner is scheduled to be at Eden Valley, Minn., for a series of evangelistic meetings, November 10-23. The pastor, Bro. Walter Wiggins, will begin the special meetings on Sunday, November 9, at which time Bro. Conner will be concluding a series of meetings at St. Louis, Mo. The Church of God will profit much by the evident trend toward more evangelistic effort. Jesus, Evangelist of evangelists, leads!

"If the Church of God is to free itself of this Laodicean lukewarmness (apostasy), it must turn on the heat!"—C. E. Randall, Fonthill, Ont.

Bro. Ellsworth Routson preached for the Pennellwood Church of God, Grand Rapids, Mich., Sunday, October 19. He was accompanied by Srs. Routson, Iris Hall, Shirley Smith, and Bro. Larry Nedrow.

Bro. Richard Smith preached for the Dixon, Ill., brethren on October 19, supplying for Bro. Alan McLain, pastor.

"The Church of God has suffered a great loss in Bro. S. J. Lindsay's death. His teachings have greatly influenced the lives of many of us, and we are thankful we had the opportunity to be taught by so able a teacher."—Mrs. William Hanson, Caledonia, Mich.

We are sorry to hear that Bro. W. F. Hoskins, Eden Valley, Minn., has recently been sick, and was, therefore, unable to be at the St. Cloud Conference.

It was a pleasure to her many friends in Oregon, Ill., to recently see Sr. Ruby Randall, who came to attend her son's wedding.

Bros. Paul C. Johnson and Harold Hardesty preached morning and evening, respectively, at Oregon, Ill., Sunday, October 19, as the pastor was with the Bible Training School on a trip to Fredericktown, Mo.

"I want to say 'Thank you' to the ones who have so kindly remembered Bro. Patrick during his recent illness. It has helped and cheered us both. He has a stiff climb yet to get back to his normal health, but is steadily, if slowly gaining."—Mrs. James A. Patrick, Ashland, Ohio.

"In the Rocky Mountain Navaho Reservation, there are some sixty thousand Indians, of whom only four thousand are Christian. The United States has many such mission fields still in its midst."—W. L. Emerson in Signs of the Times.

"Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122:6).

According to the British Treasury, the war is costing England more than \$44,000,000 a day, a sum 57 per cent greater than the peak of expenditures in the first World War.

"I have two issues of The Restitution Herald and like their messages, so I want to subscribe for it."—Mrs. Joe Carrolls, Browns-town, Wash.

BIBLE TRAINING SCHOOL NEWS

Another senior married!—it won't be long until all the upper classmen are married. Thursday morning school was dismissed at ten o'clock so we could attend the wedding of Celaine Randall and Eunice Zollinger. The bride looked very sweet. We all enjoyed the reception at the bride's parents' home; afterward we charivariated them all over the town.

Friday morning, Mr. Arthur Young of Seattle, Wash., gave us a very interesting talk about miracles.

The members of the Bible Training School went with friends for a hike through the woods, Sunday afternoon, October 12. We also explored Blackhawk and the surrounding grounds.

Monday, school was dismissed in memorial of our beloved teacher and friend, Bro. S. J. Lindsay. Although he is now asleep, his work will never die, for his teachings have been impressed upon many of his students. They will, in turn, give to others those things which he made us understand more clearly than before.

Tuesday morning, Sr. T. J. Ellis, Bro. O. J. Allard, Sr. Florence Allard, and Bro. and Sr. Charles W. Howe of Iowa, visited our classes.

Psychology seems to be a big groan. After three hours of hard study, Iris let out a painful moan, which brought Sr. Harry Palmer to our door. She thought someone was sick, but changed her mind when we read her a sentence containing so many large words that all we could understand were the conjunctions. We are hoping that it will become easier as we study.

Members of the School who are going to Fredericktown, Mo., recently met at Sr. Leila Mae Doeden's for a song rehearsal and a social evening.

Although we all have a lot of good clean fun, we are here to get the most out of the School that we can, and are studying to show ourselves "approved unto God."

Beth Hoganson, Reporter.

CHARLES ASHER CORBELL

Charles Asher Corbell came as a young man with his bride, Ellen North Corbell, from Texas to the Salt River Valley, Ariz., fifty-nine years ago, where he has resided until the present time. To this union were born seven children. Bro. Corbell helped develop this Valley through his extensive farming interests.

In 1901, sorrow came into his life, his wife having died, leaving him with a family of seven children, the youngest being only eight months of age. All of these children grew to manhood and womanhood.

In 1925 Bro. Corbell married Maude Armstrong of Phoenix, with whom he lived until he died at the age of eighty-three years. Bro. Corbell is survived by his wife; two sons, Ernest and Victor; and four daughters, Edith Graham of Los Angeles, Calif., Pearl Brooks of Phoenix, Ethel Griffin of Florence, and Beulah Corbell of Phoenix; one brother, Neil Corbell of Dublin, Texas; and one sister, Mrs. Virginia Bowen of Norco, Calif. Eight grandchildren and eleven great-grandchildren also survive.

Bro. Corbell became identified as a Christian with the Church of God in Tempe, Ariz., in the late 80's, and has been associated with this church and denomination ever since.

As an elder of this church, he has served well, always being found in his place, proving himself to be a faithful servant, of whom it will be said, "Well done." He has always given liberally to the support of the church. Bro. Corbell will be missed in the home, in the church, and in the community.

Edward S. Raymond.



SAMUEL JACOB LINDSAY

Samuel J. Lindsay was born on a farm near Adeline, Ogle County, Ill., January 21, 1866, and died October 10, 1941. He was one of a family of eleven children born to Thomas H. and Margaret Koontz Lindsay. He was united in marriage to Nellie M. Ward of Rockford, Ill., August 17, 1887, and they observed their golden wedding anniversary in 1937.

Surviving to mourn his death are his wife and three children, Etta Mattison, Hazel Mattison, both of Oregon, Ill., and Ward Lindsay of Oconomowoc, Wis. Nine grandchildren and two great-grandchildren also survive, as do three brothers, Charles Lindsay, Pearl City, Ill., William of Kewanee, and Lewis of Oregon, and one sister, Mrs. Margaret Jacobs of Leaf River, Ill.

As a young man, Bro. Lindsay taught in the schools of Ogle County, and for nine years was Assistant County Superintendent of Schools in the County. He ended this work by entering the ministry, and was one of those few who organized the Church of God in Oregon, Ill. He was the first editor and publisher of The Restitution Herald, now published by the National Bible Institution. He was the first pastor of the Oregon church, thereafter preaching several years in Los Angeles, Calif. For the past twelve years he has been pastor of the Tempe, Ariz., Church of God, where, two years ago, a new church building was erected. During his pastorate at Tempe, Bro. Lindsay also returned to Oregon, Ill., every summer, and was one of the instructors in the Summer Bible Training School since its organization four years ago. He also participated in church conferences in various parts of the United States—this throughout his ministry.

Funeral services were conducted October 13 at Oregon, Ill., by Elder L. E. Conner, assisted by Bros. Sydney E. Magaw, C. E. Randall, P. L. Austin, and Gerald L. Cooper. At this service in Oregon, Bros. Harold and Robert Harlesty sang "The City Four Square," accompanied by Sr. Bernice Rogers, the first organist of the Oregon church. Also, a memorial service was held in the Tempe church Sunday evening, October 18, Bro. Edward S. Raymond being in charge. Interment was made in Riverview Cemetery at Oregon.

Ministers of the Church of God in attendance at the funeral were: L. E. Conner, who delivered the funeral sermon, well in keeping with Bro. Lindsay's hope of the Second Coming; and resurrection, O. J. Allard, Cedar Falls, Iowa, F. L. Austin, South Bend, Ind., C. E.

Randall, Fonthill, Ont., J. R. LeCronc, Gerald L. Cooper, Ripley, Ill., C. E. Lapp, Macomb, Ill., Paul M. Hatch, Harvey, Ill., C. W. Howe, Waterloo, Iowa, Vivian Kirkpatrick, and the writer, Oregon, Ill. Many of Bro. Lindsay's friends came to pay their last respects to him from the neighboring states of Iowa, Michigan, and Indiana, and from many places in Illinois.

Though all the Church of God grieves the death of Bro. Lindsay, one of our most active and faithful ministers, his life will be long remembered. We trust that his standards of theology and Christian life may mark the history of the Church of God until Christ's return. Sydney E. Magaw.

THEIR CHOICES

- | | |
|--|----------------------------------|
| Keith Chooses: | Robert Chooses: |
| 1. Sunday school | 1. Bad words |
| 2. Good words | 2. Not to go to church school |
| 3. Go to church school | 3. Smoked once |
| 4. Took Robert to Sunday school with him | 4. Drank beer |
| 5. Not to drink alcohol | 5. Not to smoke |
| | 6. Not to drink alcoholic drinks |
| | 7. Go to church school |
| | 8. Say good words |
| | 9. Go to Sunday school |

BIBLE TRAINING SCHOOL

A Friend (Building fund)	\$500.00
Maybelle Hanson (Building fund)	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

— 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				
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 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 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				
				BOOKS			
				Name	Pages	Each	Per 6
				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, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, OCTOBER 28, 1941

NUMBER 4



FIFTEENTH ANNIVERSARY AT CHURCH OF GOD, DIXON, ILLINOIS

Rally Day, October 5, 1941

The Church of God in Dixon, Illinois, was built in the late summer of 1926. Dedication services were conducted Sunday, October 3, 1926, Elder F. E. Siple preaching at the morning and evening services, and Elder F. L. Austin delivering the dedication address in the afternoon. Thus, the church recently celebrated its fifteenth anniversary, and did so with a rousing Rally Day program, October 5, under the direction of Pastor C. Alan McLain. Elder L. E. Conner was guest speaker for the afternoon service. Though the membership is not large, it *is growing*. About eighty members and friends attended the recent anniversary and Rally Day services.

In the short history of the Dixon Church of God, many of our leading speakers have preached from its pulpit. Elders F. E. Siple, G. E. Marsh, and L. E. Conner have served as pastors, and Elder C. Alan McLain is the present pastor. Worship services and Sunday school are regular weekly activities, and there are Dorcas, Berean, and prayer meetings. Brothers William Ford, William Eckert, and DeWitt Dauntler are the present elders. There is a good Christian spirit in the congregation, and the outlook for growth and service is encouraging. May the work prosper!

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

Joy in Missouri

There is more than mules in Missouri; there is real joy down there! Early Saturday morning, October 18, 1941, students of the Bible Training School, accompanied by Brother Vivian Kirkpatrick, Sisters Edna Brewer, Margaret Magaw, and the writer, motored from Oregon, Illinois, on a four-hundred mile evangelistic trip to Fredericktown, Missouri. We started in Illinois rain, but we arrived in Missouri sunshine!

Four preaching services were conducted at the neat little church in the heart of the city. Brother Terry Ferrell, Pomona, California, addressed the congregation Saturday evening. The writer preached Sunday morning. In the afternoon, ever-loyal George Walters, Dixon, Illinois, spoke about the work, purpose, and importance of the Bible Training School. Following, Brother Robert Hardesty, Oregon, Illinois, preached. Brother Vivian Kirkpatrick, instructor, concluded the work Sunday evening, preaching on the subject of "Faith." Other participating students present were: C. Alan McLain, Ripley, Illinois; Hazel Burk, Tacoma, Washington; Beth Hoganson, Spanaway, Washington; Richard Parish, Cleveland, Ohio; Glen Miller, Saint Cloud, Minnesota; and Paul Williams, Waterloo, Iowa.

Many new acquaintances were made, the gospel of the Kingdom was preached, brethren encouraged brethren, students were privileged to taste public work, there was a trip out to historic Blush Church of God, an endurance-testing and calorie-warning climb to the top of Pilot's Knob (one of the Ozark Mountains), the usual conference feasting accented more by Southern hospitality, the joyful finding of Brother Lloyd Cooper who promises to contribute to the columns of The Restitution Herald, and



Mr. and Mrs. C. Alan McLain

a quiet, sacred, and beautiful service wherein Sister Virginia Smith of London, Arkansas, became the lovable and cherished bride of Brother C. Alan McLain, a senior of the Bible Training School and pastor of the Church of God in Dixon, Illinois.

The roads were good, the weather was ideal, the scenery was gorgeous, and the people were kind and zealous. Everybody had a joyous and profitable time. Missouri, good old Missouri, we are coming back to you! In the meantime, may the warmth of God's love con-

tinue to shine upon you, and may you as faithful brethren continue to press forward in united service.

Christ of the Present

That Jesus lived is only half the truth. He is "alive for evermore" (Rev. 1:18). Too often is Jesus considered as a historic character, only, and too seldom is He acknowledged as a present Companion. Jesus is "the same yesterday, and to day, and for ever" (Heb. 13:8), and "because he continueth ever," He "hath an unchangeable priesthood" (7:24). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (v. 25). *Christ lives today!* Christ is *today* "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (2:17).

That Jesus is soon to come "in power and great glory" is likewise true, and more readily made a topic of conversation than is His present living Person; yet there is nothing as important to one today—in this dark and trying day—as is the assurance that Jesus lives, hears one's prayers, and faithfully mediates before the Father's throne. Let us abide in *Christ of the present*.

Israel, the Wife of Jehovah

By Emma C. Railsback

THE close relationship that existed between Israel and her God is shown in the fact that God, speaking through the prophets, referred to Himself as "husband" and to Israel as "wife" (Isa. 54:1-6). Because of her idolatry which is called adultery in symbolic language (Isa. 50:1; Jer. 3:6-11, 20), God, the husband, set Israel, the wife, aside and gave her a bill of divorce, yet God frequently exhorted her to turn from her backsliding ways (Jer. 3:14), because He is married to her, and will, after her turning, bless her more than in former times. In Isaiah 54 and Jeremiah 3 these facts are made very clear. Read both these chapters very carefully.

The prophets indicate very clearly and positively that Israel will be restored, and will no longer remember the shame of her youth or the reproach of her widowhood. Before that takes place, however, Israel must pass through a terrible time of trouble, known as "the time of Jacob's trouble" (Jer. 30:7), such as never was since the world began.

According to Revelation 7:1-8, we understand that John foresaw how that God would protect every faithful child of Israel with His seal. Thus, the Israelites will be enabled to pass through the awful burnings, the "devouring fire" (Isa. 33:13-16) of that judgment period, and be found as described in Revelation 14—with Christ "before" the throne, singing a song which no one else could sing and designated as "virgins," for they have not committed adultery by practicing idolatry. Therefore, are they without fault "before" (not on) the throne of God.

The Israelites will be the firstfruits of the mortals unto God. (The saints will have been immortalized just previous to this.) They, the one hundred forty-four thousand, are the ones who are to be increased and multiplied in the land (Jer. 3:16) to such extent that Israel will need to enlarge her tent, lengthen her cords, and strengthen her stakes. It is then that God's new covenant of peace will be in force with her (Jer. 31:31; Ezek. 34:25). Israel will then be fully able to comprehend and realize how great is God's everlasting kindness and mercy toward her.

It is then that God will send fishers and hunters that the Israelites may be gathered from every hill and out of the holes of the rocks.

When the sun, moon, and stars refuse to function before God, when man can measure the heavens above and the foundations of the earth beneath, then and only then could there be a possibility of God failing to restore Israel, His wife of youth. Her husband still lives, and she cannot be married to another.

"I AM MARRIED UNTO YOU"

"Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you . . . for I am married unto you" (Jer. 3:12-14).

"Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith . . . thy Redeemer" (Isa. 54:4-8).

he had been called to reveal (Rom. 16:25; Eph. 3:1-10). Paul told very definitely that he had been chosen to reveal the fact that the Gentiles were to be "fellowheirs, and of the same body, and partakers of his (God's) promise in Christ by the gospel." Intimations of this secret had been given by the prophets, but Israel did not understand. Paul magnified his office and admitted that it had been revealed, but not fully "as it is now revealed unto the apostles and prophets by the Spirit." God had promised the Israelites the rulership in His Kingdom if they obeyed His voice and kept His covenant, but they made a miserable failure. The Gentile wife of Moses, also the coming into the royal family of Rahab and Ruth, typified the taking out of the Gentiles "a people for his name" (Acts 15:14). Yes, Paul made the statement clear and positive in Ephesians 3:3, and he went into further detail in Ephesians 5:22-33, describing the church as the bride and the body in relation to Christ. "Therefore as the church is subject unto Christ, so let (Please turn to page 10)

The Saints' Inheritance

Article 1

By A. L. Corbaley

IN Revelation 14:1-5, John saw the "Lamb" standing on "mount Zion, and with him an hundred forty and four thousand"—twelve thousand from each of the twelve tribes of Israel (7:1-8)—who are described as "virgins" and "without fault before the throne of God." Mount Zion is the mountain where David's throne was situated, and where the Lord will have His throne when He returns to earth. The Lord will dwell in Zion, and the law of the Lord will go forth from Jerusalem (Micah 4:1-8; Zech. 8:1-3; Joel 3:21). When Jesus comes to Zion to return favor upon the Israelites, the church, too, will be rewarded, being immortalized and given places of rulership in the Kingdom.

The blood of Christ atoned for the sins of people in one age as well as in another, so all faithful ones are on an equal footing insofar as the future reward is concerned. All saints belong to Christ and are saved by His atoning blood. (See Heb. 9:15; 1 Cor. 15:22, 23.) There are only two classes brought to view in Romans 2:6-11—the righteous and the wicked. God's rendering "to every man according to his deeds" surely includes all men from Adam down to the second coming of the Lord. "God is no respecter of persons," and there is no Scripture to prove that what is sometimes called the "church class" will be preferred in any way above the faithful who lived in former ages. God has promised eternal life and immortality to all who belong to Him at the resurrection of the just. In 1 Corinthians 15:51-58, immortality is promised at the resurrection. In 1 John 2:25, we find eternal life promised. The recompense is to be at the "resurrection of the just" (Luke 14:14), and it does not make any difference what time in the world's history a faithful one lived.

Again, in 1 Thessalonians 4:13-18 we read that at the time of the return of Jesus, His saints are to be raised from the dead first, then the living righteous will be translated, and together, in the same company, they will arise to "meet the Lord in the air." We read in Mark 13:27, "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." So, the angels are the agents by which the dead saints will be raised and the living saints translated, and they, escorted by the angels, will arise to "meet the Lord in the air."

In Isaiah 26:19-21, we read of the same event—the resurrection of the dead. This was written in the law age

and corresponds perfectly with the description given in the New Testament of the resurrection of the righteous, only it goes further and tells us what the Lord will say to them when they meet Him in the air. "Thy dead men (it does not matter in what age they have lived, from righteous Abel to the end of this age) shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust . . . the earth shall cast out the dead." Paul tells us that they arise to "meet the Lord in the air." In the next verse the Prophet Isaiah tells us what the Lord will say to them when they meet together: "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" (v. 20). In 2 Thessalonians 1:7, we read that Christ will come "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" (vv. 8-10; also Isa. 34:1-8; Jer. 25:15-38).

In Zechariah 14:1-21, we read a description of the battle when Jesus comes to Zion. The armies of the world will come up against Jerusalem to battle. They will take the city, where there are now more than one hundred thousand Jews, though forty years ago they were not allowed to enter into the Land of Canaan. These armies will abuse the inhabitants of the city—"half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (v. 2). At this point the Lord will interfere with their operations. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). The day of battle referred to here is found in Judges 7. We read further: "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" (Zech. 14:4).

In verses 12-15 we read how the armies are to be de-

stroyed. Then, in the latter part of verse 5 we read, "The Lord my God shall come, *and all the saints* with thee."

Verse 9 says, "The Lord shall be king over all the earth." Moreover, "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." In this chapter it is clearly shown that the redeemed who arise to meet the Lord in the air are to come to the earth with Him, that Christ will be here on the earth, and that He will be King over all the earth.

In Isaiah 24:23 we read, "Then the moon shall be con-founded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before

his ancients gloriously." In Zechariah 12:10 we read, "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." Here it is clearly shown, not only that Jesus will be upon the earth, but that He will be seen by those who pierced Him, not necessarily the same persons, but by the descendants of the Jews who pierced Him. "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). So, it is plain that Jesus will literally return to the earth, and that the Jews will see the wounds in His hands—causing them to "mourn for him" (Zech. 12:10). Thus, we look for the literal coming of Jesus in fulfillment of the angels' promise to the apostles: "This same Jesus which is taken up from you into heaven, shall so come in like manner" (Acts 1:11).

Stumbling Blocks Removed

By Rufus A. Curtis

ARE holy angels the departed souls of any of Adam's descendants who have "shucked off their mortal coils," and soared away to some "Beautiful Isle of somewhere"? To many professed religionists, judging them by the religious songs they sing, that would seem to be the *summum bonum* of their aspirations. I have heard them sing with enthusiasm,

"I want to be an angel, and with the angels stand,

A crown upon my forehead, a harp within my hand." Such mental hallucinations are doomed to disappointment. Angels existed before man was made, and they were of a higher order than the Adamic race. "For thou hast made him a little lower than the angels" (Psalm 8:5). Even Jesus comes under this category. (Heb. 2:9.)

To be made on a deathless equality with holy angels is a post resurrection event. (Mark 12:25; Luke 20:35, 36.) "Life everlasting" does not belong to "this present time," but is to be enjoyed "in the world to come." (Luke 18:28-30; John 10:27-29.) God's "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). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). "Rejoice evermore" (1 Thess. 5:16). "He which testifieth these things saith,

Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

"A thousand years; earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"Haste ye along, ages of glory:
Haste the glad time when Christ appears.
Oh, that I may be one found worthy
To reign with Him a thousand years!"

(Rev. 20:4-6; Isa. 2:2-4; 11:1-13; Dan. 2:44.)

“Children Are an Heritage of the Lord”

By the Editor

THE complexity of modern life cannot change the eternal truth that “children are an heritage of the Lord: and the fruit of the womb is his reward” (Psalm 127:3). If all the world should finally become converted to *birth control*, it would still have to admit that “control” is not “prevention.” Childless homes are frequently unhappy homes. “Thus shall the man be blessed that feareth the Lord”: “Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table” (Psalm 128:4, 3).

Times have changed? Authorities disagree? What of it!! “Of making many books there is no end; and much study is a weariness of the flesh” (Eccl. 12:12). There is one Authority! There is one Book! Ten thousand philosophers are less than God. Six thousand years ago, God said, “Be fruitful, and multiply” (Gen. 1:28), and the unchanging God today says, “Marriage is honourable in all, and the bed undefiled” (Heb. 13:4).

We, “being the *offspring* of God” (Acts 17:29), should rejoice that our Creator has transferred to us His creative ability to produce offspring. There is no manner in which man can so nearly experience God’s power to create as in the production of children, who, in less time than evolutionists say the first man developed, will grow into the very image and likeness of their parents. How God made Adam in His own image is still a mystery, but how man can produce children in his image, and for his delight and happiness, is commonly understood—yet man ungraciously fails to recognize and appreciate that God has entrusted him with this new-life-creating power. *Who would not create?*

Further, the propagation of life from one generation to another, endlessly, is scientific demonstration of eternal life! Infidels who mock at the thought of the possibility of eternal life have within themselves that life which began six thousand years ago (and, according to their own theories, may have begun many years earlier).

Nor can anyone explain how or when life could possibly cease to exist: Adam’s life has been transmitted thousands of years to you and me, and our lives could be transmitted through our children, our children’s children, and

their ever-descending generations, time without end. Let none judge us to mean that immortality can be reduced to propagation; immortality definitely means individual incorruptibility. Nevertheless, the possibility of eternal life and incorruptibility is demonstrated in this God-given power to perpetuate life throughout all generations. When I am dead, individually, I shall live, in a sense, in my children, then in my grandchildren, then in my great-

grandchildren. Cannot God, who lets my life be transmitted to succeeding generations, someday let me possess it, personally, throughout succeeding generations? Is it harder to maintain one life forever than to multiply that life into succeeding generations forever?

Children increase their parents’ sense of responsibility, by which responsibility the parents develop their latent powers. The wife who prevents herself from becoming a mother will not and cannot develop into the full beauty of womanhood, for God has so organized her physical and mental and spir-

itual powers as to require the birth and care of children to reveal and develop those powers. Likewise, there are latent and almost unlimited powers in man, which powers will rise up only when his children are hungry or need clothing. Woman’s full grace, beauty, and charm are only in noble motherhood. Man’s achievement and victory are attained only in noble fatherhood. “As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them” (Psalm 127:4, 5).

Children, made of their parents’ flesh and bone, are rich reward to their parents, especially when the parents become aged. What is more sad than to see a soul suffering in the twilight of life with none to give comfort and care? It may be the sordid price of “prevention.” Life is easier, though, to the parent who can call children to his bed for comfort in those last hours, and the final victory might well come in blessing pronounced upon the children’s heads—children made strong by the prayer of faith to go out into the world, to “subdue it: and have dominion” (Gen. 1:28). Houses and lands can be bought with paper, but they diminish in value as one grows old. Children must be borne in pain, but they increase in value

JUST A BOY

By Mary Mae Nedrow

Ten chubby little fingers,
A funny little nose;
Tousled hair and smudgy face—
The boy a mother knows.

Tired, weary, and sleepy,
He yawns and heaves a sigh;
Washed and fed, he is sent to bed
To dream till the dawn is nigh.

Then, with a crooked little smile,
He’s out of bed with a bound.
Rough and tumble—just a boy
We love having ’round.

until, at last, they become as everything worth while to their parents—carrying forward the name, the traditions and ideals, and really adding to the lives who gave them life.

Jesus loved children, and God has planned for children to be in the Kingdom. "The streets of the city (Jerusalem) shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the

Lord of hosts" (Zech. 8:5, 6). In that day, the wolf and the lamb, the leopard and the kid, the calf and the lion shall dwell together, and a "*little child shall lead them*" (Isa. 11:6).

That "little child" may be yours! or mine! Then, if not now, our eyes will see more clearly and our hearts will be enlarged to understand that "children *are* an heritage of the Lord"—and no parent will say he has had one too many! Even now Jesus says, "Their angels do always behold the face of my Father" (Matt. 18:10).

Prophecy and Fulfillment Concerning Christ

Selected by Maybelle Hanson

Manner of Birth

Prophecy: Isaiah 7:14

Fulfillment: Matthew 1:18-25

Place of Birth

Prophecy: Micah 5:2

Fulfillment: Matthew 2:5, 6

Exile in Egypt

Prophecy: Hosea 11:1

Fulfillment: Matthew 2:13-15

Scene of Ministry

Prophecy: Isaiah 9:1, 2

Fulfillment: Matthew 4:12-17

Entry Into Jerusalem

Prophecy: Zechariah 9:9

Fulfillment: Matthew 21:1-11

Betrayal by a Trusted Friend

Prophecy: Psalm 41:9; Zechariah 13:6

Fulfillment: John 13:18-28; Matthew 26:23

The Silver Bribe

Prophecy: Zechariah 11:12, 13

Fulfillment: Matthew 27:9

The Traitor's End

Prophecy: Psalm 109:8

Fulfillment: Acts 1:16-26

The Purchase of the Potter's Field

Prophecy: Zechariah 11:13

Fulfillment: Matthew 27:3-9

The Mock Trial

Prophecy: Isaiah 53:8

Fulfillment: Matthew 27:1-31

Silence in the Presence of Accusers

Prophecy: Isaiah 53:7

Fulfillment: Matthew 27:12-14

Numbered With Transgressors

Prophecy: Isaiah 53:12

Fulfillment: Matthew 27:38

His Garment Divided and Lots Cast

Prophecy: Psalm 22:18

Fulfillment: John 19:23, 24

Subjected to Cruel Mocking

Prophecy: Psalm 22:7, 8

Fulfillment: Matthew 27:41-44

The Pierced Hands, Feet, and Side

Prophecy: Zechariah 12:40; Psalm 22:16

Fulfillment: John 19:18, 34-37

No Bones to Be Broken

Prophecy: Psalm 34:20

Fulfillment: John 19:32-36

With the Rich in His Death

Prophecy: Isaiah 53:9

Fulfillment: Matthew 27:57-60

Given Gall and Vinegar to Drink

Prophecy: Psalm 69:21

Fulfillment: John 19:28, 29

Glorious Resurrection

Prophecy: Psalm 16:10; Matthew 16:21

Fulfillment: Luke 24:34; Acts 2:31

Prayer for His Enemies

Prophecy: Isaiah 53:12

Fulfillment: Luke 23:34

Arose in Three Days

Prophecy: Hosea 6:2; Matthew 12:39-41

Fulfillment: Matthew 16:21; 27:63; 1 Corinthians 15:4

His Ascension and Place in Holy City

Prophecy: Psalm 24:7-10; 110:1; Zechariah 6:13

Fulfillment: Acts 1:9-12; Matthew 22:42-46; Acts 21:30-36; John 14:24-36

Job in a Nutshell

By Verneille Lawrence

THE Scriptural proof is positive that God used the people of Israel to make pictures of the outworking of His plan of salvation. The law which God gave to the Israelites foreshadowed better things to come to humanity. What came to pass with the Jews was recorded for examples for the benefit of those who will learn of the outworking of God's plan. Although Job was not a Jew, that would in no wise mean that God did not use him as an example or picture. Job being the greatest man of the East, and seeing that many creatures of heaven and earth were involved, even the Creator Himself, we are warranted in the conclusion that the picture of Job must have even a greater scope than the one in which Israel was involved. If so, then the picture would have to do with all mankind, both Jews and Gentiles. It is deemed advantageous in the examination of the Book of Job to state in general terms what are some of the pictures that plainly appear.

Job in the day of his prosperity pictured Adam, the perfect and prosperous prince in Eden.

Job in his adversity pictured the entire human race suffering loss, sickness, and death by reason of sin, which sin the enemy Satan put in operation through Adam.

Job suffering the loss of all his children pictures Adam losing all his offspring by reason of sin which was put in operation by Satan, the enemy, through Adam's wrongful act.

Job maintaining his integrity under test pictures a class of men who under test do prove their fidelity and devotion to God.

Job as the servant of God maintaining his fidelity pictured all the servants of God who through adversity steadfastly and immovably hold their faith in God.

The three men, Eliphaz, Bildad, and Zophar, who posed as friends of Job, were in fact not his friends. They can better be classed as three frauds. They, therefore, picture the Devil's agencies, or his organization, attempting to direct man as to what is the course for him to take.

Elihu, the young man, well pictures or represents God's anointed messengers who magnify the name of Jehovah, and, as God's messengers, speak His message of truth to those who will hear.

The wife of Job also pictures an instrument that Satan, the Devil, employs to induce men to curse God, and therefore well represents Satan's organization passing under the name or symbol of a woman.

Job fully restored to health and happiness and to all and even more than he had in former days pictures the great truth that God in His due time will restore the human race to health and happiness, and liberate it from death.

The great lesson taught by the Book of Job is that of life from the dead by means of resurrection and restitution; also that life, which is the greatest desire of man, may be had only through the office of a redeemer and mediator whom God provides.

"I'm going to be happy today;
Though the skies of the morning are gray,
I have made up my mind that whatever I find
I'm going to be happy today."

—Bertha Hart Nance.

ISRAEL, THE WIFE OF JEHOVAH

(Continued from page 3)

the wives be to their own husbands." He will present the church to Himself a spotless bride. "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. 5:31, 32). Why should anyone attempt to nullify plain statements? Paul was a "chosen vessel" unto God to provoke Israel to jealousy by proclaiming that the Gentiles should hear the gospel, and "whosoever" believed might become partakers of God's promise in Christ.

Israel is at present the divorced wife of Jehovah, but the church is the promised bride of Christ.

"TIMOTHY," SAID PAUL

(Continued from page 7)

a reason for living, is contemptuously passed by as something superfluous in the present age. But all the wisdom of man today, all his strivings, can never give him the key to the Kingdom of God. Man resists the truth; the Word of God lies gathering dust, while man strives for the very thing, by devious routes, which he has discarded.

"Yes, Timothy," said Paul, "because of these things 'I charge thee . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering

and doctrine. For the time will come (and now is) 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 into fables' (2 Tim. 4:1-4).

"And, Timothy, don't forget, evil men and seducers shall wax worse and worse, deceiving, and being deceived."

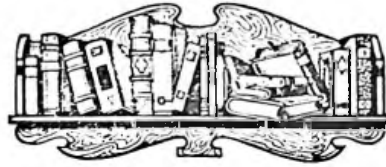
The world, contrary to some popular teachings, is not getting better day by day, but on the contrary seems to be sliding further into barbarism. Paul seems to indicate that this condition is to prevail at the end of time preceding the return of Christ. Knowledge is increasing, but the type of knowledge that leads men into a better understanding of the Word of God and helps him to prepare for the coming Kingdom of God is fading from the ken of men.

"Timothy," said Paul, "when conditions such as these prevail upon the face of the earth 'flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses' (1 Tim. 6: 11, 12). "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

God has not told us of the day nor the hour when He shall send His Son, Jesus Christ, back into the world, but He has told us of things for which to look in the "last days," that we might see that times are fast approaching when we might expect the return of the Saviour, and seeing these things approaching, we might give ourselves unto more earnest preparation for the time when we should meet our Saviour face to face—meeting Him with desire and not with a hanging head, knowing that we had not made full use of that time allotted to us in which to prepare ourselves for that grand and glorious meeting.

Are we living in "the last days"? Whether we are or not, it is high time that we made full and adequate preparation for that time to come, for whether we live in the last days of time or not, so far as the world is concerned, we are living in the "last days" so far as we, as individuals are concerned, and, because of that, we need to take advantage of the time "while it is yet day," for the time shall come when it will be too late for us to prepare ourselves. If that preparation had not been made during the time which was ours, what a sorrow shall we have when the realization comes that it is too late!

Are we living in the last days? As far as the world is concerned, there is disagreement. Are we living in the last days? As individuals, we are. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

After several years of editorial work on The Restitution Herald and other National Bible Institution publications, and after several years of off-and-on writing for commercial magazines ranging in style from the technical *Coal Heat* to the religious *'Teens*, and from the conservative *Forbes* to the somewhat radical *New Republic*, we've about concluded that what this church's authors need (including this reviewer) is a good shot in the head from *Structure and Style*.

Now *Structure and Style* is a tidy volume of some 550 pages. It contains three parts, is priced at \$1.90, and is the product of Greda Okerlund and Esther Vinson, who are more editors than authors and who come from the Illinois State Normal University faculty. It is an educational text of Thomas Nelson & Sons, and is intended for the delectation of intelligent students who already know how to string words together grammatically and meaningfully.

We favor *Structure and Style* principally because it gives both theory and practical application. Part II, for example, is given over to essays on the art of writing, which is not so simple as the average would-be author realizes; this part does away with the need for a book on rhetoric, and illustrates with actual examples what it is trying to teach. Part III, also, is especially valuable, thanks to its careful analysis of a collection of essays which vary widely in thought, style, and purpose. There are notes on books and authors, too, which should help in doing additional reading on the matter of self-improvement in writing technique.

The book avowedly has three aims: to develop the student's own ability to write; to stimulate his interest in independent reading; to encourage his expression of his individual thinking. All these aims are needed, and needed sorely, by the Church of God, particularly if any serious effort is to be made to step up the quantity of its publications.

Structure and Style is recommended here more than some other volumes of greater popularity among commercial writers; this book will do much, if applied, to increase one's ability at literary expression—but it will do little to increase his ability to make money from writing.

• • • •

Order all books listed in this column from the National Bible Institution, Oregon, Illinois, thereby building your library and at the same time helping to support the General Conference activities.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Sowing and Reaping

When we plant wheat we expect a wheat crop, don't we? We don't expect or get a corn crop if we plant barley, do we? We reap accordingly in our lives, too. We reap what we sow. In Galatians 5:19, we find the works of the flesh listed. We read, following, about the fruits of the Spirit. Hatred and strife are listed with drunkenness and murder, while love, goodness, and faith are among the fruits of the Spirit. Paul said, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). We have a choice to make! We must decide what we want to reap at harvest time—death or life everlasting. Then we will sow the seed needed to get the results we want. Does a person who hates another expect to receive everlasting life? No, for it is listed among those things concerning which Paul said: "They which do such things shall not inherit the kingdom of God." "The wages of sin is death" (Rom. 6:23).

Is there a way of escape for those who have sinned? Those who repent, believe, and are baptized, have Christ for their High Priest (1 John 2:1). We can pray through Him to God and be forgiven for wrongs we do after we are His. Paul told Timothy: "Some men's sins are open beforehand, going before to judgment, and some men they follow after" (1 Tim. 5:24).

Keep your record clear each day! Strive to follow Jesus daily. Make right all the wrongs you are able to correct. Then ask God, through Christ, to forgive. The works we do prove that faith is alive in us, for faith *without works* is dead! Those who have a part in the first resurrection—those who are caught up to meet Jesus in the air—will be those who have no sins to follow after, but whose sins have been opened and forgiven beforehand.

Walk in the Light

We sing, "Trying to Walk in the Steps of the Saviour." We are not to walk in darkness and sin, but in the light of Christ. If we say we are His, and do not keep His commandments, we are none of His (1 John 2:4; 1:6).

We are plainly told: "Hereby we do know that we

know him, if we keep his commandments" (1 John 2:3).

We cannot keep His Word unless we study it. Do you see how much we need to study our Sunday school lessons every week? Let us hide His Word in our hearts, so we will not sin against Him (Psalm 119:11).

See if God's Word "works" in your heart! Take a yeast cake, for example. It doesn't act until you mix the proper ingredients with it. God's Word cannot act in us until it is *in us*—"until Christ be formed in you," said Paul in Galatians 4:19.

We need not wait until we are grown to accept Jesus, or ask forgiveness of our sins. Our golden text above tells us that He will forgive us if we confess to Him. "Seek ye the Lord while he may be found" (Isa. 55:6).

A Stand for Jesus

Make a stand today, my brother,

God will fortify your heart;

Keep you from the Tempter's power,

Precious truth He will impart.

Read today the Holy Scriptures,

Engrave each word upon your heart.

Christ is softly calling you,

Do not from Him depart.

Stand alone, if that must needs be,

Drop the cloak that hides your sin;

Break the shackles that have bound you—

Let the gospel light shine in.

—Mary Mae Nedrow.

New Members

Our total of 327 members is reached today. Our new ones are: R. C. Stanton, Little Rock, Arkansas, and Ellen Louise Hamilton, Cold Springs, Minnesota. Send us *your* name!

Happy Birthday Wishes

Robert Potter, Nov. 1, age 15, Springfield, Ohio.

Ellen Louise Hamilton, Nov. 3, age 2, Cold Springs, Minn.

Georgia A. Bengel, Nov. 5, age 4, Frankfort, Ind.



BEREAN DEPARTMENT

Editors:
Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Virginia Smith, Treasurer
London, Arkansas



In the Garden

* * *

By Mrs. E. O. Routson, Oregon, Ill.

Rhythmically—that was the way God did everything; musically, never a discord—He stepped into the garden. It was *His* garden; He had planned and planted it.

As God looked about Him, He could see the beauty of it, the beauty of those living things; yet He knew the helplessness of each. Yes, He had created life by making those things grow.

God had wanted it that way—beautiful—yet those plants must be strong and sturdy; their roots must be deep in nourishing soil. He viewed the garden. There in a corner was a beautiful flower, but its roots had not a firm hold. Already it was tottering. Should He do away with it? It was a flaw in His garden; it was taking nourishment from other flowers. Perhaps, they, too, would lose their foundations. The other flowers would be more beautiful and more firm if they had that additional nourishment. No, He would allow it to remain. He would be patient with the weak one yet a little while. It might straighten and push its roots further into the soil and become “the fat of the flock.” It seemed willing, but without aid could it progress? No! He would water the feeble plant, that’s what He would do, and He would imbed its roots with that rich soil. There! Surely, now it would be well “rooted and grounded.” It might, perchance, become the hardiest of all and would add the more glory to a host of other residents in the garden.

Say, now, what’s this? A big ugly plant loomed in front of Him. Ah! there were others, too—some large, some small, but all doing damage. They were weeds! How did they get in there among His own? Sometime ago one had crept in, scattering seeds about until now they were everywhere. However, here in this corner there weren’t any—er, yes, there were, He could see them now. That is strange, the enemies here were as large as the first ones He had seen, but why were they less obvious? It was because those flowers thriving there had grounded their roots, and had grown so strong that they overcame the menacing power of their enemies. They had a firm foundation, and had grown gracefully, reaching high above all enticement. As a result, they each

beamed forth, showing glory unto the Master who had cared for them—and He understood. He was well pleased with their accomplishments, and why shouldn’t He be?

His beloved Son had loved those flowers—they were His prize winners. The Son had sacrificed all and paid a great price for them. He had trusted, when He left, that they would be found faultless upon His return at harvest, for then would be the time of rejoicing. There would be a great wedding feast, for the Son would choose His bride; and from these well-kept flowers He would choose those worthy and deserving ones to have part in the wedding.

They would not all be in the same vase; not all would hold the same honorable position, but all the chosen would be there, and each would be necessary in its place.

Faith or Fate—Real or Unreal

* * *

By Eunice James, Piedmont, S. C.

How are we wending our way through life, by fate or by faith? “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). We cannot please God without faith. It was *by faith* “Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten Son” (v. 17). Moses *by faith* “forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible” (v. 27). In Matthew 9:27 we read about two blind men who followed Jesus, saying, “Thou Son of David, have mercy on us.” Jesus answered them, “Believe ye that I am able to do this?” (v. 28.) And they said unto Him, “Yea, Lord.” Then He touched their eyes, and said, “According to your faith be it unto you” (v. 29).

What is fate? It is predetermined destruction and doom. Fate is fatal and can never be depended upon. Faith is never-failing and gives one a confidence that fate can never give. Fate destroys—takes away. Faith builds up—creates. “Therefore we conclude that a man is justified by faith without the deeds of the law. . . . Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith” (Rom. 3:28, 30). “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (5:1, 2).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 4-9—Special meetings at St. Louis, Mo.
 November 3-16—Special meetings at Delta, Ohio
 November 9-23—Special meetings at Eden Valley, Minn.
 November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

October 27—November 2—Michigan Fall Conference at Blanchard
 November 9—Minnesota State Berean Conference at Hector
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

BLESSED HOPE CHURCH OF GOD Niagara Falls, New York

The LFT (Love for Truth) Class met on Tuesday evening, October 14, at the home of Mrs. Richard Kennedy.

It was a real pleasure to have Celaine R. Randall and his bride Eunice with us. Our congratulations and best wishes go with them. At the business meeting it was decided that our November meeting be a missionary one and a special collection be given for missions. An invitation was extended to meet at the home of Bro. and Sr. C. E. Randall.

The devotional service was led by Celaine. It being his first opportunity to speak to a group of women, he was a trifle undecided as to a topic, and we guess (to be safe) he read a letter written by Bro. Lowe of the Seventh Day Adventists who is a minister in England. It told of the terrible hardships, sufferings, and deaths caused by air raids. Also, he read how the churches are being demolished, but the work is being carried on at all times. The faith of the people is strong in the Lord.

One could not listen to the reading of such a letter without giving thanks for living in a country still untouched by air raids and feeling that the day of the Lord is near at hand.

The Bible Training School is a wonderful institution when, in two years, it can send out such competent men to preach the Word, as it was given to the "Falls" congregation the morning of October 12. We missed our pastor, but his place was well filled by his son. May the Lord continue to bless the School, instructors, and students, is our prayer,
 Bernice C. Tinlin, Reporter.

MARSHALL, ILLINOIS

Another Quarterly Conference is past, but the fellowship we have had will be remembered for a long time. We want to take this means to thank all those who came, and to thank them for helping with the musical numbers during the meetings.

Our Sunday school is proud to announce the names of the following persons who have had a perfect attendance for one year: Miss Edna Wood, Ray Galeener, Mona Galeener, June Galeener, and Carl Galeener. Mrs. Ray Galeener received a nine-months pin.

Mr. and Mrs. Allen Claypool are back home after a few months in Minnesota. We are very glad to have them with us again.

Ruth Gockler, Secy.

RIPLEY, ILLINOIS

Sr. Esther Laning who is taking nurses' training at St. Francis Hospital, Peoria, is at home convalescing from a recent operation for appendicitis. Her recovery is favorable, for which we are thankful.

Sunday, October 12, was Rally Day here. There was an attendance of ninety-seven at Sunday school, after which several came for the morning service and remained until after the program at 2:30. Among those from a distance in attendance were Bro. and Sr. C. E. Lapp and daughter, Srs. Josephine Murphy, Gladys Mercer, and Sr. Frances Kimball of Macomb, Bro. and Sr. Rolla Hightower and daughter of Camden, Sr. Emma Swan and daughter of Quincy, Sr. Frank Worley and family of Monmouth, and Bro. and Sr. Lelin McDaniel of Bowen. At the close of the morning service, Eloise McDaniel, youngest daughter of Bro. and Sr. McDaniel, came forward, making known her desire for baptism. After the afternoon program, Bros. Richard LeCrone and Gerald Cooper assisted her in this service. We welcome Sr. Eloise into our group and pray God's blessings to attend her.

There was a shadow of gloom amid our joys of the day when announcement was made of the death of one of our most able and faithful ministers, Bro. S. J. Lindsay. Prayers were offered in behalf of his sorrowing family and many friends.

A son was born to Bro. and Sr. Maurice Chapman of near Ripley, September 19. His name is Kieth LeRoy. This is Bro. and Sr. Chapman's third child and second son. Congratulations!

Bro. Francis Howell, son of Bro. and Sr. Lawrence Howell, was a week-end visitor at his home. He is attending school at the University of Illinois at Champaign.

Mrs. Thomas Lewis, Secy.

EVANGELISM

Maybelle Hanson	\$ 2.00
Mrs. A. E. Mock	1.00
Mr. & Mrs. William Hanson	30.00
George O. Renner	5.00
Blanchard, Mich.	7.76

BIBLE TRAINING SCHOOL NEWS

The past week has been a memorable one for the students, especially for the freshmen, as it was their first field trip.

Amid the study of whether science supports or disproves religion, plans were being made to visit Fredericktown, Mo. Saturday morning arrived (4:30 a.m.) and there was a drowsy group of students (Friday was late leave night) preparing to leave by 6:00 a.m. Bro. and Sr. Magaw, Sr. ("Mom") Brewer, Bro. Vivian Kirkpatrick, C. Alan McLain, Robert Hardesty, Richard Parish, Hazel Burk, Beth Hoganson, Paul Williams, Terry Ferrell, George Walters, and the writer were the ones visiting Fredericktown. We arrived at 4:30 p.m. with our throats hoarse from yelling, singing, and talking. The brethren received us with a hearty welcome. Services were held with the class and instructors participating. On the return trip we visited Lincoln's home and tomb at Springfield, Ill.

Once again Cupid has struck! One of the seniors has departed from the lush pastures of celibacy to embark upon the sea of matrimony. C. Alan McLain and Virginia Smith were married October 19, 1941, at Fredericktown, by Bro. S. E. Magaw. We wish them the best of happiness.

Ellsworth and June Routson motored to Blanchard, Mich., for the week end. Iris Hall spent the week end with her parents at Alto, Mich. Celaine and Eunice Randall have returned to take up their new mode of living.

Glenn Miller, Reporter.

HERALD RECEIPTS

Ethel Upton; Ruth Bauserman; Francis Burnett (for another); Mrs. William Densmore; Mrs. Effie Hess; Mrs. Maud Graham; J. R. Gardner; George McMurtrie (for another); Mrs. J. R. LeCrone (for another); L. T. Hanson; Merle Bell; Mrs. A. E. Mock (for others); Lottie E. Young; Leila Mae Doeden (for another); Leona Marsh (for another); Walter Pisk; Mrs. Frank Heaton; Mrs. George Siple (for another); Mrs. Joe Carroll.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. E. C. Railsback will celebrate their fiftieth wedding anniversary on November 9, 1941, at 1020 S. Burlington Ave., Los Angeles, Calif. They will hold open house from three o'clock to nine p. m.

"Well could Bro. S. J. Lindsay have said, like Paul, I have fought a good fight, I have finished my course, I have kept the faith."—Mrs. Allen Claypool, 202 S. 2d St., Marshall, Ill.

Scribes, awake! The Restitution Herald can be only as good as you make it. When we have a poor Herald, it is because you did not supply us with good copy! Come out of your hiding, writers; we need and ask your help. (Hint to the wise: send copy typed and double spaced, please.)

Christmas present: Send The Restitution Herald to your friends as a Christmas present. Mail us your list of names and addresses, including \$1.00 per name, and your friends will receive The Herald each and every week for a period of nine months. Where can you buy more for a dollar?

He's at his post: "How is our aged Bro. Rufus A. Curtis of Dayton, Ohio? He is a staunch, tried, and true brother—one of the best of our writers, and always good. God bless him."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

He's a missionary: Bro. Glen Birkey, Rochelle, Ill., recently sent copies of a certain issue of The Herald to twenty-five of his friends.

A PRINCE HAS FALLEN IN ISRAEL

A devout Christian, a profound scholar, and a great teacher of the things of God has fallen from the ranks and been laid to rest until the day dawn and the shadows flee away. No one can take his place. His work was unique. He was the founder of the Bible school in the Church of God, an annual institution that remains a living monument to the memory of Samuel J. Lindsay.

Years ago, long before I entered the ministry, the effort of our preachers seemed to be directed to dogmatic argument and debate. Little was said, or written for our religious press, along the lines of practical Christian living. But the first sermon I ever heard Brother Lindsay deliver was a practical one. It dealt with the problems of actual life, how we should conduct ourselves as social beings. Although that sermon was given many years ago on the Iowa campground, then at Marshalltown, I have never forgotten the sense of satisfaction I, a sixteen-year-old boy, felt when I heard one of our ministers present a subject that had nothing to do with dogmatic theology, but with the beauty of right living!

But, as we all know, Brother Lindsay not only saw the "beauty of holiness" as a practical expression of Christian faith, but he also recognized the importance of definite doctrinal truth and stood firmly throughout his life for those things "which are most surely believed among us."

No satisfactory estimate can be placed on the value of the service he has rendered to the Church of God, for the record of his accomplishments cannot be completed until the Kingdom comes and those who have been influenced directly and indirectly by this great man appear in the presence of Christ to acknowledge the human source of their salvation.

The entire church is better, richer, holier, because S. J. Lindsay lived and labored among us.
G. E. Marsh.

PERRYVILLE, KENTUCKY

On Sunday, September 14, there were seventeen in Sunday school. We were pleased to have with us Bro. and Sr. Ben Magedanz and two children, Merritt and Joyce, of Lexington, Ky.

On September 24, our youngest brother, Vernon Carpenter, and wife had the misfortune to lose their home and contents by fire. Monday night, October 6, there was a shower given for these people at the church, where they received many useful articles. Vernon is one of the bus drivers for the Perryville High School. The school also gave them a shower. The community in general has shown a very good spirit in time of need.

On September 25, our brother, Ben Carpenter of Oregon, Ill., arrived for a visit in his old Kentucky home. On the following Sunday he preached for us. Also on October 5, he gave another sermon.

We are sorry to report sickness in the home of Bro. and Sr. Magedanz—their oldest son was operated on for appendicitis. Bro. and Sr. Long were absent from church Sunday, October 12. They motored to Lexington and spent a few hours with Bro. and Sr. Magedanz.

Sunday, September 28, Miss Myrtle Battin of Rose Hill, Ky., was assisted in baptism by Bro. Long. After baptism, Communion services were held at the home of Bro. B. F. Skeels.

Monday night, October 13, Bro. J. H. Anderson of Frankfort, Ind., and his son Lonnie and wife of South Bend, Ind., stopped over with us and preached one sermon. They were en route to the Carolinas for meetings. On his return, October 24, he will be with us again.
Quiney L. Carpenter, Reporter.

MINNESOTA CONFERENCE

The Fall Conference of the Minnesota Churches of God was called to order Thursday evening, October 9, at 7:30, with a song service led by Bro. Tom Savage of Waite Park. At 8:00 p.m., the service was continued by Bro. John Denchfield of St. Cloud, president of the Conference, who brought an inspiring message to those who had gathered for the opening service.

On Friday afternoon a few of the members gathered for an open discussion of some of the Bible truths. At 7:30, a short service of songs was led by Sr. Madge Savage, and a series of choruses and testimonials followed. Again, the sermon was given by Bro. Denchfield.

Saturday, October 11, was a full and enlightening day, with morning Bible study led by Sr. Madge Savage, and an afternoon class directed by Bro. Denchfield. Bro. V. R. Thoms led a very enthusiastic song service at 7:45, followed by the eight o'clock service which was opened by Bro. Denchfield. Bro. Walter Wiggins of Eden Valley delivered the evening message, "Natural and Spiritual Food."

On a beautiful, warm, and sunny Sunday morning, services were opened with Sunday school under the leadership of the regular Saint Cloud Sunday school leaders. Bro. Denchfield conducted the morning service, at which time he read a telegram from Oregon, Ill., conveying to those gathered the sad news of the death of our beloved Bro. S. J. Lindsay. His death brings to a close the works of one of our most able teachers of God's true Word. The morning sermon was followed by a Communion service conducted by Bros. Denchfield, Wiggins and Thoms.

A splendid dinner was prepared and served in the church basement by the ladies of the Saint Cloud church.

The afternoon session began with a rather informal song service, including several special musical numbers. This was followed with a sermon by Bro. Wiggins. At 5:00 o'clock lunch was served in the church basement. The 7:30 song service was led by Bro. Carleton Hoskins of Saint Cloud. Bro. Denchfield delivered the closing sermon. I am sure we all gained much good from the different meetings and the fellowship enjoyed in meeting so many of our friends in Christ.

Stanley O. Ross, Secy.

MINNESOTA STATE BEREAN CONFERENCE AT HECTOR

At Roy and Ellsworth Johnson Home
November 9, 1941

- 10:45 a.m.—Opening song service
 - 11:00 a.m.—Announcements
 - Scripture reading, Russell Thoms
 - Solo, Lois Ruhn
 - Sermon, John Denchfield
 - 2:30 p.m.—Song, group
 - Prayer
 - Announcements
 - Musical number, St. Cloud
 - Scripture reading, Elmo Gaspar
 - Musical number, Eden Valley
 - Reading, Marjorie Ruhn
 - Piano selection, Lorraine Gaspar
 - Sermonette, Frank Johnson
 - Musical, Hector
 - Reading, Orpha Ruhn
 - Musical, St. Cloud
 - Sermonette, Rowena Randall
 - Musical, Eden Valley
 - Song, group
 - 3:30 p.m.—Short business meeting
 - 7:00 p.m.—Song service, Norman Ruhn
 - 7:30 p.m.—Scripture reading, Elton Ruhn
 - Sermon, Walter Wiggins
- Everyone is welcome!
Stanley Ross, Pres.

DANA, NORTH CAROLINA

The people of the Church of God at Dana, N. C., were wonderfully blessed last week with a series of meetings held by Bro. John H. Anderson. We believe this preaching was enlightening. Bro. Anderson's subjects were on "Two's," such as the "Two Suns" and the "Two Moons." One of these being the actual sun that shines—the other being Christ, and one being the actual moon that shines—the other being the church. The "Two Ways"—one being the "way of life" and the other being the "way of death." Space will not permit us to write all on these wonderful sermons.

We also had with us on Sunday, Bro. Jimmie Paek, for which we were very grateful.

As we do not live near Dana, we were not able to attend every service, though we think it a very small thing to drive sixty-two miles to hear such wonderful preaching. Bro. Anderson has planned to be with us again at Dana in January, which we trust the Lord will permit.
Mrs. Sue E. Stuart, Reporter.

NATIONAL BIBLE INSTITUTION

Maybelle Hanson	\$ 5.00
Maybelle Hanson (Paper fund)	3.00
Mrs. T. J. Ellis (Paper fund)	5.00
Mrs. Clara Chaffee (Paper fund)	1.00
Mr. & Mrs. C. E. Lapp	4.00
Mr. & Mrs. John Raitlon	10.00
Lottie E. Young	5.00
Silas Claypool (Paper fund)	5.00
A Friend	1.50

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

— 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			
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			
B O O K S						
Name	Pages	Each	Per 6			
Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10				
Jesus Christ in the Old Testament, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, NOVEMBER 4, 1941

NUMBER 5

Of Bringing Back the King

Read 2 Samuel 19:1-15

*"Why say ye not a word of bringing back the King?
Why speak ye not of Jesus and His reign?
Why tell ye of His Kingdom, and of His glories sing,
But nothing of His coming back again?"*

*"Dost thou not want to look upon His loving face?
Dost thou not want to see Him glorified?
Would'st thou not hear His welcome, and in that very place
Where years ago we saw Him crucified?"*

*"Oh, hark! Creation's groans, how can they be assuaged?
How can our bodies know redemptive joy?
How can the strife be ended in which we are engaged,
Until He comes, the lawless to destroy?"*

*"Come quickly, blessed Lord, our hearts a welcome hold!
We long to see Creation's second birth.
The promise of Thy coming to some is growing cold—
Oh, hasten Thy returning back to earth."*

—Selected from Dean Gray.

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.

“Heirs Together”

We are pleased to here introduce Brother and Sister Ellsworth Routson, “heirs together of the grace of life” (1 Peter 3:7). Sister Routson, nee June Macy, was a faithful worker in the Brush Creek, Ohio, Church of God and Sunday school. There, too, Brother Routson became a member of the Faith. He is now a senior in the Bible Training School at Oregon, Illinois, where, also, Brother and Sister Routson have established their first home, together. Already, Brother Routson has preached for churches in Illinois, Minnesota, Michigan, Ohio, and Iowa. As “two” who *can* “walk together” because they *are* “agreed” (Amos 3:3), these “heirs together of the grace of life” will, we believe, enjoy a fruitful service in the Lord’s vineyard. They typify well the youth in training in the Bible Training School, and the School hopes to enroll many like young men and women who are zealous to build the Church of God into a living and life-giving organization.



Mr. and Mrs. Ellsworth Routson

“Both Men and Women”

Though Jesus called only men into His apostleship, and though women in the early church did not hold office, there are numerous texts which clearly include faithful women as equal recipients of the promise of eternal life through Christ. As there are sons of Abraham according to the faith, so are there “daughters” of Sarah according to the faith (1 Peter 3:6). When Saul of Tarsus, like a war horse, was “breathing out threatenings and slaughter against the disciples of the Lord” (Acts 9:1), faithful *women* were among those persecuted “disciples of the Lord,” for Paul later confessed: “I persecuted this way unto the death, binding and delivering into prisons both men and *women*” (22:4). Little wonder that Ananias cried: “Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord”!

When Philip preached the truth in Samaria, telling people “the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and *women*” (Acts 8:12). Likewise, Acts 5:14 records: “Believers were the more added to the Lord, multitudes both of men and *women*.” So definitely is faith God’s requirement for acceptance into His fold, and not the matter of sex, that the Apostle explained: “There is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). Moreover, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (v. 29)—“heirs together of the grace of life,” so are the sons of Abraham and the *daughters of Sarah*.

Scriptural Adorning

Lip-painted, ear, arm, finger, and neck-decorated, and three-hour permanent-waved-hair disciples of Jesus must seldom, if ever, read: “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. For after this manner in the old time the holy women also, who trusted God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well” (1 Peter 3:3-6). “Beauty is vain: but a woman that feareth the Lord, she shall be praised” (Prov. 31:30)—“her price is far above rubies” (v. 10).

As man “is the image and glory of God,” so “woman is the glory of the man” (1 Cor. 11:7). “A virtuous woman is a crown to her husband” (Prov. 12:4), and “her husband is known . . . among the elders of the land” (31:23).

Spiritual Beings

By G. E. Marsh

HAVING impressed his readers with the importance and reality of the resurrection, in the fifteenth chapter of 1 Corinthians, Paul anticipated two questions that since his time have arisen in the minds of many thoughtful people regarding this most inexplicable of miracles. Said Paul, "Some man will say, How are the dead raised up? and with what body do they come?" (v. 35).

Probably the average believer in Christ is more concerned with the second question Paul suggested than he is with the first. Almost everyone who accepts the Bible as an inspired book believes in a future resurrection of the dead and, knowing God's unlimited power, such people seldom concern themselves with the *modus operandi* by which He will accomplish it. "Why should it be thought a thing incredible," they ask, "that God, who brought the worlds into being with a word, should raise the dead and give them life again?" They are interested, profoundly interested, however, in the Apostle's second question: "With what body do they come?" It is natural that such should be the case, for every possibility of their future life is associated with the resurrection body.

"Friends will be there they have known long ago,
Joy like a river around them will flow,"

and that joy, they believe, will largely depend upon the nature of the bodies they and their immortalized loved ones possess.

The question as stated suggests that human life may be manifested in more than one kind of body, a conclusion supported by Paul who declared that "there is a natural body, and there is a spiritual body" (v. 44). In seeking an answer to the question, "With what body do they come?" we must first determine the difference between the two types of organisms, the "natural" and the "spiritual." What is a "natural body"? and what is a "spiritual body"? An appeal to various versions of the Scriptures will help us here.

The Emphatic Diaglott: "If there is an *animal* body, there is also a spiritual body."

Latin Version: "Seminatur corpus *animale*, surgit corpus spiritale." (The Latin or Vulgate, we observe, corresponds exactly with that of the Diaglott, and I insert it here to show the accuracy of Brother Wilson's splendid Version.)

Moffatt: "As there is an *animate* body, so there is a spiritual body."

Goodspeed (An American Translation): "If there is a *physical* body, there is a spiritual body also."

King James (for comparison): "There is a *natural* body, and there is a spiritual body."

In the four English versions named, the Greek word *psuchikos* is translated by four different English words: animal, animate, physical, and natural, each of which expresses a slightly different shade of meaning drawn from the full true significance of the original. Without going into an exhaustive study of the word, which would be of only little interest to anyone but a Greek scholar, a single definition of *psuchikos* from Thayer's Greek-English Lexicon will suffice.

"*Psuchikos*—of or belonging to the *psuche* (soul); having the nature and characteristics of the *psuche*, i.e., of the principle of animal life, which men have in common with the brutes."

Authoritative lexicographers never associate the word *psuche* or soul with the word "immortal." In fact, they emphasize the reverse of that idea, asserting that *psuche* implies life of limited duration only, the same life that is manifested throughout the animal kingdom.

The "natural" body, then, is a physical, animal organism of flesh and bone; that lives as all animals live, in conformity with natural law. It is subject to the so-called laws of nature in every way. It is born, it lives, and it dies just as other animals live and die. "That which be-falleth the sons of men be-falleth beasts; even one thing be-falleth them: as the one dieth, so dieth the other; yea, they have all one breath (spirit): so that a man hath no preeminence above a beast: for all is vanity. All go unto one place (when they die); all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). Such is man in his natural state, having a physical, animated, natural, mortal body, as distinguished from a spiritual, immortal one.

Now, what is a "spiritual body," the kind of body the redeemed will have after their resurrection from the dead? The answer to this question hinges on the meaning of the word "spiritual." In seeking a definition of "spiritual," I cannot do better than to turn to the Popular and Critical Bible Encyclopaedia edited by Bishop Fallows of the Methodist Church.

"*Spiritual*—neither the Hebrew word *ruach*, nor the Greek *pneuma*, nor even the Latin *spiritus*, corresponds exactly to the English *spirit*, which is opposed to matter, and designates what is imma- (Please turn to page 10)

Doctrines of the Church of God

By Charles W. Howe

IT IS good, occasionally, to check the things one believes with the Word of God, as did the Bereans of old, to see whether they be true or not. Such a check is good for faith and development, and helps make one able to give a reason for the hope within him. Of course, one must run the risk of new thoughts or, perhaps, even doubts concerning former ones, but let him beware expressing them. It would seem that one is very unwise who teaches other than the doctrines commonly believed by the group, unless it be deemed essential to salvation. Of course, in that case, he must speak or forever feel condemned.

Discussion of differences, though one may feel sure of his ground, is likely to do very little good, according to the observation and experience of the writer. It is often wiser to keep silence than to openly speak one's mind. This may seem objectionable as being too much like the practice of "mental reservation," but where the point is not one essential to salvation, silence is far better than disharmony. Why should one put his head in the lion's mouth simply because he has a right to do so? Why should one destroy his influence and chance of service just to uphold a point, though he has to keep still while the opposition will not? You see, destroying influence is comparable to self-destruction, and Solomon said, "Why shouldest thou destroy thyself?" (Eccl. 7:16.) It is like the motorist who always insists on his right of way, whether or not the other man has his car under control. The poem put it thus, "He was right, dead right, as he sped along, but he's just as dead as if he'd been dead wrong."

It is always possible for one to do considerable thinking, though it is often best not to think out loud. In this the Church of God was wise, as it never adopted a written creed—though the accepted belief of the church constitutes one in effect. This does give more opportunity for one to enlarge his horizon, whether or not his contemporaries can follow him.

It was once mentioned to a minister of another faith that the Church of God had no creed. He replied that he had found those with no creed to be the "creediest" ones of all. That remark provoked no little thought before a conclusion was reached. The conclusion reached was this: no church organization is more or less creedy than another. It is because of some taking advantage of the fact of unwritten creed, that the resulting attempt to enforce it is so in evidence.

The doctrines of the Church of God appeal to the writer, though they do actually constitute an unwritten creed, after all. That is why he belongs to the organization. Personally, he can see no reason why any member of the Church of God could desire to teach anything out of harmony therewith. A resume of the things which are commonly believed among us should now be in order, and the arrangement as set forth in the so-called Apostles' Creed lends itself well to the truths which we have in mind.

(1) "I believe in *God the Father*." The Scriptures show God to be One, and not a trinity. The Father is definitely referred to as the *only God* (1 Cor. 8:6; Eph. 4:6; John 17:3), and nothing exists which He did not make. In this regard, we read in Exodus 20:11, "The Lord made heaven and earth, the sea, and all that in them is."

(2) "And in *Jesus Christ*." The foregoing scriptures showing the unity of God, also prove that Jesus is not God, but the Saviour sent by Him. (1 John 4:14.) In contrast with the trinity doctrine, Jesus is called "a *man* approved of God" (Acts 2:22), and "the *man* Christ Jesus" (1 Tim. 2:5). He was made in all things like His brethren, differing only in sinlessness (Heb. 2:17; 4:15). However, He is shown to be of divine origin, as can be seen from Matthew 1:18, 23. This latter verse is given to prove that Jesus' birth was in fulfillment of the prophecy, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." Jesus, not God, *died* on the cross "for our sins" (1 Cor. 15:3), but *God* raised Him from the dead (Acts 2:32). So, also, we read in Romans 5:10: "We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," and, of course, resurrection life is what is meant. Jesus "*ascended into heaven*," and in this regard we read that the heaven must receive Him 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 3:21).

(3) "*He shall come to judge*." We read that "this same Jesus," which was "taken up" from the apostles "into heaven, shall so come in like manner" as they saw Him "go into heaven" (Acts 1:11). In 2 Timothy 4:1 we read that He "shall judge the quick and the dead at his appearing and his kingdom."

(4) "The *quick* and the *dead*." We read in 1 Thessalonians 4:15 (R.V.) that the living shall not *precede* the

ones who sleep. The *mortality of man* is definitely referred to here, seeing that some of the ones judged have died. God "only hath immortality" (1 Tim. 6:16), and man is "mortal" (Job 4:17). So, if and when man does become immortal, it will not be a matter of nature, but immortality must be "put on" (1 Cor. 15:53). In death, man is unconscious (Eccl. 9:5), and he will so continue until Jesus comes to raise the dead (1 Thess. 4:15, 16). This is contrary to the usual teaching of eternal torment for the wicked. The worst punishment taught in the Word is that the "wages of sin is death" (Rom. 6:23), and that God will gather all that offends out of His Kingdom (Matt. 13:41). The coming of Christ to "judge the quick and the dead" is also contrary to the ordinary belief of an immortal soul, and leaves no room for the practice of spiritism. Such practice is definitely forbidden in the Scriptures. (Isa. 8:19, 20; Lev. 19:31; Deut. 18:11.)

(5) "I believe in *the Holy Ghost*." The Holy Spirit is never called God, but, instead, is God's power directed toward a special work. The word "power" is used as related to the Holy Spirit in Acts 10:38. We recognize that it is through God's power that men come to God and live in harmony with Him (John 6:44; Rom. 8:9).

(6) "The . . . *church*." The true Bible church is composed

of the body of baptized believers wherever they may be. Thus, we read, "As many of you as have been baptized into Christ have put on Christ." (Gal. 3:27. See also Rom. 6:3, 4.) Nothing except *immersion* could possibly fulfill the symbolism of this scripture. The church is told not to forsake the matter of assembling together, but "much the more, as (we) see the day approaching" (Heb. 10:25).

(7) "*The forgiveness of sins*." We read, "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). We believe that, no matter what the medium of temptation may be, sin really comes as a result of flesh tendencies rather than from a supernatural influence (James 1:14).

(8) "*The resurrection of the body*." This will be accomplished at the return of Jesus (1 Thess. 4:16, 17). It will be a *changed body* and a *glorious body* (Phil. 3:21), yet capable of inheriting a reward on "the earth" (Matt. 5:5). This is quite different from the orthodox doctrine that the Immortal One has neither body nor parts. The immortal bodies of saints, being "partakers of the divine nature" (2 Peter 1:4), will be very real, also very tangible.

(9) "*And life everlasting*." In this expression we have the whole scope of the teaching (*Please turn to page 11*)

The True Faith

By Hannah Barber

"Now faith is the substance of things hoped for the evidence of things not seen" (Hebrews 11:1).

THERE has been much said about faith, yet how few have the real true faith to which the Apostle Paul referred in Hebrews 11! Only a few have faith in God's great and precious promises that He has made concerning the establishment of Christ's Kingdom in the earth, and the giving of eternal life to all who believe in Him. Brother Arthur G. Young's recent article on the "New World Order" was so logical and clear that we are sure anyone who wants to know the truth can understand it. Jesus said, "If any man will do his (God's) will, he shall know of the doctrine" (John 7:17).

The main trouble with people these days is that they do not have patience to wait for God's promises about the Kingdom to be fulfilled. People today want tangible things: cars, money in the bank so they can get it when they want it—everything for pleasure in this life! "In the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God" (2 Tim.

3:1-4). Those "who mind earthly things" (Phil. 3:19) are "enemies of the cross of Christ" (v. 18).

We who have laid hold on eternal life are by faith patiently waiting for the coming of Christ and the new world order which will then be established, and when God's precious promises will be fulfilled. Therefore, we are willing to sacrifice worldly pleasures, that we may teach others the way of salvation. There are indications that some of the Lord's people *have been sacrificing*, for we read that many have put on Christ by baptism this year. It makes us rejoice when we see people coming out on the Lord's side in these days when there are so many things to draw their attention away from the truth.

Brethren, let us hold fast to the true faith, and may nothing hinder us from making our "calling and election sure" (2 Peter 1:10). "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 11).

A Call to Action

By Richard E. Parish

"We will not forsake the house of our God" (Nehemiah 10:39).

THE Constitution of the United States of America makes provision for the rights of persons within its borders to worship God as they see fit. Under the safety of these words, numerous groups of persons pay homage to God and hold fast to certain beliefs and convictions.

Regardless of what their beliefs may be, the goal (for the most part) of each of these groups is to educate the mass of people in the ways of Christianity. From this, one might be led to believe that all church workers throughout the world would be friends, partners, and allies. This very definitely is not the case. One has only to look about him to see that the greatest conflicts of the churches are not with the outside world, but with one another. The greatest one of these (barring that ever-existing one with the Jews) is between the Catholic Church and the Protestant churches. This feud has been in existence for a good many years, and from all outward signs will continue until such time as our Lord and Master appears to end all strife.

Have you ever been among a group of prominent church members when the Catholic Church has been mentioned? If so, you have undoubtedly seen the frowns or expressions of quiet tolerance that remain on the faces of the majority of those present until the subject is changed. Have you ever taken it upon yourself to ask a person, whom you know to be against the Catholic Church, the reason why he or she has taken such a stand? It is probable that the thought never entered your mind before now—such is not surprising. The writer has asked this very question of many persons in preparation for writing this article. Many answers were received—almost as many answers as persons. Some of them were: "The Catholics do not teach the truth, if they did they would not have such large congregations"; "They don't practice what they preach"; "They are practically idol worshippers"; "They spend too much money on their churches, and not enough helping those in need." Everyone of these reasons may be true, but none of them reach the core of the entire matter.

After analyzing all the answers given, the true reason for this contempt on the part of the majority of Protestants becomes apparent. This reason can be stated in one word—*jealousy*.

"Jealousy," you say, "jealousy of what?" Another may

ask, "What do they have, that we should be jealous of them?" The first answer to the former question gives one a clue as to what one of these reasons may be; namely, a large congregation. How many churches can you find that are even comparable (as far as number of members is concerned) to the average Catholic church? The answer is obvious—*very few*. Financial strength may be another reason for this jealousy. Very few Protestant churches of today can spend anywhere near as much money on their buildings as do the Catholics on theirs, let alone spending anything for charity. There are numerous other reasons.

Due to this feeling, we have tended to brand Catholicism as evil. Men have been known to go so far as to teach that the Catholic Church is that which is spoken of in the Bible as the "false prophet." Whatever men may think of it, the Catholic Church *has* succeeded in doing its work (whether it be the Lord's work or not, He alone can judge). This can be said about very few, if any, of the Protestant churches.

Science claims that nothing happens without cause, although man sometimes cannot determine exactly what that cause may be. Likewise in this case, there is a cause or underlying reason for such a condition. The simple statement, "They do not teach the truth," may satisfy some persons, but as far as the writer is concerned, it falls far short of the mark. (Although the statement may put forth pure fact and can account for some of the condition, it is not the nucleus of the entire situation.)

In attempting to solve such a problem as this, with its many phases and angles, one cannot hope to find one answer which will be all-sufficient. One can, however, solve a large portion of the dilemma with one answer. That answer, my dear reader, is *education*.

History has taught that religion (that is, way of living, which includes church attendance and support) can be taught. Let us look at the striking example of the Catholic Church.

The 1930 census shows that there were 122,775,096 persons within the borders of the United States. (This figure does not include Alaska.) Of this number, approximately twenty million had Catholic parents and are therefore considered Catholics. This means that a little under one sixth, or approximately (Please turn to page 10)

Choosing at the Crossroads of Life

By Mrs. Elroy Budrow

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

ELLEN had graduated from business college in June. She was, at this time, employed by an executive in a large department store. Let us, for a moment, consider Ellen's pre-college life. She had been brought up in an outlying suburb of the city in which she now worked. Her father was a man of modest means who provided very well for his family, but who had not been able to supply many luxuries. Her parents were very religious; the whole family attended Sunday and other devotional services at the little church to which they belonged. Ellen had attended Sunday school since she could walk, and had become a loyal member of the church when she became fourteen years of age.

Now, at twenty, Ellen was in an entirely different part of the city—exactly opposite of that to which she was accustomed. Instead of the quiet, peaceful evenings at home, Ellen's evenings were now filled with excitement of theater dates, card parties, and many other new and (to her) interesting things. Ellen didn't remember to pray until after she was in bed the first night. The second night she forgot it altogether. On the third night, Ellen remembered again, but after that she was too busy reminiscing about the evening's gay time to remember a single prayer.

The first Sunday Ellen awoke, she arose sleepily to prepare to go to Sunday school. When she was ready to go, she went to the beautiful, large church where one of her friends said that she went. As Ellen settled herself in one corner of the big, lonesome-looking pew nearest the door, she began looking for her friend. She was not there. "That's funny," Ellen thought, "I didn't think people were *ever* late to church!" When the offertory began, Ellen rummaged in her purse for some money. "Why," she exclaimed softly to herself, "there's only twenty cents left! And I'll need ten cents for carfare in the morning!" So—ten cents was dropped quickly and apologetically into the collection plate, as Ellen made up her mind to be more generous the next week.

The next evening Ellen mentioned to her friend that she had missed her the morning before. Her friend replied, "You mean you go to church *every* Sunday? Why—I go only on Christmas, Thanksgiving, and Easter—the times when there's something worth going to see!"—As if it were the same as going to a movie or—just any-

thing. "Oh," said Ellen quietly. When she got home, she began to think about the few weeks she had lived in the busiest section of the large city. She decided that living in excitement and speed was not worth giving up the faith she had in God. She remembered the verse, "Where your treasure is, there will your heart be also" (Matt. 6:21), and decided that life in the section of the city from which she had come was much more profitable to others and herself than interest in worldly pleasure. She had made a wise choice at the crossroads of life.

After deciding to change her way of living, Ellen went back home, secured employment in a neighborhood office, and resumed her religious activities. She was much happier than she had been before—she had much more time to do the things that she *really* enjoyed. She learned that gay times are full of pleasure while they last, but that after they are over they are gone forever. They took so much of her time that she, in the city, had no time to spend on things that really mattered.

Also, Ellen was happy in going back to the Sunday school class she had formerly taught. In the large church she had attended, only the older folks were permitted to teach in Sunday school, and they were the ones who were not so much interested in young people—young people were to be seen and not heard. She really enjoyed taking part in the services which are really for all—"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). In our own church the day is not so far back that the young people felt they had to sit very quietly in the back seats (then the front ones were preferred by the older people) and listen—whether or not their ideas coincided with those of the leaders. Now that is different in the church. The Berean activities encourage young people to express their ideas—and in being permitted to express their thoughts, we believe that the young people of the church are doing more careful and accurate thinking—for who would not be more careful in his thinking if he knew that someone older and more experienced were to consider the expression of his idea? Perhaps some of the younger persons of the church are not very rich in this world's goods, but at least they now have their chance at "rightly dividing the word of truth."

An Educated Ministry

By Norman J. McLeod

IF OUR ministers all had college educations what a wonderful thing that would be! A good education for a good mind makes an excellent combination. Ever toward that goal should be our aim. A liberal education in literature gives a minister a background for appreciation of the great literary works found in Holy Writ; gives him ability to develop his own style in his sermons and writings; and teaches him to avoid the errors committed by the less literate ministry. A full knowledge of history and the social sciences helps him to orient himself in the world of the Bible, in the world of today, and helps him to avoid the errors common to the many dogmas in the world. Music, the fine arts, and foreign language add their quota to the well-rounded, educated ministerial personality. No one desires a complete education for himself and friends and relatives any more than I. Too much education for our ministry is an impossibility. How to obtain a good sound higher education for the ministry is another thing, however.

For our own Bible Training School to give such an education, for many years to come, is absolutely out of the question. To obtain teachers who are genuinely qualified to teach the various subjects for a liberal arts course would demand a fund of money that is not available, nor is likely to be. For units of work on the college grade to be recognized by an accredited college or university the subject must be taught by a person who has a Doctor's Degree in that particular line. Such teachers can receive at an accredited college a minimum of eighteen hundred dollars a year, or two hundred dollars per month for the school year. And that is paid for only the first year or so! While the teacher ranks as an *instructor*, he receives the minimum. Depending upon the ability of the teacher, he will receive a great deal more as he goes up the line to *Assistant Professor*, *Associate Professor*, and finally *Professor*. Five thousand dollars per year is about the least that a good professorship pays! Pomona College, which is a first-class accredited college, pays out hundreds of thousands of dollars a year in teachers' salaries alone. It is a small first-class college, well worth attending if you can afford the expense of fifteen hundred to two thousand dollars per year for a student. Manifestly, such expenses for the church to bear are unthinkable. A second rate or unaccredited school is not worth while, because so few students would feel that is what they should have.

What should be our solution? Just how far along the

line should a good training school course go? Should we attempt the impossible and so fail utterly, financially, as well as educationally, in our attempt? Or should we not rather stay within our budget, within reasonable limits of our imagination, and within a comparatively short range of our actual needs?

Public Speaking should be the subject of first consideration in our school for church workers. Although doctrinal matters should not be neglected, the ability to deliver a forceful well-organized public speech is one of the prime requisites of a good church worker. A man may have ever so "fine" a knowledge of the Bible doctrines and the like, but if he cannot deliver his ideas in a clear concise form according to the acceptable requisites of a good public address, he cannot be a good preacher, teacher, or even a good presiding officer. Without casting any reflections upon our ministry—of which I am proud to be a part—good public speaking ability is quite rare! The first-rate speakers of the ministry of the church are altogether too much of a minus factor. But a teacher of first-rate ability along that line should be retained as far as possible with the highest possible salary that can be afforded. If he combines such other abilities, as ability to teach some other subjects, that is all to the good.

Next to Public Speaking, some of the principles of how to teach as embodied in our course in Education, or Educational Psychology, should be given. Next to an ability to speak in public, an ability to teach is essential. Most of our preachers and teachers know almost nothing of the requirements of a well-taught or well-learned lesson. Here we are more fortunate in having some excellent teachers in the church membership who might be secured at less cost. As to teachers of church doctrine and affiliated subjects, their "name is legion" in our midst. A symposium of doctrinal teachers is possible.

To raise the standards of admission to our Bible Training School should ever be our aim. Two years of college training should be required of those who expect to go into the ministry. In the far western United States we have junior colleges in almost every city of importance. Let our ministers be graduates of such courses before they enter the Bible Training School.

For a student to enter the ministry poorly prepared, with little or no prospects of a position when he is through, is to court social and religious disaster. For the

(Please turn to page 11)

The Saints' Inheritance

Article II

By A. L. Corbaley

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:6).

IN Revelation 1:7 we read concerning Christ's coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." In Revelation 5:9, 10, it is plainly stated in the song of redemption: "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.*" So, Jesus will be on the earth, and the earth will be the place where He and the saints reign.

We once heard a person say that Job will have no part in the *first resurrection*, but in the *better resurrection*. He failed, however, to say when that better resurrection would take place. Revelation 20:4-6 was mentioned as referring to the first resurrection—which it truly does—but in verse 5 we also read: "The rest of the dead lived not again until the thousand years were finished." Thus, the second resurrection is also mentioned. If only the one hundred forty-four thousand are to come up at the first resurrection (as one suggested) then Job, as well as all the faithful people who are named in Hebrews 11, will remain in their graves until the second resurrection, which will occur at the end of the Millennial reign of Christ. If that be true, they will have no part in the thousand-year reign of Christ and His saints on the earth. We know, however, that Old Testament saints will reign with Christ.

Jesus told the Jews, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:28, 29). The inheritance which God promised to Abraham as his future home is first mentioned in Genesis 12:7: "The Lord appeared unto Abram, and said, Unto thy seed will I give this land." The same promise was repeated in Genesis 13:14, 15, and in 15:5-18, where the Lord renewed the covenant, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Also, in chapter 17 it was repeated, and the rite of circumcision was given as a

sign of that covenant. In Acts 7:5, Stephen stated in reference to this covenant, that God gave Abraham "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." Thus, Abraham awaits the coming of Christ for resurrection and reward.

Turn next to Romans 4:13 where we learn that the promised inheritance embraced the whole world, as we read: "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." Now, who was the "seed" of Abraham who was to have a part in this promised inheritance of the world? Galatians 3:16 gives us the answer: "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.*" Thus, God promised the world to Abraham and to Christ. They will share the inheritance together. Then in Galatians 3:26 we read of all true Christians: "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." Therefore, the church of the present time has an interest in the promises God made to Abraham and Christ. When Abraham and Christ reign, we, too, shall reign on the earth.

There is no place in the Bible where I have found that any class of the saints are to dwell in heaven with Christ, and be invisible to mortal eyes. On the contrary, Jesus said in Matthew 5:5, "Blessed are the meek: for they shall inherit the earth." In Proverbs 2:21, 22, we read: "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." "The righteous *shall never be removed*: but the wicked shall not inhabit the earth" (10:30).

The foregoing texts plainly teach that the interpretation which claims one class of the saints will live in heaven is entirely wrong.

A CALL TO ACTION

(Continued from page 6)

sixteen per cent, of the American people were Catholic in the year 1930.

Of all the persons who attend church, approximately one third, or thirty-three and one third per cent of them, attend the services held at the Catholic churches. From these figures we can see that, though the greater percentage of the American people are Protestant, the average yearly attendance of the Catholic Church is far in advance to any one of the Protestant churches.

There is only one answer to this puzzling condition, and it again is *education*.

The Catholic Church in the United States has provided and maintained more than six thousand five hundred elementary schools and more than one thousand five hundred high schools. It is through the use of religious pedagogy that this high percentage of church attendance and church support has been obtained.

We hear Protestants say, "We do not have, nor never have had, a school system in which to train and educate our children in the ways of Christ." Such is very true, and this one fact is the stone wall against which we are so futilely pounding our heads. We shall continue to do so until we back away and look over the situation. We shall then see that there are two alternatives for us, and one of them seems very unlikely. One is to set up a compulsory course in religious education within our already organized public school system. The other is to have every person who now calls himself a Christian trained and educated to such an extent that he might become a teacher by word and by action.

Many times the attempt has been made to acquire a portion of time in the public schools to be used for religious education; each one of these attempts has met with violent defeat. Due to these experiences, the possibility of ever putting through such legislation seems very slim, indeed.

The burden of this great task, therefore, rests with the individual churches and persons in them—especially those who have the qualities to train others to become teachers.

A small step has been taken in this direction by the Church of God in the forming of our Bible Training School in Oregon, Illinois. Visualizing the many people we embrace, we shall then realize the pitifully small number of persons who have attended this School or others similar to it. In order to accomplish a maximum work—for the night is drawing near—each church must accept the challenge offered by our Bible Training School and *organize, back, and support* some form of a teachers' training class. It need not be a class that meets every day. The class may meet every Sunday during the regular Sunday school session. (One such class operates very effectively in

the Cleveland, Ohio, Church of God.) The preference may be to have the class meet one or two nights of the week. There are any number of different ways this action may be accomplished. In order to have uniformity, we must have a nucleus around which to revolve. One such nucleus is already in our midst; it is the Bible Training School at Oregon, Illinois. It is up to us to build and expand around it.

Students who have taken the course provided may then enter the Sunday school as qualified teachers of the children and other persons enrolled therein, teaching them how to live the Christian life that they might be lights set on hills for all to see. The entire movement can be made a cycle as continuous and never-ending as the water cycle.

Not until this is done, and all is working smoothly and everybody is co-operating, can we feel that the deplorable situation which now exists in this country of ours will be remedied to any extent. Not immediately, but gradually as time goes by, will we see results.

It is, however, only through mass action and co-operation that success is possible. If we all pull together and aim our shots, we shall soon be conscious of a great many new faces and ideas—which should and always will be welcome in our churches. These new persons, in Christ, will soon say, "I was glad when they (the persons influenced by our classes) said unto me, Let us go into the house of the Lord."

LET'S FORWARD PASS

The dog-eat-dog struggle of truth against theory is in the closing minutes of its last quarter. The Church of God holds possession of the ball. The world presents a line of rigid opposition into which we hardly dare to plunge. We have already suffered penalty for too many "times out." To lose the game would shame our Captain who first faithfully showed the way, and now directs His team. It is time to throw a forward pass, and to continue throwing "forwards" until the trumpet sounds.

SPIRITUAL BEINGS

(Continued from page 3)

terial; whereas the other terms" (the Hebrew, Greek, and Latin words for *spirit*) "are not opposed to matter. . . . The modern idea of spirit was unknown to the ancients. They conceived spirits to be incorporeal and invisible, but not immaterial."

As Paul used the word "spiritual" in connection with the resurrection body, he did not mean that such bodies were to be immaterial or of necessity invisible. A spiritual body is a material body that may or may not be visible. The angels have spiritual bodies, but not immaterial

ones. The "angel of the Lord" that met Balaam was, at the first, visible to the ass upon which he rode, but invisible to the prophet. Later, he was clearly seen by both (Num. 22:23, 31). Not only did that angel appear in visible form, but he carried a visible sword in his hand. He was, no doubt, one of the "ministering spirits" who was created to protect and care for those "who shall be heirs of salvation" (Heb. 1:14).

In addition to the evidence provided by angels that spiritual beings have material and even visible bodies, we have the unmistakable proof furnished by the resurrected body of our Lord. We recall the wonderful promise recorded by John: "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).

There can be no question regarding Jesus' possession of a spiritual body after His resurrection. He was the "first-fruits" (1 Cor. 15:20), the first of all mankind to be "born of the Spirit" and come into possession of a spiritual body. And "we shall be like him" when our change comes. "For 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). We know that the resurrected "spiritual body" of Jesus was both material and visible, for He walked and talked like other men, His hands and feet were visible, His body could be felt, He asserted positively that He was not a "spirit" or phantom, and He concluded the evidence of His reality by eating before His disciples (Luke 24:15-43). Such proof of the material and visible nature of the spiritual body of the risen Saviour was not given alone to His apostles, but as many as five hundred disciples saw Him at once (1 Cor. 15:5-9).

A spiritual body, then, is a perfect material body energized, or made to live, by the spirit of life which comes from God as an indication of His approval (Rom. 2:6, 7; 6:23). It is not dependent for the maintenance of its life upon the so-called "laws of nature," but wholly and directly upon God. Basing our conclusion on the appearance and activities of Jesus after His resurrection, we are convinced that the spiritual body will be capable of thought, reason, conversation, and locomotion. It will be deathless because it will be relieved of all possibility of disease and accident. The most recent findings of medical science disclose that *death is not caused by old age*, but always by accident or disease. ("Must We Grow Old?" by Barclay Newman, G. P. Putman's Sons, 1941.)

So far as appearance, initiative, and activity are concerned, those who come into possession of spiritual bodies when the Lord returns will differ little from men and women as we see and know them now. Like the Master before them, they will think and speak and use their im-

mortal energy in the service of God and man. All bodily functions will continue to operate as before, and to the mental and physical abilities they had during their mortality there will be added rich forces and powers, the scope and nature of which we cannot conceive with our finite minds.

DOCTRINES OF THE CHURCH OF GOD

(Continued from page 5)

of the Kingdom of God *on earth*, rather than a reward in heaven. That thought was seen in Matthew 5:5. Israel is to be restored to the homeland (Ezek. 37:21, 22), with Jesus as King, His rule finally extending to the entire earth (Rev. 11:15), and the saints to be corulers with Him (Rev. 5:9, 10). In this will be fulfilled the promise to Abraham—in blessing the people of this world (Acts 3:25, 26). "The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29). "Of his kingdom there shall be no end" (Luke 1:33).

The aim of the Church of God in teaching these truths is to turn men and women from sin, so bringing them to salvation. We do not expect to be able to convert the world now. The restitution must wait for the work of Jesus and the saints in the Kingdom of God. We believe that the function of the church, now, is to "take out" of the world a people for God's name (Acts 15:14), a people to reign with Christ in His glorious Kingdom. The doctrines of the Church of God constitute the very "warp and woof" of the church organization, and the organization exists for their dissemination.

It is the writer's thought that for the effective propagating of the doctrines for which we stand, every church should have a working organization, and each individual member should faithfully co-operate with his local church, his state conference, and with the General Conference work. It is not enough that brethren meet together at regular intervals. All things should be done decently and in order—each one not only doing what he is qualified to do, but knowing also what is expected of him. Jesus said that His followers should "occupy" until He should come (Luke 19:13). To this end, then, "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

AN EDUCATED MINISTRY

(Continued from page 8)

church to attempt to provide an accredited liberal education is futile for years to come, unless a miracle of money happens! If a student is going to be drawn away from the truth by a college education in a regular secular college, he is probably not well grounded in the faith, and would probably not be a good church leader anyway.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Repent ye, and believe the gospel" (Mark 1:15).

The Royal Way

I want to live in the royal way
As a child of the King today.
I want to live as His heir should live
And give as an heir should give.

I want to speak in the royal way,
Praise and honor my Lord always;
As a child of the King, His will I seek,
And speak as a prince should speak.

I want to love in the royal way,
Yes, love my neighbor today;
As a child of the King, I learn His will:
Only love will His law fulfill.

—Madge Savage.

"If ye fulfil the royal law according to the scriptures,
Thou shalt love thy neighbour as thyself, ye do well"
(James 2:8).

The Boy Who Left Home

A father had two sons. The younger asked for his share of the property. His father gave it to him. He gathered it together and went far away from home.

The young boy had many friends. He spent his money freely, and very foolishly. Soon it was all gone. His friends had gone, too.

He finally went to a man who lived in that far-away land. He was sent to feed the man's swine. Swine were unclean to the Jews, so you may know how this young boy disliked his work. He was so hungry that he wanted to eat the food for the swine.

Now this young lad, all alone, began to think clearly. He came to himself and decided to go home. His father's servants had food to spare. He remembered how good his father had always been to him. He thought he was not worthy to be called a son, but he would say, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:18, 19).

When the father saw his son, "yet a great way off," he recognized him. The father felt sorry for his son, ran to

meet him, and kissed him. He was happy to have his lost son again. Read the few remaining verses to complete the story.

I am glad our heavenly Father comes to meet us when we are sorry for our sins and turn away from them. He loves us, too, and wants us to choose to do good.

Have You Faith?

Faith is one of the fruits of the Spirit listed in Galatians 5:22. "Hast thou faith? have it to thyself before God" (Rom. 14:22).

"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). "Now faith is the substance of things hoped for, the evidence of things not seen" (v. 1).

Thus, we see that faith is a very important thing. How can we have faith in God and His plan? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). We find that when the Word is preached, and those who hear have no faith, it does them no good. (Heb. 4:2.) Study your Bibles every day that you may please Him by having faith in Him and His Word.

Keepsakes

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil and thy lips from speaking guile."

"Little children, keep yourselves from idols."

"Keep the door of thy lips."

"Keep thyself pure."

"If a man love me, he will keep my words."

"Fear God and keep his commandments."

—Selections from the Bible.

Happy Birthday Wishes

James Leroy Venard, Oct. 25, age 9, Macomb, Ill.
Charles V. Bengé, Nov. 6, age 2, Frankfort, Ind.
Kathryn Lamb, Nov. 8, age 15, Cleveland, Ohio.
Norma Magaw, Nov. 8, age 7, Oregon, 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



Coming!—The New Study Series

* * *
By James M. Watkins, Chairman Publishing Committee, Eldorado, Illinois

At the General Conference in August the advisability of a different system of Berean study material was discussed. As an outgrowth of these deliberations, it was recommended by the Publishing Committee that a new approach to lesson material be considered. We have failed in a very large measure to provide a sufficient amount of study material for our various societies, and, as a result, it has caused the collapse of study methods which is the foundation of Berean work. Nearly every society had exhausted all of the available material. It did not seem feasible to reprint those books which were going out of print, since the small number who could make use of a reissue of these books would hardly warrant a printing. It was felt that the answer to these and many other problems was to be found in a new series of Berean study books.

The new series will embrace a continuous system of semiannual booklets, beginning January 1, 1942. The name will be, "The Berean Searchlight," and every attempt will be made to make it just that—a light to aid every Berean in a search of the Scriptures.

It has been planned that these booklets will follow a general five-year outline consisting of six-months' study of each of various related subjects, but all forming a complete course of study of the Bible. Each six months will form a background for following lessons, until the entire five-year course of study is completed, after which the same general outline may be continued under new authors for the benefit of all. With the addition of supplementary questions, the series can easily be converted into a home-study series by anyone.

As a sample of the outline, the first six months will concern "Abrahamic Background and Application of the Gospel." Into this foundation, succeeding series will be fitted, such as, "God's Purpose in Christ," "Salvation and Earthly Kingdom Plans," "Verification of the Gospel in Types," "Details of the Kingdom of God," "Prophecies That Precede the Kingdom," "Lessons in the Tabernacle," and so forth. Various authors will be asked to write these lessons.

The lessons will be presented in an affirmative style consisting of a direct statement to which supporting scriptures will be added, so the view of the author can be easily recognized. Each lesson will consist of six such divisions providing a section for *daily* study. In support of the Berean recommendation of daily study, this booklet will come out in the new modern pocket-edition style, and it will be made to carry and use daily by yourself and others.

The book itself is *not* recommended for class use. Its purpose is to guide the student in *searching* the Scriptures, not to *replace* them. Thus, we are suggesting that the leader prepare three questions on each of the six thoughts of daily study, and that this review of *daily* study form the basis of classwork, using the *Bible* as a textbook. The purpose is to get the student to study, by daily steps, the complete thoughts on a definite subject, so the class period may be a period of good lively discussion on what has already been thoroughly covered in the minds of the members. Every attempt should be made to get away from any "read-a-question, read-an-answer" style of class period. If the leader alone knows the questions to be asked, only a complete study of the subject in advance can provide the answers and this in turn should provide many additional thoughts for discussions. Every lesson will be prefaced by the aim of that week's thoughts, so it will be relatively simple for the leader to select questions to satisfy the aim of each lesson.

Certain class periods will be given over completely to questions in review to help fix important things in mind. Constant reference will be made to verses used in preceding lessons, so each lesson can be fitted into the series as a whole. Each class period also will include fifteen minutes of drill in the mechanics of the Bible, ranging from memorizing the books and contents to the finding of answers to actual life problems. In short, we shall try every means we know to make the Bible mean something in your studies, as well as to help you to become capable of presenting that knowledge to others.

Let all Berean societies and every isolated Berean report the number of copies that will be wanted. Address: James M. Watkins, Eldorado, Illinois.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 4-9—Special meetings at St. Louis, Mo.
 November 3-16—Special meetings at Delta, Ohio
 November 9-16—Special meetings at Arkansas City, Kan.
 November 9-23—Special meetings at Eden Valley, Minn.
 November 17-30—Special meetings at Brush Creek Church of God near Tipp City, Ohio.
 November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

November 9—Minnesota State Berean Conference at Hector
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

HILLISBURG, INDIANA

Sunday, October 19, was our regular church day. We were favored with another visit from Bro. Paul M. Hatch of Harvey, Ill. He preached in the morning and evening. The discourses were very interesting, especially the evening one. The services were very well attended and we hope Bro. Hatch will come again soon. The weather was beautiful throughout the day.

We are looking forward to having Bro. Celine R. Randall with us Sunday, November 9. He will conduct services morning and evening. Everyone is cordially invited. We believe Bro. Randall is a good speaker for a young Bible student.

May God bless you all and continue to bless the Bible Training School.

Lota Huffer, Reporter.

FOLLOWING IN HIS STEPS

The Church of God at Oregon, Ill., rejoices in the baptism of William Nedrow who for several years has been a regular attendant of its Sunday school and church services. Following in the steps of the true Pattern, "Bill," as he is known to all his friends, was immersed in Rock River, October 28. May he continue in the "strait" and "narrow" way that leads unto life, that he and others whom he might influence will be ready when Jesus comes.

Sydney E. Magaw, Pastor.

BIBLE TRAINING SCHOOL

Etta L. Elton	\$ 5.00
A Friend	1.00
Elizabeth Ordnung	10.00
Michigan State Conference	10.00

MINISTERS' FUND

Arkansas City, Kan., S. S.	\$ 8.75
Stanhope, Iowa	3.60
Tempe, Ariz., S. S.	3.42
Lawrenceville, Ohio, S. S.	14.00

HOPE CHAPEL CHURCH OF GOD

South Bend, Indiana

The South Bend Hope Chapel Church of God has just finished a two-weeks' series of meetings, and the brethren have been greatly blessed by the wonderful sermons presented by Bro. C. E. Randall of Fonthill, Ont. The attendance was good throughout the meetings. Three sermons were given on each Sunday, with potluck dinners in the basement of the church to accommodate the many visitors from out of town. Visitors came from Burr Oak, Plymouth, LaPaz, Lakeville, and Argos, Ind., Cleveland, Ohio, and Chicago, Ill.

We are happy to welcome into our membership some new members: Mrs. Leila Cohen and daughter Jeanne, and a few weeks ago Bro. F. L. Austin baptized Mrs. Cohen's son Irving. Their address is 1701 S. Leer St.,

Also, at the close of our special meetings, LaRue Wirt of 1707 S. Leer St., South Bend, and Mr. and Mrs. Forest Menzie of 910 Broadway, Mishawaka, requested baptism, which service was held on Sunday, October 26. Mrs. Goldie Weinrick of 920 34th St., South Bend, asked that her membership be changed from Burr Oak Church to Hope Chapel, since her residence is here.

We are sorry to announce that our past superintendent, Lottie Pickerl, was requested by her doctor to give up her duties. However, we are very happy to have Sr. Lulu Stilson as our new superintendent.

Wilma Pierce, Secy.

SOUTHLAWN ANNIVERSARY

A most inspiring week end was enjoyed at Southlawn Park Church in Grand Rapids, Mich., October 24-26, when the fifteenth anniversary of the founding of the church was celebrated. Bro. L. E. Conner was guest speaker, and delivered some splendid, inspiring sermons. Among the out-of-town guests were the Dunbar families from Delta, Ohio; Bro. and Sr. Norman LaMunion from Burr Oak, Ind.; Miss Dorothy Chisholm from Kalamazoo; Sr. Lucille Sanford of Battle Creek; and Bro. and Sr. B. J. Cumming of Lainsburg, Mich. The last three named, together with Sr. Gladys Robertson of Battle Creek, were received into fellowship as members of Southlawn Church at the close of services at noon, Sunday.

The church appreciated deeply the co-operation of the Pennellwood group, who closed their Sunday evening service to meet with us. We, too, are closing services the evening of November 2, to co-operate with the Fall Conference at Blanchard.

The Sunday night young people's meeting has doubled in attendance since beginning work in the fall.

The organ fund is steadily growing, and the spirit of co-operation in pushing the mercury up in the thermometer is a beautiful thing.

There have been some additions to the choir this year, and in the field of worshipful music some especially good work is being done.

F. E. Siple, Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

"I am still thinking of the good time you showed us on that last day in Oregon. Also, I am still thinking of the good lesson in theology we had in your class in the Bible Training School."—Charles W. Howe, 1036 Newton St., Waterloo, Iowa.

"The most recent findings of medical science disclose that death is not caused by old age, but always by accident or disease."—G. E. Marsh, 230 W. 103 St., Los Angeles, Calif.

"The more I see of this world, the more I am convinced that 'the harvest truly is plentiful, but the labourers are few.' . . . I am having the pleasure of teaching a Sunday school class, and of leading the young people at a Sunday evening service."—Orris Mills, 1313 N. Front, Marquette, Mich.

Easter for sure! Copy? . . . "Will have little, if any, time to prepare an article, but will try to get one to your office before Easter. Do not be disappointed if said article does not materialize."—Earl B. Friend, Newkirk, Okla. . . . Don't speed around the corners!

Love lubricates the wheels of religion.

"Hitler has Greece to fry the Turkey in, but he had better hurry up and get the Turkey if he wants it for Thanksgiving dinner."—Milo Magaw, Oregon, Ill. . . . Maybe he will substitute bear.

Bros. Richard Smith and Ellsworth Routson of the Bible Training School will supply Elder F. E. Siple's pulpit at Grand Rapids, Mich., the Sundays of November 30 and December 6, respectively, as Bro. Siple will then be preaching in Louisiana.

"I arrived home from New York only a few weeks ago, after a most wonderful vacation. Since coming home, I have been working hard and steady in Omaha's most prominent department store."—Vernon Lawrence, 2216 N. 51st St., Omaha, Nebr.

Sr. Lucille LeCrone Appleby, Blair, Nebr., is scheduled to conduct a series of special meetings at Arkansas City, Kan., November 9-16, 1941.

"We are so glad to receive our Herald each week, for in it we find much spiritual food."—Russell and Laura Harman, Grabill, Ind.

Brother F. L. Austin, 1705 Leer St., South Bend, Ind., is scheduled to be with the Brush Creek Church of God for special services, November 17-30.

"I find in The Restitution Herald a great source of comfort, as I live some twenty miles from our meeting house (Guthrie Grove), and do not get to attend often."—E. C. James, 202 Bailey St., San Souci, Greenville, S. C.

FONTHILL, ONTARIO

We knew we were going to have Bro. Celaine Randall with us while Bro. C. E. Randall assisted with the special services in South Bend, Ind., but we did not know we were to have the pleasure of welcoming Celaine's bride as well.

Celaine, as we all know him here, has ably led us in our services and studies, and we feel he is going to do great things in God's work.

Last evening, at the close of the Berean study, over fifty of us gathered in the Sunday school room to give the bride and groom a shower. Willing and artistic hands had taken pink and white decorations and made the room much in keeping with the honeymoon atmosphere. We all had a happy time together, and we hope the gifts received will help a little in setting up housekeeping. We are all so glad that Celaine and Eunice are equally joined together, and that their home will be founded upon the Rock foundation. We missed Bro. C. E. Randall during the social evening, and we have faithfully prayed for the South Bend meetings since his departure.

Sr. Mabel Fletcher also had to miss the shower. She has gone to Toronto to continue her studies at Normal. Mabel, having faithfully served in all branches of our work here, is being constantly missed.

The end of this month we are looking forward to some addresses by Mr. Jacob Peltz, B.D., Ph.B., International Hebrew Alliance secretary. We read today, in the Toronto paper that he speaks there this coming Sunday on "Prom Pharaoh to Hitler—Can the Jews Be Exterminated?"

A recent bulletin from Wenatchee, Wash., tells us of Bro. J. Eagleston's arrival there, and of the welcoming celebration held in his honor. We ask God's blessing on this faithful servant of His, as he travels from place to place, giving spiritual food and willing service to the brethren. "The Son of man came not to be ministered unto, but to minister." This seems to be the pattern Bro. Eagleston is following.

We are sure members of the various churches who read this report know that we all have our problems—both as groups and individuals. We have days full of progress, then discouraging ones, but oh! let us be thankful that we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," and let us try to heed James' admonition: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Irene Holland, Reporter.

EVANGELISM

Etta L. Elton	\$ 5.00
O. F. Marsh	10.00
Golden Rule Church, Cleveland, Ohio	2.00
Dale Dunbar	2.00
Mrs. Mary Poland	2.00
Clyde Poland	5.80
Lon Capps	5.00
Clarence Poland	1.25
Skelton, W. Va., S.S.	2.40
Mrs. E. F. Myers	5.00
J. W. Cooper	1.00
Ripley, Ill., S.S.	12.07
Mr. & Mrs. Delos Andrew	2.00
A Friend	5.00
Mr. & Mrs. Emory Macy	5.00

NATIONAL BIBLE INSTITUTION

Etta L. Elton	\$ 4.50
W. A. Reid	4.00
Eva Fletcher & Helen Chisholm	2.00
Mr. & Mrs. Charles Netts	5.00
Jessie Kauffman	1.00
Oregon, Ill., Church	12.56

BOOKS WANTED

Any brother or sister who can furnish us with a copy of "Clark's Commentary" or "Beechers and Ussher's Chronology" relative to the Kingdoms of Israel and Judah can oblige us by letting us have the same. Either book will be much appreciated.

T. A. Drinkard, Handley, Texas.

GOEKLER-GASKILL

The wedding of Miss Ruth Goekler of Marshall, Ill., and Mr. Lawrence Gaskill of Saint Louis, Mo., was solemnized on October 19 before the assembled congregation of the Salem Church at the conclusion of the regular morning services. Following the wedding dinner at the home of the bride's parents, Mr. and Mrs. Clarence Goekler in Marshall, the bride and groom left immediately for Saint Louis, where the groom is employed.

Sr. Ruth has always been one of our very reliable workers at the Marshall church, and is well known for her activity by the brotherhood at large. Mr. Gaskill has been a very regular attendant at the church for the last several months.

As far as we have been able to determine, this is the first wedding performed in the Salem Church. In this day when the common desire seems to divorce all possible activities from the church, it has left us all very much pleased that they elected to take this all-important step together before the church. Instead of a bridal bouquet, the bride carried a white Bible. We are assured that a continued recognition of God's Word is the best possible foundation for the successful continuation of this new life together. It is our earnest prayer that this new home may inherit most abundantly the richest of the Lord's blessings.

James M. Watkins.

GRIFFITH-FRIEND

On Friday, October 24, 1941, Miss Florence Griffith of Arkansas City, Kan., and Mr. Earl B. Friend of Newkirk, Okla., were united in marriage at the home of the bride's parents. After a wedding dinner, the newlyweds left on a honeymoon to Oklahoma City, Okla. They are now at home: 429 S. Elm St., Newkirk, Okla.

—Adapted from a letter—Editor.

CLARA BARNUM

The Blood River church lost one of its most active and faithful members when Sr. Clara Barnum died on October 16. She had been quite ill for several months.

She was born in Louisiana in 1892, and spent her entire life in this community. She is survived by her mother, Mrs. Mary Barnum; seven sisters, Julia, Mary, Leona, Rachel, Evelyn, Kate, and Eva; three brothers, Clarence, Norman, and Charles; and many other relatives and friends.

Always pleasant and cheerful, she had won for herself many friends. During her long illness the cheerfulness and faith she manifested was an inspiration to see. She became obedient to the gospel in the spring of 1937, being baptized by Bro. S. E. Magaw, and since that time has been a most faithful and zealous member. Even after her health failed and she could no longer attend services, the work of the church was uppermost in her mind. The Bible and Sunday school quarterly were a source of great comfort to her, and she never failed to study the Sunday school lesson. God's promises of a coming glorious Kingdom were rich indeed in meaning, and truly did she fall asleep in death in calm assurance of a better day to come.

Funeral services were conducted by the writer Friday afternoon, October 17, after which she was laid to rest to await the morn of the resurrection.

Harry Goekler.

HERALD RECEIPTS

Gertrude Johns; Mrs. Etta Elton (self & others); Mrs. C. R. Barlow; Mrs. F. M. Cawby; Mac Magaw; H. L. Smith; Mrs. Inez Jefferies; Ellis Onderdonk; Elmer McChesney; Mrs. J. W. Kinsey; Arthur Otto; C. B. Compton; Mrs. Lena Drew; Rolla Hightower; Elmer Goekler; Fred Pensyl; Mrs. Sarah Kerr; Ethel Manken; Mrs. E. H. Thieman; S. E. Magaw (for others); Allen Claypool; Amy Dunbar Frye (for another); Fred C. Smith; Mrs. Fred Austin; Edith Burchell; E. L. McDaniel; Edith A. Barber; Velora Hanson; Francis Burnett (for another); E. N. Hill; A. B. Shrode; Mrs. Ida Hardesty; L. M. Howell; Mary Laning; Mrs. J. C. Waller (for another); E. C. James; Warren Knodle; Mrs. Claiborne Lee; J. E. Wilson (self & another); Louis Rahn; Edith White; Mrs. A. J. Addington; Mrs. Ed. Tomlin; C. Alan McLain (for others); A. J. Hoke; Forrest Rankin; Mrs. Burris.

NATIONAL BIBLE INSTITUTION
Paper Fund

California Conference	\$ 5.00
Mrs. R. A. Robinson	5.00
Mrs. Ella Carpenter	1.00
Lucy B. Groat	20.00
Mr. & Mrs. William Huffer	10.00
Mr. & Mrs. J. H. Williams	10.00
Mr. & Mrs. Glenn Birkey	5.00
Mr. & Mrs. Howard Moore	10.00
Russell & Laura Harman	40.00
Rockford Bereans	4.45
Lottie Young	25.00
A brother from Missouri	100.00

THE RESTITUTION HERALD
Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

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

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
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 Pre-exist? 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. LeCron	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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00

God, R. H. Judd	12	.25	1.75
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, R. H. Judd	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 31

OREGON, ILLINOIS, NOVEMBER 11, 1941

NUMBER 6

True Evangelism

By the Editor

TRUE evangelism is nobler than the scare-'em, get-'em type of preaching practiced by hell-fire preachers of a generation ago. True evangelism is nobler than generally appreciated today. Evangelism is too often interpreted to be religious excitement, abundance of music, prayer let loose, organized effort to increase the church membership, and, certainly, plenty of soul-stirring preaching. That concept is pathetically inadequate to stand the Scriptural test and intent of evangelism. An analytical study of the word at once reveals that here is a word within a word, namely, "angel" within "evangelism," and any so-called evangelism that does not have within it the message of the angels concerning Jesus is not true evangelism.

Preaching is not true preaching unless it is in accord with the message of angels about Jesus, for there are at least fifty-five texts in which the words "preach," "preached," or "preaching" are translated from the Greek words "uangelizo" and "uangelizomai," and in several of these texts the Greek words occur twice and are therein twice translated with the verb "preach" in one or another of its forms.

Moreover, gospel is not true gospel unless it is in accord with the message of angels about Jesus, for there are seventy-four texts in which the word "gospel" is translated from the Greek word "uangelion," and in several of these texts the word occurs twice and is therein twice translated "gospel."

Of particular significance is the fact that frequently where the Greek word for "preaching" occurs, it is translated "preaching *the gospel*," or "preached the gospel"; and where the Greek word for "gospel" occurs, it is sometimes translated "*preaching the gospel*." Briefly, gospel can scarcely be called "gospel" unless it is *preached*, and preaching can scarcely be called "preaching" unless it is *gospel*—and both these words, in the Greek, had the letters for ANGE L as their very core.

Further, an evangelist is not a true evangelist unless his

preaching is in accord with the message of angels about Jesus, for each time the word "evangelist" occurs it is translated from the Greek word "uangelistees."

Well, what have the angels testified of Jesus? What is the true gospel? Who is a true evangelist?

Luke 2:10 is a key text. There, telling about the birth of Jesus, the angel of the Lord said, "I bring glad tidings"—these four words being the English translation of "uangelizomai." (See Emphatic Diaglott.) Glad tidings? Glad tidings about what? Definitely and plainly that the new-born Saviour, "Christ the Lord," would bring "glory to God in the highest, and ON EARTH peace, good will toward men" (Luke 2:14).

How and when will Jesus establish peace upon the earth? Again *angelic* message says: "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).

How may Christians know that Jesus will return from heaven to claim the Davidic throne? Again angels answer: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go to heaven" (Acts 1:11). Moreover, when He comes, all the angels will be with Him, as Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

Scare-'em, get-'em preaching is not evangelism. Desirable as music may be in evangelism, musical instruments are not so much as mentioned in the New Testament—except the trumpet, and it is most often used in connection with woes and judgment. Certainly, hilarity is not evangelism. Rather, true evangelism is the preaching of God's purpose in Christ, of Christ's coming, and of His glorious and eternal reign. Let us evANGELize! Said Jesus: "This gospel of the kingdom shall be preached in all the world . . . and then shall the end come" (Matt. 24:14).

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, Geography, and Jurisprudence

Mary played noisily at the feet of her father who was trying to read the evening newspaper. Rather than scolding her, the father took a map of the world from his newspaper, tore it into pieces, and requested Mary to try putting them together in another room—thinking the puzzle would keep her occupied and quiet. Soon, however, Mary returned, having the world map reassembled. Somewhat surprised, the father said,

“Well! Well! How could you do that so quickly? Who taught you anything about geography?”

“Oh! I don’t know anything about that big word, Papa,” replied Mary, “but Mama tells me all about Jesus, and His picture was on the back of the map. When Jesus appeared, all the nations got into their right places!”

Father is now studying “the signs of the times.”

Equilibrium Ajar

John Wesley, chief cornerstone of Methodism, advocated a certain theory of evolution about eighty years before Darwin published *The Origin of Species*. Consider: what man, whose large feet are not atoned by otherwhere beautiful plumage, has not somewhat jealously marveled at the ostrich? Wesley looked at the big bird, too. Said Wesley to himself: here is a bird which has the feet of a goat, and, like a goat, this bird runs rather than flies. Conclusion: the ostrich is a link uniting birds to quadrupeds!

I gasp for air! So, maybe I am not a human, but a link between man and the panting steam engine or a bellows! A pigeon drinks like a horse, not like most other fowls, but it coos, too, so it may be a link and a half connecting quadrupeds to birds to babies. Now tell us, Evolution, how comes the polywog? Why do not the laws of environment make it evolve into a fish? Why, contrary to its environment, does it lose its tail for swimming and develop legs for jumping? Why does not the polywog grow scales, if evolution’s laws of environment are true? And how he jumps when he really evolves into a frog! Maybe some polywogs slipped a cog or two and started the first pair of grasshoppers! . . . Wesley or Darwin, what matters it? The greater the name, the worse the theory!

Houses We See

Telling of blessings that will come to Israelites, Isaiah prophesied: “They shall build houses, and inhabit them . . . they shall not build, and another inhabit” (65:21, 22). Not least among the blessings man can enjoy is that of building and dwelling in his own house. Now, not many men have the privilege of actually building their own houses, as they have neither the necessary time or money—nor are there many men who are qualified to do the work of a carpenter. There is, however, a sense in which everyone builds his own house: he builds into his house the elements that determine whether or not it will be a *real home*.

Thus, the following poem by Edith Andrew Burchell, Oregon, Illinois, is of special interest and meaning:

Around the house that I see
 There’s a rickety fence,
 With an old-fashioned lamppost near,
 Where the sweet perfumes
 From its garden blooms
 Call the birds, with their woodland cheer.

In the house that I see
 Is an old music box
 And a Bible, with treasures anew;
 There’s an old organ tall,
 And a quaint Paisley shawl,
 On a shelf there’s a small vase of blue.

The house that I see
 Never knew lock nor key,
 For the doors stand open wide,
 And there’s music sweet
 On its cobbled street,
 For peace and love abide.

The house that I see
 Has red shutters on,
 And they rattle perchance a few,
 For my house is not made
 With silver nor jade,
 But with laughter and folks—like you.

The Militant Church

By T. A. Drinkard

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:12).

TO "fight the good fight of faith" carries a responsibility greater than any other calling known to man. It will subject one to more criticism, condemnation, and ridicule, because those who have pledged themselves to faithfulness for the Master will receive such if they are true to him.

We are living in a day and age when the spirit of compromise is working to bring together the different factions of religion. It is often said: "We are working for the same thing, we are going to the same place, so why not unite our efforts?" It depends upon that for which they are working, and upon *where* they are going. As a general rule, most religious people are working for a place in heaven, and they expect to go there. If one denies their claims, he had as well move or prepare for a fight, or a contest of his faith. If he is one of these compromisers, he will be given a blue ribbon for not saying anything to "stir up trouble" in the community. If, however, one is a servant of the Lord who will not submit to a compromise, or surrender the principles of righteousness, he will be styled a soul sleeper, materialist, futurist, second-chance believer, and everything else according to the ideas of the denunciator.

One of these compromising ministers once said to the writer: "Come, let us work together: we are all going to the same place." I replied: "You may be going to the same place—I would hardly doubt it—but heaven does not need you and your kind."

Fighting for the faith will isolate a servant of God. It will subject him or her to unjustified abuse and criticism by those who are on the popular side. Truth has always been unpopular with the majority. And a sad feature of the matter is, that it is unpopular with many professed ministers of the gospel, today. To verify this I can give you the names of a number of speakers who are on the radio often, who profess that they are preaching the truth—but if they are preaching the truth, then I am an infidel.

To compromise with error that union may be established is inviting disastrous results. Moreover, such an act never won a soul for Christ. In order to overcome op-

position, one often hears this: "It does not matter what you believe, just so you are honest in that belief." This is the doctrine that is daily going over the radio. The inspired Apostle Peter said that "the devil as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8), and he never roared a greater falsehood than to say: "It does not matter what you believe, just so you are honest." I never saw one of such professors believe his own sayings. Peter said: "Whom resist steadfast in the faith" (v. 9).



T. A. Drinkard

To "resist" calls for a "fight," and in this way God's people are to be a fighting, militant body. The fight starts in reality when one enters into covenant relationship with Christ. When the church fails to carry her responsibility for fear she will incur the disfavor of the religious world, she has proved her unworthiness to a place with Christ in His "throne" (Rev. 3:21). Jesus Christ could foresee how "the devil" (Luke 8:12) would work, and forewarned His people, giving them directions how to overcome, and holding out to them this promise: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Inspired by the Spirit of God, Jude said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (v. 3). To "contend for the faith" of the gospel will require courage and determination in these days of distress and sorrow with which we are encircled.

Present a faith that holds dear those things that are not in harmony with the fictional teaching of the immortality of the soul, going to heaven at death, eternal torment of the wicked, and you are a marked character in the community where you live, and the church of which you are a member will become a byword and be held up to ridicule. To the shame of men, this is the way Jesus Christ was treated. Even in our midst today, there is found the spirit of compromise. To illustrate, a brother recently wrote me, saying: "Brother Drinkard, I would be glad for you to come by, but you know how some of these brethren here feel about your preaching. They are afraid that you might offend someone." (Please turn to page 10)

How to Destroy Evil and Establish Peace

By Harvey Krogh, Jr.

WE HAVE read of some of the crime in our large cities. It seems that our capital, Washington, D. C., has many places of vice. There have been many murders and slightly lesser sins that quickly lead to death. When the police are asked to put a stop to such crime in some cities, they simply state that they have no jurisdiction over many of the places of evil. We do not often hear of much of this crime, because those who sponsor such things have the filthy lucre to buy the newsmen.

The free use of alcohol by many has added greatly to the wickedness of the nation. Judging from all indications, conditions are not going to get any better. In an editorial in the *Brewer's Digest* for May, 1941, the following statement was made. "One of the finest things that could have happened to the industry was the insistence by high ranking officials to make beer available in army camps. . . . Here is a chance to cultivate a taste for beer in millions of young men who will eventually constitute the largest consuming section of our population." Anyone knows that the use of beer is the first step toward drunkenness, and we need not go into the evil results of that.

Both medical science and industry have found that liquor reduces efficiency, endurance, and accuracy, all of which are essential to national defense. Yet, radio announcers bellow out the beer advertising, while the nation is asked to use less gasoline so there will be more for defense. What about the more efficiency, the more endurance, and the more accuracy for defense? That doesn't matter so long as certain ones get their rake-off from the whiskey that makes broken homes, early deaths, and national weakness.

If we continued telling you of the gross inconsistencies and described some of the horrible details of wickedness in both high and low places, we wonder if your indignation would not rise against the wicked and their wickedness? Maybe you would get to thinking what a blessing it would be if someone would drop a ton bomb on every

brewery and burn out every nest of vice in our nation. It is true, however, that some have tried force in destroying these breeding places of sin.

Carrie Nation smashed the saloons and started a reform movement that undoubtedly saved many a mother's son from becoming a drunkard, but where are we today? We may think that if God would just help those noble reformers a little, and if all Christians would rise up and put down some of this evil, maybe fear would fall upon the people and a great change would come over our nation.

Let us look at some of the records to see if it changed things very much when God did show His mighty hand. One time many rebels in Israel were swallowed when God caused the earth to open and close again upon them. Though it was a definite act of God, and accounted so by the people, the nation was not changed noticeably. At another time God slew the whole Assyrian army in one night while it was encamped

near Jerusalem, but this great miracle did not put enough fear in the hearts of the Israelites to turn them from sin. They continued in their wicked way, and when God could no longer support them as a nation called by His name, He allowed their enemies to carry them to Babylon.

Yes, there are many who would like to have God help them put down this evil by force, but we see what little good was done when even God used force to put down some of the evil in Israel's day. It seems that this method of stopping sin and strife does not work out satisfactorily.

Not long ago we were asked why God does not put a stop to this terrible World War. We tried to explain that God would certainly put a stop to it, and eventually peace would reign on the earth, but that God may first allow man to really become sick of strife.

When we become anxious about the madness that is in the world, we might well turn to Psalm 46:10 and read these words, "Be still, and know that I am God." Why know that the Lord is God? We understand by reading

THE MILLENNIAL DAWN

By Mary Mae Nedrow

Scattering seeds every day of the year,
As swiftly the Millennial Dawn draws near—
Soon He will come! It may be today!
To the work, then, my friends; do we dare to delay?

The time is short and the work is great—
The Master comes! Will it be too late?
Have we selfishly lived for ourselves each day,
Forgetting the sinner that passed our way?

Did we point out the way of salvation to him—
What steps he must take to be cleansed from all sin?
To wash in the blood of the crucified One,
The Christ of the cross—God's blessed Son.

Around the corner and up the street,
Some sin-sick soul by chance you may meet.
Tell him that God has provided a way—
Go forth! Be a witness to Him today.

We may not have money, or riches, or fame,
But all can witness and proclaim His dear name.
The Millennial Dawn is drawing near—
Let us work, ere the Son of God shall appear.

the verse before. "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." God will also cause the explosives to fail, the trigger fingers to become paralyzed, and will sometime cause all wars to cease forever.

What are Christians to do? God said, "Be still and know that I am God." We are to understand that we are not the ones who are running this universe; it is God. He is the supreme Being, and we are to know that. To be still does not mean to do nothing. It means that we are to take no action until we understand that Jehovah is God. When we know that, we will then seek His will concerning us.

If we should not be trying to stop this wickedness in the world, someone may ask if we are not supposed to be peacemakers. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." Yes, this is true, but Paul told us how far we might go toward making peace. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Paul's thought was that peace is something that starts with the individual, and as far as a Christian is concerned, he is to be peaceable. If we as Christians go just as far as Paul advised, we will never enter a quarrel to stop it. Our best contribu-

tion to peace is to see that we do not leave the path of peace.

For the individual to see that all of his actions are peaceable is the basic principle of world peace. Likewise, the first step toward destroying sin is to be as sinless, yourself, as God will help you to be. Therefore, if everyone would live as peaceably and sinless as he could, with God's help, there would be no war and no wickedness.

Besides the reasons why we cannot stop war and sin by force, Jesus said, "Resist not evil." If we are not to resist evil, what then are we to do? If we would help put down evil and bring peace, we must do it God's way. Since we are told in Psalm 46:9 that God is the one who stops wars, the most we can do is to co-operate with God in His plan. His way is to attack the problem of sin at its root. Sin starts in the mind of the individual. Therefore, step number one for you is to show some individual the great love of God. That love was demonstrated when God gave His Son Jesus, that men might be saved from sin and its terrible results. The next step is to cause that person to have faith or confidence in God and His plan. If the person receives faith, he will then desire to become a member of God's family and be baptized in the name of Jesus Christ for the remission of his sins. Then, as one of God's children, he will strive to please (Please turn to page 10)

"Consider the Lilies of the Field"

By Beth Hoganson

"He careth for you" (1 Peter 5:7).

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."

One may consider the lilies of the field a type of Christian life. They come forth as tender green shoots, and gradually grow into strong healthy plants. The flower stays in bloom for a little while, then it withers and dies, but its seed brings forth other plants of its kind the next year. Just as a lily breaks forth in its splendor, the Christian should grow in grace and knowledge of the Lord until the beauty of Christ is reflected in his actions. On a cloudy day the beauty of a little flower makes one more cheerful, and often takes the dullness from a dry and barren spot. A Christian, likewise, brings cheer into the lives of those whose hearts are burdened and saddened with the trials of life.

Life, like a flower, is of short duration. We read in Job 14:2, that man "cometh forth like a flower, and is cut down." Yet, the life of a Christian leaves its influence for a long time, like the gift of a beautiful white lily might long be remembered. Further, because life is short like a flower, it should also be sweet and beautiful.

A plant requires water and nourishment. So the Christian must feast upon God's Word for spiritual growth. It is our duty as preachers and teachers to administer nourishment to our fellow men. A Christian's life flourishes in the sunshine of God's love. The existence of flowers is an evidence that God loves beautiful things, and wants us to enjoy them. Flowers are illustrations of God's watchful care. So, consider the lilies of the field—for God made and loves them—but think how much more He will love and care for us if we put our lives into His hands! He who makes the lilies "careth for you" (1 Peter 5:7).

Educating a Husband

By G. E. Marsh

"Jacob loved Rachel; and . . . served seven years for (her); and they seemed unto him but a few days, for the love he had to her" (Genesis 29:18, 20).

WITH his mother's hand clasped firmly in his own, Teddy skipped happily down the street beside the misty-eyed young woman who somehow felt that she was about to lose her baby. Of course he must go to kindergarten and enter the long educational road that would find its goal in his graduation from college fifteen to twenty years in the future.

From his little red chair in the kindergarten, he would pass quickly into the grades. How fast the years would fly! Almost before one could realize the fact, Ted, no longer "Teddy," would be in high school, displaying those mysterious and confusing changes in body and mind that accompany adolescence. After that would come years of serious study in the university.

What would her Teddy choose as his life work? Would he take up the practice of medicine? If so, additional years would be spent in postgraduate work, followed by a protracted internship in some hospital that he might gain the practical experience that would enable him to take an honored place among the nation's successful healers. Yes, her Teddy, the baby she was about to give up that she might have a schoolboy son, might well become a physician, or a surgeon, of world renown! That was why she was leading him by the hand to the door of the kindergarten to start him on the road that would bring him eventually to the realization of his mother's dreams, a successful and remunerative professional career. Her "Teddy" would then be the eminent Dr. Theodore, the specialist whose counsel was sought by medical men throughout the world.

Of course, someday Teddy would marry. However, that would be only an incident in his busy professional life. Almost everybody married sometime, but not everyone lived "happily ever after." She gave little thought to that matter, however. Any woman who won the affection of her distinguished son could call herself fortunate indeed, and should be willing to put up with any little domineering qualities which could only be due to the fact that he had devoted his entire attention to his professional studies and had had no time to think about the duties and obligations of married life!

The businesslike appearing young man in the gray suit passed through the door of the marriage license bureau,

and paused at the desk with evident embarrassment. He would have faced a gathering of surgeons without fear, for he had already established himself in medical circles as a distinguished consultant and had frequently addressed such groups on the treatment of obscure diseases. This, however, was something quite different. He was now venturing into an unfamiliar field, one in which he was not a specialist, but a novice. He had never been married before. His year in kindergarten, eight years in the grades, six years in the university and medical school, had all been directed to the one end of educating him as a physician and surgeon, not to his preparation to become a husband and potential father! Yet, the duties devolving on these positions were hereafter to be the dominating pursuits of his life! No wonder that he was embarrassed, for he was wholly unprepared, uneducated, and inexperienced in these things.

As he waited his turn at the marriage license counter, the young doctor reviewed the course of events that had led to the present situation. Three months ago he had not thought of marriage in connection with himself, except as a far-off possible happening which might sometime come to him. He had been too busy in school and college to form permanent personal ties, especially with persons of the opposite sex. Now he had reached the middle thirties, unprepared!

It was less than six months ago that he met Martha for the first time. He had not been especially attracted by her then, and would have ridiculed the suggestion that in less than a year she would be his wife. Just how the thing had come about he hardly knew. After that first meeting they had met at various public and private functions, and gradually there had developed between them a companionship that both thoroughly enjoyed. Martha was an attractive and intelligent young woman, not too young to be serious-minded on occasion and not too old to find pleasure in the lighter side of life. That was why the young doctor admired her so much.

One evening (could it really be only three months ago!) they had been strolling that Sunday afternoon through the glory of the autumn woods, and had sat down to rest on a fallen tree trunk. Almost unconsciously his hand fell on hers resting at his side. An electric thrill seemed to pass through his heart at the (Please turn to page 11)

The Good Fight

By Mrs. Ellsworth Routson

"I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

PAUL lived a long and noble life, and was able to say at the close of that life, "I have fought a good fight." We who are young—we who are at the beginning of that fight of faith—should ever strive and hope that such may be said and thought of us when we have finished our courses. We who are young in the faith, being still at the bottom of the ladder of service, dare not boast of the good we think we have done, for even our best is very little for the Christ. When we do evil, do we tell it to be certain everyone will know? Surely not! The same is true of the good we do. Others will know. If in no other way, they will be able to see it written on our countenances.

The biography one writes is not always the type he lives. However, the character-written life cannot be contradicted. One can flee from his enemies as Jacob fled from Esau, but one cannot get away from himself. His character-life stands out, written by his own deeds.

When David, the youngest of the brothers, was brought forth to be anointed by Samuel, it was noted that he had a "beautiful countenance, and (was) goodly to look to" (1 Sam. 16:12). David had lived a pure, humble life as a shepherd, and his beautiful thoughts and meditations on the goodness of God had left their marks of beauty. Solomon later testified, "A merry heart maketh a cheerful countenance." David was a fighting man. Not only did he win physical battles against men, but he always carried the banner of faith.

The last line of one's life is not written until he has finished his course. None has choice in birth or death, but all *are* privileged to write the lines between. The Scriptures do not single us out, telling us, as individuals, to be wealthy, or to be prominent. God wants us all to be faithful. Jesus admonished Peter in one simple sentence: "Have faith in God." In 1 Corinthians 4:2, Paul said: "Moreover it is required in stewards, that a man be found faithful." We cannot all be preachers or vocalists, but we can all be faithful.

In any battle the fighter needs protection, lest the enemy leave his scars. It is necessary, then, to put on the "whole armour of God," including "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 . . . and take the helmet of salvation, and the sword of the Spirit, which is the word of God." We also

read: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:13-17.) Having put on the whole armor, we will be ready to "fight the good fight," as those warriors of the Old Testament fought and died "in faith, not having received the promises."

We should not prepare ourselves with worry and anxiety to fight the battles of tomorrow, but should prepare ourselves with faith, knowing that "with God all things are possible" (Mark 10:27). If we battle "not with eyeservice, as menpleasers; but in singleness of heart, fearing God," we will do all things in the name of the Lord Jesus. The service of the Lord will bring such joy to our hearts that, as Solomon said, our countenances will be cheerful.

Each participant goes into battle for the purpose of winning, but in the good fight of faith, we do not fight to gain spoil for ourselves, but we fight for Christ. In Philippians 3:7, Paul confessed that "what things were gain to me, those I counted loss for Christ." We cannot fight even to gain eternal life as a prize of battle, for it is the *gift* of God.

Compare the results of battle. The World War destroyed wealth, and left the world in a condition which was materially and spiritually worse than ever before. The "good fight" makes us richer in Christ Jesus; it makes the people with whom we come in contact know that we are spiritually better, and oftentimes better materially, though this latter is not our motive for fighting with the whole armor of God. Out of the World War came hatred and preparation for another war which is now waging. Out of the battle for Christ comes love and the fruits of love.

Much is heard of the glories of war, but little is ever said about the cost of it. The contrary is true, too often, in the Christian's battle. The cost is counted first to determine whether one wants to enter. In this battle, we derive more than we put into it, for eternal life cannot be bought with any price—it is graciously given to us.

Life brings forth trouble, problems, or difficulties. No one goes through life on "flowery beds" of ease, but a real Christian has the "peace that passeth understanding." Dear fellow Christians, put on the armor and "fight the good fight" well. Remember, footprints in the sands of time never were made by sitting down.

The Saints' Inheritance

Article III

By A. L. Corbaley

IT IS sometimes claimed that an immortal being could not be seen by mortal men or women. Jesus, after His resurrection, had flesh and bones. (See Luke 24:36-40.) It is claimed that Jesus could manufacture a body out of the air, and that His body was not raised. I find no proof anywhere in the Bible for any such contention. Job said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh *shall I see God*: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27). Who is right, Job or Rutherford?

In 1 Corinthians 15:3-8, we read of Jesus' death, burial, and His resurrection on the third day. "He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me *also*, as of one born out of due time" (vv. 5-8). So Jesus, although an immortal Being after His resurrection, was seen of many.

In John 20:27 we read that Jesus said 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." Thomas answered Him, saying: "My Lord and my God" (v. 28). Jesus then said to Thomas, "Because thou hast seen *me*, thou hast believed: blessed are they that have not seen, and yet have believed" (v. 29).

Jesus said that Thomas saw *Him*. Would Jesus have said that, if what Thomas saw was just a body manufactured for the occasion? I believe that Jesus told the truth, and that Thomas actually saw the same Jesus who died on the cross, was buried, and arose on the third day. The blood is the life of every creature, including man. (Lev. 17:10-14.) Jesus shed His blood on Calvary. We quote from Paul in 1 Corinthians 15:50: "Now this I say, brethren, that flesh and blood (that combination) cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Jesus had flesh and bones after His resurrection, but He had shed His blood on Calvary. As the blood is the life of this mortal existence, so the Spirit will be the life of the immortal being. Then the righteous will be "partakers of the divine nature." (2 Peter 1:4; 1 Cor. 5:5.)

I know that Pastor Russell claimed that Christ came to His temple in 1873, that His presence is here now, and has been since that date. In Series II, "The Time Is at Hand," page 99, he made the following statement: "In view of this strong Bible evidence concerning the times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God will be accomplished at the end of A.D., 1914. Then the prayer of the church ever since her Lord took His departure, 'Thy kingdom come,' will be answered; and under that wise and just administration, the whole earth will be filled with the glory of the Lord, with *knowledge*, and *righteousness*, and *peace* (Psalm 72:19; Isa. 6:3; Heb. 2:14), and the will of God shall be done 'in earth, as it is in heaven.'" In the same book, on page 170, Pastor Russell made a similar statement, "At that time they will all be overturned and Christ's Kingdom fully established"—that is, by 1914. We all know that Christ has not yet come—twenty-seven years since that date. It shows how entirely unreliable was his position.

Now, Judge Rutherford, in his book, "Vindication," makes the following statement: "Elsewhere the Scriptural proof has been submitted showing that the coming of the Lord Jesus to the Temple of God took place in the spring of 1918." Did not Pastor Russell make a mistake when he stated that the coming of the Lord was in 1873, and that all the kingdoms of this world would be completely overthrown by 1914? If so, why should Judge Rutherford's predictions be any more reliable than those of Pastor Russell?

On page 23 of "Vindication," Judge Rutherford states, "This faithful servant class had its vision made clear concerning the Elijah and Elisha works of the church in the autumn of 1919. This was five years after Jehovah had placed His anointed King upon His holy hill in Zion and the "man child," the new government, had been born. That new government was a part of God's universal organization, and it was then, through the functioning of that government, that Jehovah began His reign over the earth."

According to this statement, Christ would have been reigning over all the earth on Mount Zion since 1914. How can anyone believe such a statement when he considers that the nations of the world are now engaged in

a conflict, the most ruthless the world has ever seen, and which, according to Jeremiah 25:15-33, will involve all the nations of the world. At that time the Lord will intervene in the affairs of the world, and not in 1914. We read, "The Lord shall roar from on high, and utter His voice from his holy habitation; he shall mightily roar upon his

habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth" (v. 30).

Certainly, when Jesus comes with a shout from heaven, when He begins to judge the nations, the world will truly recognize that he is a literal Being, and there will be none who say He is reigning secretly and invisibly.

The Perfect Man

By Florence E. Tuttle

I HAVE heard it said that Jesus is God and that He, as God, came to earth to die for sinners. This was told to me by a professing Christian. In 1 Timothy 6:16, we read of God: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." So plain is this verse that it makes it impossible for such a dual-personality belief to exist.

God is "from everlasting to everlasting" (Psalm 90:2; Gen. 21:33), while Jesus was born of flesh and blood, subject to death. God cannot die; He is imperishable, everlasting. Following closely the life of Jesus, we read that He had to learn obedience "by the things which he suffered" (Heb. 5:8). Jesus was tempted in all points like as we are (Heb. 4:15), and we read in James 1:13 that "God cannot be tempted with evil." Jesus is the Son of man, being forty-two generations down in the lineage of Abraham. Though born of a virgin by the power of God (Matt. 1:20-23), He was still flesh and blood—a mortal Being.

Because Christ was born with love for His heavenly Father, God greatly influenced His thinking and inspired Him in His work. As Christ was drawn to God in one purpose, they became as one in mind. Jesus said, "Believest thou that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). God filled Jesus with His Spirit. Unless we, too, have a deep, profound love for God and an earnest desire to do His will, we are not in accord with Him, and are not one with Him in Spirit. Sincerity and belief will lead us to action. Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Christ confessed love for His Father through His deeds, as He said: "That the world may know that I love the Father; and as the Father gave me commandment, even so I do" (John 14:31).

If Jesus is God, then how could He (Jesus) go to His Father, as He said in John 14:12?

Jesus did not use the Spirit He possessed in any way to benefit Himself (Matt. 8:20). Laboring with His hands to support His mother, Christ fulfilled the commandment, "Honour thy Father and thy mother" (Ex. 20:12). He did not let worldly comforts interfere with His heavenly interest. Not even His mother could stand in Christ's way when He was doing His Father's will. We read, in Luke 14:26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Even our parents should not interfere with our devotion to the Lord. God will not recognize any person as His child unless he is born anew by true belief and baptism.

After we are born anew, we must become imitators of Christ in mind and deeds. We read, in Hebrews 1:3, that Jesus was the express image of God's person, "being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." It is no wonder Jesus said, "If ye had known me, ye should have known my Father also" (John 8:19).

Jesus had to grow in Spirit as well as we, for we read in Luke 2:52: "Jesus increased in wisdom and stature, and in favour with God and man." He had something to accomplish, a goal to reach in order to please His Father. We, too, must measure up to God's standard before we can be acceptable with Him.

In Ephesians 2:21, 22, are the words: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Like as we do, Christ had to pray to His Father for strength. At times, no doubt, He was mortally weak. He grew as did other individuals, but He was influenced by wisdom from above. "Train up a child in the way he should go: and

when he is old, he will not depart from it" (Prov. 22:6).

Jesus, the Man of strong character, was greatly admired and could attract great crowds when He spoke. His mortal life was unordinarily beautiful and self-sacrificing. Multitudes would follow Him, drawn by His spiritual beauty and simplicity, as well as by His amazing healing power and heavenly wisdom.

After reading Matthew 4:22-25, we reason that there are many who follow Jesus at a distance, but who are unwilling to take Him wholly into their lives.

Jesus had to measure up to a certain standard, and so must we if we are to be children of God! We must reflect the likeness of Jesus, as He had to reflect the glory of His heavenly Father—even unto perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

HOW TO DESTROY EVIL AND ESTABLISH PEACE

(Continued from page 5)

the Father by serving as a faithful child, laboring to get others to do as he is doing.

There is only one way to really get a man to do that which is right—that is to get him to want to do right from his heart. If a person really wants to do right, it is not hard to show him God's way. Now to some, this may look like the long way around, but if we try it any other way we shall be like the young fellow who took the short cut through the swamp. He never reached his intended destination!

If you would make your life count toward the destruction of sin and its results, begin with yourself. Clean your own mind and actions, then help others to do so by wholly trusting in God. At the time of God's choosing, He will further use you after the second coming of Christ and the resurrection of faithful ones, to help cover this earth with righteousness and peace. Are you serving God in the right way?

THE MILITANT CHURCH

(Continued from page 3)

Afraid that I would offend someone! The truth of the matter is, that they are unwilling to let the truth of God shine through them. They have not learned that it costs something to live the Christian life; it costs something to stand faithful to the gospel faith. If I must compromise the truth to please relatives and friends in the flesh, I shall walk with God without them. The Master practiced this very principle during His ministry. May the Church of God so walk that when each member comes to the close of life he can say as Paul said: "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 righteous-

ness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

THE LIMITED CHRISTIAN

By Leona Marsh

A Christian lived once on a time,
Of him I write this homely rime.
He did not smoke, nor did he drink,
Of religion only did he think.
In fact, he thought both day and night,
How he could make his church just right.
His Family love was quite aflame,
He proudly bore his Father's Name.
He would have all a Christian be,
Outsiders, though, he could not see.
His thoughts were all of church and home,
And left the worldly man alone.
He seldom heard the very poor,
Who would complain and ask for more;
But all his pious family clique,
Would rest in some immortal niche.
For quality this Christian stood;
He with his own alone were good.
Within his heart there was no place
For brothers of the colored race.
For other's views he held no brief,
They must accept his own belief;
They must accept without a doubt,
His every single studious thought.
He moved within the sacred few,
Who knew and taught the Bible true.
"O justice do, and mercy love,
And humbly walk with God above."
This question I submit to you,
What think you of his point of view?
He hoped to gain the Promised Land,
But did he do Christ's great command?

VICTORY—WHEN AND HOW?

By Vernis D. Wolfe

"V" for victory! has become a very popular phrase and has been taken up enthusiastically as a slogan by many people. The thing that continues a mystery and is making men's hearts fail them for fear (Luke 21:26) is: "Who is going to have the victory?" To the people of God, however, this question is no perplexing mystery, for we know that the only victory over the ungodly is faith in God! (1 John 5:4.) God's people know when the nations of the earth prepare for war and assemble themselves for battle, that the "victory is of Jehovah" (Prov. 21:31, R.V.).

EDUCATING A HUSBAND

(Continued from page 6)

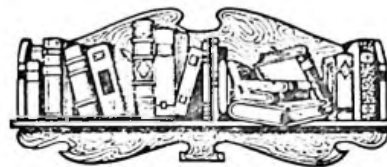
touch, and her face flushed lightly as her eyes glanced upward for a moment, then fell to the gold and crimson carpet at their feet.

That was how it came about—as simply and naturally as the birds choose their mates in the springtime. Now Martha and Theodore were to be married! Their future lives were to be together, spent in each other's company! Each living for the other, no longer for self! It was a thrilling, and, had they only known God's will for them, a holy thought.

But now the doctor asked himself, as he stood in line before the desk, if he was prepared for so great an emotional, spiritual, and physical change in life as marriage involved. *Did he know how to be a real husband?* None of his education had been directed along that line. He felt embarrassed and helpless. He loved Martha dearly and wanted to make her life with him a happy one, but how should he go about it? Why had someone not founded a college for the education of prospective husbands and wives long ago where young people could learn how to build up happy homes and rear families in an atmosphere of mutual understanding and helpfulness?

Fifteen to twenty years are spent in the education of a young man to become a doctor, lawyer, or business man, but not a single semester is occupied with his instruction in the far more important duties that fall to the head of a family! Fathers, mothers: as you plan your children's education, their preparation and equipment for mature life, take into prayerful consideration the importance of seeing that they are prepared to be *specialists* in the greatest of all professions, that of husbands and wives! There should be established in every city, town, and village, preferably under the auspices of the church, adult classes, conducted as night schools if necessary, in which those who contemplate matrimony may be thoroughly instructed in the principles and practices that lead to happy and successful marriages. Such classes should be taught by sympathetic and experienced men and women who have themselves made a success in the building and maintenance of homes. Furthermore, every minister would do well to qualify himself as an instructor in this vital field, and carry on private individual classes for the instruction of his young people along such lines.

Until such classes and schools can be developed, the suggestion made in a recent cartoon might well be made into a law in all the states. The young applicant at the marriage bureau window, having received his license to marry the girl of his choice, inquired of the clerk, "Do you furnish a book of instructions with this?"



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Two obscure versions of the New Testament have just come to our attention. Neither version ever will set the religious cosmos afire; neither, indeed, is apt to cause much more than a ripple in theological thought. But each is interesting, if only because each is translated from an angle distinctly uncommon.

The first, called euphemistically the *People's New Covenant*, is published by the author—a fact which in itself, to the wary eye, indicates that the quality is poor or that the volume is too highly specialized or too peculiar to be worth much for ordinary purposes. Arthur E. Overbury (Monrovia, California) is the aforesaid author, and he very obviously is an admirer of Mary Baker Eddy; he asks, as nearly as we can learn, \$3.00 for his volume.

Mr. Overbury happily declares that his is "a revision unhampered by so-called ecclesiastical authority," which "interprets the New Covenant . . . from a spiritual or metaphysical standpoint, and recognizes *healing* as well as *teaching* as a component part of true Christianity." The version abounds with such phrases as "the holy SPIRIT-truth," and is generously interlarded with footnotes which refer to the voluminous appendices.

The Overbury opus definitely is not recommended except to the cynically careful student who enjoys knowing how the other half of "Christianity" lives and what it teaches; but the Very Reverend Francis Aloysius Spencer's New Testament is worth a little more consideration. Spencer's full title is given simply to acquaint you with his Roman Catholic origin; his book bears the full authorization of the Roman Catholic Church of America, and is the first (as far as we have found) modern-language English version to be issued by the Catholics. It is a Macmillan publication, and is \$4.00.

Analytical prefaces accompany each of the New Testament books in the Spencer version. Each book, moreover, is carefully divided into sections, with copious footnotes (which are of much greater value than Overbury's effusions). The text of the translation itself differs in meaning very little from the King James, which was, after all, largely the product of Anglicized Catholic ideas.

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



"Abide in me, and I in you" (John 15:4).

Fruitful Branches

Have you ever been a little late in getting started to church? You were in the car, waiting for it to start, as Daddy was stepping on the starter. Suddenly he remembered he hadn't turned on the switch. How quickly the motor started when it was connected correctly, and the switch was turned on! The same is true concerning Christians. We must be connected correctly with Christ, if we are to be fruit bearers. We, as abiding branches of the true Vine, must be in Christ.

When one has repented and been baptized after he believes, the connections are right. Then one feeds on His Word, prays, and lets the Holy Spirit lead him that he may bear fruit—for the branches that fail to bear fruit are in time cut off and burned.

We all know the fruits of the Spirit. They were listed for us last week (Gal. 5:22, 23).

There is another thought regarding our abiding in Christ: we must have *life* if we are to bear fruit. Dead branches never bear fruit, do they? We read in our Holy Bibles that if we who are Christ's do not partake of the holy Communion, we have no life in us! We should eat of the symbols of the body and blood of Christ—the bread and "fruit of the vine"—or, as Jesus said, "Ye have no life in you." Those who partake of the Lord's Supper, so Jesus said, "dwelleth in me, and I in him." (John 6: 53-56.)

One sure test for us is this verse: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Now, some people think this verse tells them they can ask for anything they wish, and God will give it to them. They forget the portion which says, "If ye abide in me, and my words abide in you." The wishes and desires of a Christian are very different from those of a non-Christian.

Glorifying the Father

"Herein is my Father glorified, that ye bear much fruit" (John 15:8). Christ gives us another help to guide and aid us to become fruit bearers. We are to keep His commandments. We are not to keep them outwardly, as

did the Pharisees according to Matthew 23:23. Jesus said, "Ye pay tithe . . . and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Their offerings did not come from their hearts. They had no mercy for their neighbors. If we love our neighbors as ourselves, we will fulfill the *royal law* and be fruit bearers (James 2:8).

Let us, therefore, glorify God and be His disciples by bearing much fruit. The seed that "fell into good ground," you recall, "brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8).

Send a Poem

Write a poem, one or more verses, about a portion of our lesson today. Here are two examples:

Much fruit will we bear,
If His love we share;
We never will fall
If He is our all.

Walk with Jesus in the way
And His Word and will obey.
All your love He will repay,
As you walk with Him today.

Happy Birthday Wishes

Jim Mills, Nov. 4, age 14, Eden Valley, Minn.
David W. Stine, Nov. 15, age 2, Tipp City, Ohio.
Alden E. Johnson, Nov. 10, age 4, Spicer, Minn.
Irene M. Smith, Nov. 10, age 15, Cleveland, Ohio.
Richard Hoskins, Nov. 10, age 16, Eden Valley, Minn.

Psalm 8:4-9

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou has made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: . . . O Lord our Lord, how excellent is thy name in all the earth."



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Correspondence Reports

By Lorna Macy, Troy, Ohio

How many of us have come home from school or work and have gone to the mailbox to find a letter addressed to us? We look at the upper left-hand corner of the envelope to see who has written to us. The name may or may not be familiar, but when the envelope has been opened, and its contents perused, we have a feeling of close fellowship with the writer. He is one of our faith and is also a member of the Junior Social Correspondence Committee. He has learned that we have come into the family of God and wants to help in guiding us in our new life.

The Junior Social Correspondence Committee has been active for several years. Committee members and chairmen have come and gone. At present there are fourteen members on the Committee. Of the present members, Emily Fyfe, Jerico Springs, Missouri has served longest and has been indeed a faithful worker. The other members are: Miss Mary C. Railton, 1110 Rockton Avenue, Rockford, Illinois; Miss Velora Hanson, 1722 Cleveland Avenue, S.W., Grand Rapids, Michigan; Miss Willie Stone, Pelzer, South Carolina; Miss Corine James, Piedmont, South Carolina; Mrs. C. Alan McLain, Oregon, Illinois; Miss Thelma Richardson, Hammond, Louisiana; Miss Iris Hall, Oregon, Illinois; Mr. Eugene Grant, 504 Missouri Avenue, Alliance, Nebraska; Mrs. Elmo Gaspar, Eden Valley, Minnesota; Miss Walsie Rhea Smith, London, Arkansas; Miss Alvena Crawford, Mullin, Texas; Lennie Simmons, Hartshorne, Oklahoma; Mr. Linford Moore, Jr., Niagara Falls, New York; and Mr. Alva Huffer, Michigantown, Indiana. The six last-named persons have started serving since August of this year. Alva Huffer has just consented to serve with us.

How do strangers get on the Committee? Since I have become chairman, all, with the exception of one, have been recommended by someone who knows them well—knows that they will be capable, dependable, and willing to carry out the work necessary for the success of the Committee.

Our purpose is to contact the young people who have been recently baptized, to welcome them into the faith, encourage them in the Master's service, send them tracts,

and to help them to become better acquainted with other members of the Church of God. This Committee has accomplished much in past years. We have found that a young person who has just been baptized feels that perhaps he really does have a definite place in the big wheel of Church of God membership when he receives a letter from someone of another locality expressing sincere joy in learning of his baptism. By correspondence, young people exchange ideas on religious problems, methods of teaching, and ways of better serving our Lord. Through correspondence, isolated members have become closer to other church members, and they are happy to receive letters from others of this faith.

The chairman keeps on record in a file case all new baptisms that appear in each Restitution Herald. At the first of each month these names are sent out to the Committee members. During the past year, each member received between fifteen and twenty-two names. A record is kept of all available information concerning each young person that is baptized, and this information is sent to the Committee members. In this way the first letter is not so difficult to write. Here is where we need the co-operation of the ministers, church reporters, and secretaries. When reporting baptisms, we would appreciate very much receiving the full address and age of each person.

The Committee lacks one thing, however, and that is young men among its membership. As you can see by the list, there are now only three fellows serving. Don't you boys like to write letters? The stamps, stationery, and tracts are all furnished by the Berean Society. So, if you feel capable and are willing to serve, why not volunteer? At the same time, perhaps you could recommend a friend.

All Right, Fellows, Let's Write!

Sister Macy, that is a challenge. Why should the girls do all the work? There isn't one letter in the Bible written by a woman, but Peter, Paul, James, and John together turned out twenty-one letters that have come down through the ages to give us powerful doctrine upon which to build our churches. Come on, fellows, our letters may not go down in history, but we can at least do our share. I know one who is pledged to write at least one letter a week. Do we hear more?

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 3-16—Special meetings at Delta, Ohio
 November 9-16—Special meetings at Arkansas City, Kan.
 November 9-23—Special meetings at Eden Valley, Minn.
 November 17-30—Special meetings at Brush Creek Church of God near Tipp City, Ohio.
 November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

LOS ANGELES, CALIFORNIA

The Bleasdales have sold their hilltop home and are now located in Sierra Madre Canyon. Their address now is 704 Canyon Crest Drive. They continue in regular attendance at services, although living much farther away.

A new feature was enjoyed by the Sunday school on the fourth Sunday when Miss Alyda Overguard of the Palestine Exhibition group showed slides of Bible history, beginning at creation and reaching to Abraham. We plan to continue this phase of the work each fourth Sunday until she has covered Old Testament history, as the eye seems to register facts more permanently than the ear.

Bro. and Sr. J. Homer Overholser have purchased a new home in the Windsor Hills section, and have recently moved into it. This takes them farther away from the church, too, but we trust their attendance will continue to be regular. Their address is 4114 Charlene Drive.

John Michael is the name of the little son born October 9 to Bro. and Sr. Arthur Mock. Little sister Judy seems to feel that he is a usurper. Grandma Sanford thinks he is "fine." To honor his parents, the church sisters gave a shower at the Railsback home.

The Los Angeles Bereans held an election, October 29. Dr. S. Phillip Meyers is the new president. A Halloween treat was served by the host and hostess, the Stantials.

The Sunday school Halloween party on October 30, was well attended by the children. Sr. Hazel Cripe provided the entertainment and Sr. Lavina Juden served the refreshments.
 Emma C. Railsback, Secy.

EVANGELISM

Mrs. Nellie Ling	10.00
Burr Oak, Ind., S. S.	3.00
Mrs. Elizabeth Blick	15.00
Joseph Hightower	5.00
Hope Chapel, South Bend, Ind.	2.12
Oregon, Ill., S. S.	2.74
Mr. & Mrs. W. J. Allender	5.00
Mr. & Mrs. H. W. Stadden	5.00
Jennie Salisbury	1.00
A Friend	30.00
Grace Laning	5.00
Ada & Thomas Eldridge	2.00
A Friend	25.00
R. O. Turner	10.00

FOREIGN MISSIONS

St. Cloud, Minn., S. S. \$15.00

MICHIGAN CONFERENCE

The Michigan Fall Conference convened at Blanchard, October 27 - November 2, inclusive. Bro. L. E. Conner, president of our General Conference, was the guest speaker. The theme of his discourse each weekday evening and Sunday morning and afternoon was "Practical Christian Living."

The Sunday evening time was divided between the four attending ministers. Bro. C. A. Smead, pastor of the local church, expressed the inspiration and benefit of these conferences to the host church. Bro. F. E. Siple, pastor of the Southlawn Church, Grand Rapids, spoke for the visitors and commented upon the theme of the week. Bro. L. E. Conner, as president of the General Conference and executive manager of the National Bible Institution, gave some firsthand information on The Restitution Herald, the Golden Rule Home, and the Bible Training School. Bro. J. W. McLain, pastor of the Pennellwood Church, Grand Rapids, as executive evangelist, told of the aims and work of that department. He also projected some pictures taken in West Virginia on a recent visit as evangelist.

Many took advantage of the opportunity of meeting with those of like precious faith, as we had the best attended Fall Conference in several years.

Special music was furnished by the Blanchard and Grand Rapids churches.

We hear much said of Southern hospitality

and fried chicken, but it would be hard to convince the Wolverine brethren that it could even equal Blanchard hospitality and fricassee plus golden biscuits.

We were more than glad Bro. Conner could be with us for these meetings. He has many times been a visitor in Michigan, and he is a prominent figure in many of our earliest recollections. God bless you, Bro. Conner, in your work as in the past, and may it be our privilege to entertain you again.

Mrs. L. F. Slocum, Secy.

HEDRICK, INDIANA

A series of special meetings lasting eight days was held at Hedrick, Ind., during the first part of October, Bro. J. H. Anderson being the evangelist. We had very good interest and good attendance throughout the meetings. Five were baptized, namely: Hubert and Mary Jane Flint, Marjorie and Chester Reynolds, and Thelma Philpot. The baptismal services were conducted Sunday, October 5; in the Wabash River near Covington.

Also, we are having a wonderful Sunday school. There is a large number of adults interested, as well as our own young people.

Opal Smith, Secy.

MINISTERS' FUND

Oregon, Ill., S. S.	2.00
Tempe, Ariz., S. S.	1.00

Gleanings From the Field

"The field is the world."—Jesus.

Knowing the hit-and-miss theology of many preachers, one sometimes wonders if the truth is more elusive than Joe Louis.

Twisting Hitler's tail: That, said a senator, is what the Senate recently did in voting to repeal the Neutrality Act.

A good wife backs up her husband when he is right, and helps him to back down when he is wrong—and how she can do it!

Bro. Vivian Kirkpatrick, instructor, accompanied by Bro. Richard Parish, student, recently motored from Oregon, Ill., to Blanchard, Mich., to spend a week end with brethren there and to attend the Michigan Fall Conference.

Power galore: "Owing to lack of space and the rush of editing this issue, several births and deaths will be postponed until next week."
 —Progress-Reporter, Momenca, Ill.

Not postponed—(First, read preceding gleanings): Robert Ellis Barek was born November 2, 1941, to brighten the home of Mr. and Mrs. Edward Barek, 120 Norfolk Rd., Waterloo, Iowa. Congratulations!

Sr. Aliee Carpenter, Religious Art instructor in the Bible Training School, is drawing illustrations for next week's Herald, the Thanksgiving Number.

"Another member has been added to the Geneva Church of God. It was my privilege to teach the truth to Robert E. Taylor, a youth in junior high school who is staying with me on the farm. He was baptized by Bro. R. G. Huggins in Cleveland, Ohio, November 2."
 Mrs. Florence E. Tuttle, Geneva, Ohio.

"After the Berean Bible class Tuesday night, October 21, a surprise shower was given in honor of Bro. and Sr. C. Alan McLain who were recently married. . . . An occasional chair was presented the couple by the Dixon church, besides miscellaneous shower gifts."
 Mrs. William G. Ford, 305 E. Fellows St., Dixon, Ill.

"If I must compromise the truth to please relatives and friends in the flesh, I shall walk with God without them. The Master practiced this very principle during His ministry."
 T. A. Drinkard, Handley, Texas.

"None has choice in birth or death, but all are privileged to write the lines between."
 Mrs. Ellsworth Routson, Oregon, Ill.

For one dollar: you can buy six gallons of gas that may last only a few hours, one pair of silk hose that, with good fortune, may last five or six months, or you may use that dollar to send The Restitution Herald to a new reader for nine months. Which string will you pull?

BLANCHARD, MICHIGAN

The Annual Michigan Fall Conference has just ended its week's meeting at Blanchard. Bro. L. E. Conner of Oregon, Ill., was guest speaker. The presence of this beloved teacher was a blessing and inspiration to all those who have known him for years, and to the ones who met and listened to him for the first time. The sermon Sunday morning, November 2, on, "The Most Beautiful Chapter in the Bible" (1 Cor. 13) was one of the most inspiring it has ever been our privilege to hear.

A chicken dinner was served by the Blanchard Ladies' Aid in the basement of the church, with over one hundred attendants being served.

The evening was the time for short speeches from the ministers present, as arranged by the Conference Board, Bro. A. G. Townsend being in charge. Bros. C. A. Smead, Blanchard, and F. E. Siple, Grand Rapids, were the first two speakers. Bro. L. E. Conner then explained Golden Rule Home, its purpose and rules of management. Bro. J. W. McLain of the Pennellwood Church, Grand Rapids, sang a solo and afterward showed lantern slides explaining the missionary work being done by the Board of Evangelism in the coal mining districts.

Bro. Vivian Kirkpatrick and Bro. Richard Parish drove up from the Bible Training School to attend the Conference. Everyone was glad to see Bro. Kirkpatrick again, and to meet Bro. Parish.

About seventy attended from the Grand Rapids churches, which was a great encouragement to us.

Marguerite Windweh, Cor. Secy.

CALIFORNIA CONFERENCE REPORT

The California Conference of the Churches of God was held in Pomona, October 12, 1941. The meeting was opened at 10:00 a.m., with Sunday school. Preaching services began at 11:00 a.m. The principal speaker was Bro. G. E. Marsh who gave an interesting talk on "Life in the Kingdom of God." Bro. G. P. Lichty presided at the Communion table. Special music was presented by young John McLeod, who sang "Come Unto Him" from the "Messiah."

Potluck dinner was served in Ganesh Park.

The afternoon service began at 2:30, with a business meeting and yearly election of officers. The new officers elected were as follows: president, Arlen Marsh; vice president, Norman J. McLeod; secretary, Betty Hummel; treasurer, Gertrude Johns; and board members to serve for a two-year term, J. E. Adamson and Sr. E. C. Railback. Those to serve for one more year are: Bros. G. P. Lichty and S. P. Meyers. Malcolm McLeod gave a report of his experiences at the Summer Bible Training School. He derived much benefit from association with the teachers and young people of the church.

The program followed with sermonettes by various young people, namely: Gertrude Johns, Betty Hummel, and Arlen Marsh.

The evening service began at seven o'clock, with a song service and a vocal solo by Duncan McLeod, singing "Flee as a Bird" by Dana, also a solo by the writer, "Like as a Hart Desireth" by Frances Allitsen. A timely sermon followed by Sr. E. C. Railback who spoke to a good crowd on "Work, for the Night Is Coming."

Brethren from different points in the State attended the Conference, including: Redlands, Riverside, Los Angeles, Tulare, Glendale, Long Beach, and Temple City. The day was filled with inspiring talks, and everyone derived many of the necessary benefits to lead a wholesome Christian life.

Charlotte Ralm, Conf. Secy.

NATIONAL BEREAN COLUMN

By Muriel Randall

Thank you, Omaha, Nebr., young people! October 11, the Bereans that organized under Richard Smith, student pastor, of the Bible Training School, elected officers as follows: Arnold Johns, president; Faye White, vice president; Vernelle Lawrence, secretary-treasurer. Now they want information for lesson material and so forth. Would any of you Berean societies help our youngest member of the Berean society? If you would, let us hear from you.

October 23, the Possible Berean Society of Any Town met at the Hospitable home for regular study and the monthly business meeting. Miss Ordinary Member led the devotions. Several songs and choruses were sung. We are particularly fortunate because we can sing without accompaniment, but we like best to sing when three of our members play their instruments. A short session of Scripture testimony was held, then sentence prayers were offered. Each of our members is given an opportunity to sing, speak, or pray to God. Then, we begin our study of the Scripture. We are using Berean books. When we honestly study our lessons and get help from our pastor, we learn important fundamentals. We do this once a month, and have a lesson on practical Christian living, beside any application we may find in our regular lesson.

Then, the president, Parliamentary Procedure, takes the floor, and we conduct the month's business. We decided to hold a Halloween party, October 31. Bro. Everyday Christian was asked to lead devotionals preceding our party. It was given to the third vice president to plan for the party. We talked of planning for our Thanksgiving basket. A report of Self-denial Week was given.

We spoke of budgeting our money, and dividing it between local repair of the church and the state, and national upkeep of the evangelistic movement. Several are saving for trips to General Conference next August. The second vice president announced the names of the people in charge of the gospel tour next Sunday to neighborhood Ville, which is twenty-seven miles from our church where there is a group of interested people.

Miss Truly Berean volunteered to write an article for The Restitution Herald for our monthly contribution. This sounds like a "lot of iron in the fire," but we have found in our searching that we must have work as well as faith. The business meeting was closed with prayer.

We should like to hear what other societies are doing at their meetings and socials. We should, also, like to learn of any projects which they may have.

BIBLE TRAINING SCHOOL NEWS

We are starting the second six weeks of School, with hopes of raising our grades above those we received the first six weeks. Grades are given according to each student's class rank, therefore, when we get our reports, we know exactly where we stand in each class, and the subjects on which we need to spend more time.

We all enjoyed the party which was held Thursday evening, October 30, at the home of Bro. and Sr. Ellsworth Rontson. Entertainment was furnished by Hazel Burk, who played many favorite songs on her accordion.

The Ambassadors' Class enjoyed a Halloween party at Bro. and Sr. Floyd Nedrow's, October 26. The entertainment was very good, although the pranks were not lightly applied on everyone. We hope to have many more pleasant evenings like this one, as they help us get acquainted with each other, and give us a fresh start in our schoolwork.

Paul Williams, Reporter.

HERALD RECEIPTS

Russel Thoms; Ivan Hughes; Ida Jeffrey; Margaret Donaly (self & another); James Leithliter; J. H. Adams; Mattie Benjamin; J. C. L. Michaels (for another); Mrs. Emma Carruthers; Nellie M. Blakely; Don Huffer; Mrs. Bertha Lesh; Dessa Benn; C. E. Smead; Leonard Pelton; Mrs. Clarence Doll; R. A. Curtis; Mrs. Rena Coyner; Margaret Budrow; Walter Randall; I. O. Rogers; Gospel Gleaners, Brush Creek, Ohio (for another); William J. Halls; Valura Karnett (for another); Eva Fletcher; Clarence Lake; Frances Walls; Mrs. Ida Frederiek; Mrs. J. W. Grimsley (for others); Frank Laning (self & another); Grace Laning; Allen Deitzman; Clifford Eyster; William Platts (self and others); Mrs. O. J. Dorsey; Nancy B. Robison; George Coats; K. A. Coats; Mrs. R. C. Juden; Mrs. Mattie Scott; A. L. Bonner; Mrs. Mary A. White; Mrs. C. P. Morgan.

NATIONAL BIBLE INSTITUTION

Maurertown, Va., S.S.	\$4.14
Don Huffer	5.00
Dorothy Magaw	2.00
Faye White	3.00
Eva Fletcher & Helen Chisholm	2.00
Georgia & Wayne Thompson	2.00
Mrs. J. W. Grimsley (paper fund)	3.00
Mr. & Mrs. Frank Laning	1.50
Anonymous	3.00
Bergen, Minn., Church of God	4.00

BIBLE TRAINING SCHOOL

Mrs. Rena Coyner	\$ 1.00
A Friend (loan fund)	49.30

THE RESTITUTION HERALD

Published by

National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

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.

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."*

Where Is the Proof?

A few years ago a certain gentleman made much of the fact that he definitely believed that the Lord was to return and take away the faithful upon a certain night at midnight. Early in the evening on the night in question an enterprising young reporter was sent out to cover the reaction of the gentleman. He found him seated very placidly before the fire. When questioned, he affirmed his assertion that the Lord was to return at midnight. Needless to say, his attitude lacked conviction in the eyes of the reporter, who asked tartly, "Then why did you put out your milk bottle for the morning's milk?" Whether sincere or not in his belief we have no right to say, but we can say definitely that in the eyes of another, at least, he was convicted by his own inconsistency.

For some reason we have never been able to reconcile ourselves to the thought that a conviction of the Lord's near return would inspire us to a placid position before the fire. On the contrary, it seems to us that it should inspire one of the greatest periods of feverish activity we have ever seen. If you were suddenly assured that the Lord was to return by midnight, we believe that you would be *running* between houses of friends, neighbors, and relatives, sounding a last-minute plea for belief in an all-saving gospel message. Neither do we believe that you would waste time stopping at those homes which were within the fold. Rather, the midnight hour would find you exhausted from your pleas before those who were without hope. For us to constantly maintain that we believe that the midnight hour is upon us, without manifesting the same degree of feverish activity among our own friends and neighbors, is to stand convicted by our own inconsistency. There are too many milk bottles being put out for a morning we claim will not be there, for us to carry any conviction before a doubting world.

A Radio Circuit Club

We believe that the answer to a real spread of the gospel message consistent with a firm belief of a returning Lord is to be found in a radio club. May we suggest, for instance, that if the churches of the south and east portion of the State want to make a last-minute appeal to friends and neighbors to win them over to the gospel side, there is no better way than through the medium of radio.

We are inclined to look upon radio as being an expensive means of evangelizing. In reality, considering the ground covered, it is the cheapest. For instance, WBOW in Terre Haute, Indiana, has a radio coverage of over two hundred thousand families, or a possible six hundred thousand people. We do not propose to suggest that all will listen, but we do say that you will have from *two*

hundred fifty to three hundred prospective listeners each week for *one cent*. If only fifty persons listened, there is no other way that you could take the gospel message to fifty people for *one penny*. From WBOW in Terre Haute or WEBQ in Harrisburg, hundreds of prospective or isolated members in Illinois, Indiana, Missouri, and Kentucky would have an opportunity of hearing the gospel that otherwise might never have a chance.

We do not suggest that a lot of time be paid for and wasted in songs, announcements, letters, pleas for money, and so forth. Rather, we suggest that only fifteen minutes per week be used completely in presenting a true, connected picture of the real teaching of the Bible. Such a program could constantly be expanded to include speaking trips before groups within driving distance of the central points with the radio assurance of an audience upon arrival at these places. When leaders are found, these trips could be followed by Berean classes, Sunday schools, and ultimately, through the help of the National Evangelistic Committee, become small churches.

The evangelists of the State are merely servants through whom the faithful are discharging their obligations to God. They have no right or opportunity to do anything, save as it expresses the desires of the majority of those they serve. If those in our portion of the State elected to create a three-man Radio Committee to direct a radio club into which seventy-five to one hundred people would volunteer to pay dues of fifty cents per week, we believe it would be the realization of the greatest service we could possibly render to God in a wholesale dissemination of the gospel of the Kingdom of God. We wonder how many there are who would give fifty cents each week from January 1 to May 1, 1941, to send out the gospel message to their *twelve thousand five hundred prospective listeners?* Or a message to *twenty-five thousand* for *one dollar* per week!

Treasurer's Report

Balance on hand, September 1, 1941			\$226.75
Income:			
Individual contributions	\$138.00		
Received from churches	295.00		
Dollar Day receipts	79.00	512.00	
			<hr/>
			\$738.75
Expense			
Extra Restitution Heralds	5.01		
Stationery and printing	15.30		
Stamps	9.36		
Evangelists' salaries	504.20		
Oregon Greenhouse	4.08	537.95	
			<hr/>
Balance on hand, October 31, 1941			\$200.80
			<hr/>
			\$738.75

Elizabeth Ford, Treasurer.

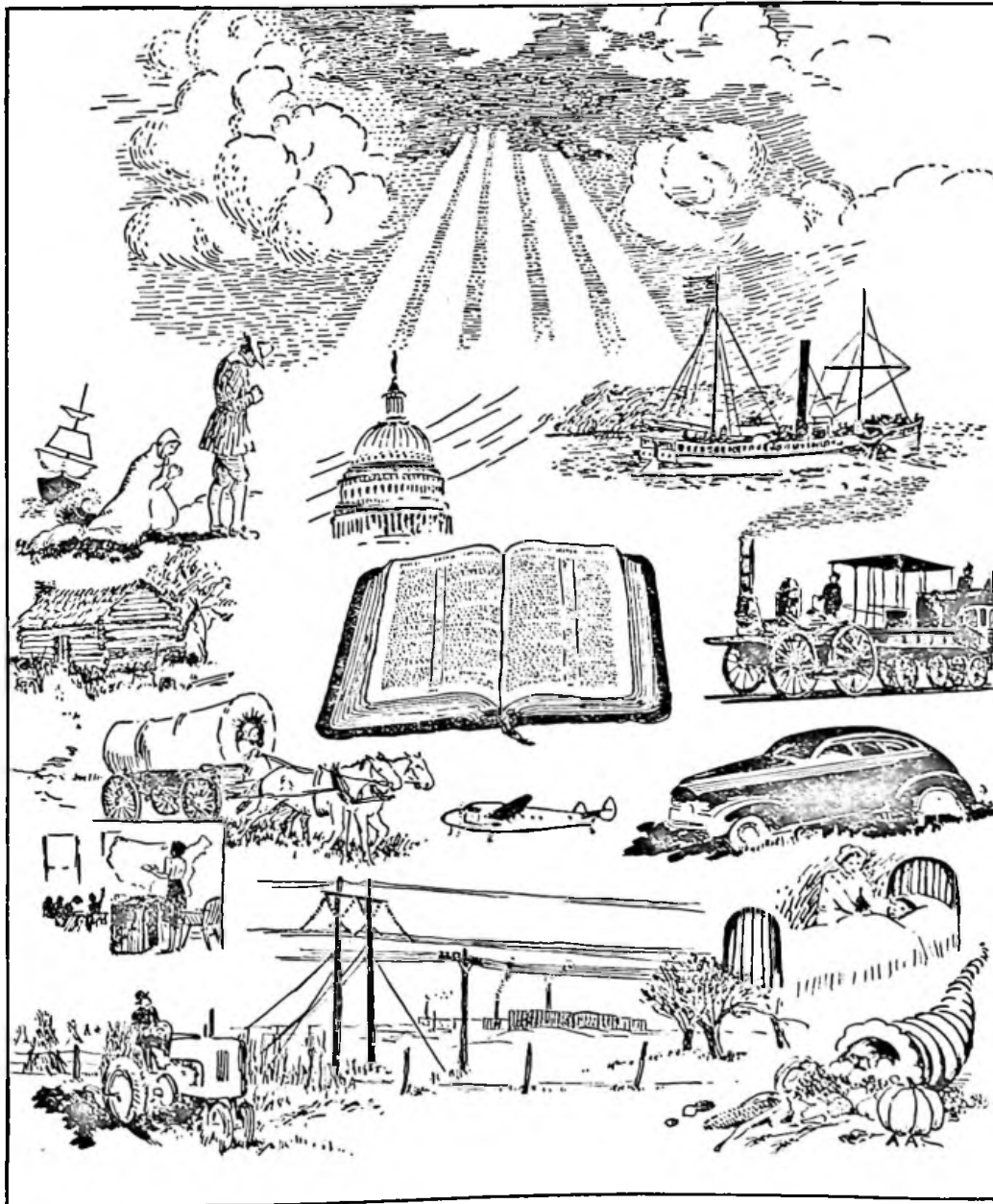
Thanksgiving Dollar Day—November 17, 1941

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, NOVEMBER 18, 1941

NUMBER 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

Thankful for Peace

In keeping with the spirit of the first Thanksgiving Day, Americans, especially, should be thankful this late autumn of 1941. Though there is a definite trend toward war, though there are serious labor problems, though there are many poor Americans who find it difficult to earn their daily bread, our troubles today are insignificant in contrast to the problems of our forefather Pilgrims. They were thankful for life and the freedom to worship God as they understood the Bible to teach. Though they were faced with hardship, they were thankful for liberty and peace. More than three centuries have passed, but Christian Americans are today thankful for those same blessings.

Said the Apostle Paul to Timothy: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead *a quiet and peaceable life*" (1 Tim. 2:1, 2). Because the blessing is so common, we seldom meditate the value of living "a quiet and peaceable life in all godliness and honesty."

American Christian freedom is accentuated by the present strife abroad. Measured by conditions in Russia, Germany, Italy, England, and nearly any other country that might be named, Christians in America are enjoying more blessings than those in any other part of the world—which also proportionately increases our responsibilities.

"Lift Up Your Heads"

Isaiah, prophesying of the last days, said: "The earth shall reel to and fro like a drunkard" (24:20). This prophecy compares well with Jesus' words: "There shall be . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:25, 26). That Isaiah's prophecy of the earth's reeling to and fro like a

drunkard refers to the last days is indicated in his further words: "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). Obviously, the disastrous conditions of the earth—terrible as they seem—provide in themselves a hidden message to cheer the Christian. They are the birth pangs of a new and better order—even the birth of the Kingdom of God. Soon the King will come!

Hitler's Thanksgiving

Hitler, conqueror of many nations, if he were true to his promises, would now be "protecting" those nations. Instead, the "protected" nations are suffering at the expense of his pride and carnal glory. This was once the sin of Sodom: "Pride, fulness of bread, and abundance of idleness was in her . . . neither did she strengthen the hand of the poor and needy" (Ezek. 16:49). Though Hitler is in no sense idle insofar as concerns his own devices to gain power, he is without feeling toward the cries of the poor and needy—though he first promised them "protection." Would Hitler now protect Turkey?—protect her at Thanksgiving time? Turkey, *beware the swastika!*



Seedtime and Harvest

By R. H. Judd

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

AS IN years gone by, we are once more expecting to celebrate Harvest Thanksgiving. Perhaps to the majority of persons there is "nothing new" in the experience, and no new thought to be gleaned from a Bible verse that many consider to have been "worn threadbare" long ago.

But has it become worn out? According to the chronology in our Bibles, it is now more than four thousand years since this promise of God was put on record by the hand of Moses. That promise still stands as a challenge to those who deny it, if it were in their power to make void the Word of the living God.

"Man cannot live (as he should live) by bread alone"; but surely it is equally true that he cannot live without it. The roar of cannon, the bursting of bombs, and the clash of steel are being used today so man may rob his fellow men of the broadening fields of ripening wheat; and of which those who attack and those who defend are only too well aware that it is beyond human power and ingenuity to produce a single grain.

The subject of "Seed" in the Word of God is a mighty one indeed, for reference is made to it in almost every book in the Bible from Genesis to Revelation.

Let us look at Genesis 8:22 again, and notice what God declares "shall *not cease*." There are eight conditions mentioned in contrasting groups of two:

"Seedtime and harvest,"

"Cold and heat,"

"Summer and winter,"

"Day and night."

Our concern for the moment is with the first group; though a most delightful Bible study is to be had in reference to each of the others when opportunity presents itself to the student.

The word "cease" in this instance is of special interest, for, strangely enough, out of well over twenty Hebrew words with their definitions given in Young's Concordance under this heading, and its use in the Old Testament, it is the same Hebrew word as that which occurs in Genesis 2:4, where we read: "God *rested* on the seventh day from all his work"; and it is actually, in many, if not in most of its occurrences, translated "rest" in connection with the keeping of the seventh day. Whether there is

any significance attached to the use of the same word, or any contrasting lesson to be drawn from the respectively affirmative and negative aspects of its use in the two instances referred to, we are not at this writing disposed to consider. The point of interest at the moment is the promise itself that "seedtime and harvest . . . shall not cease." That promise has been kept. Never since that day has the world been without seedtime and harvest, and though the second is not necessarily, in individual instances, the sequence to the first, the promise of both has been wonderfully fulfilled the world over, and the earth has annually given more than human need required.

There is more, far more, however, in the bare statement that "seedtime and harvest . . . shall not cease" than appears on the surface. Wrapped up, so to speak, in its bosom, there is surely included the multitude of marvelous methods provided for the preservation and dissemination of the seed for the innumerable and varied harvests that are produced in this amazing world. How wonderful are God's works, and His "ways past finding out"!

To the writer's mind for many years, *seed* has appeared to him as God's most outstanding creation—a never-ceasing wonder. God Himself would seem to consider it such, for He applies it to all life—vegetable, animal, and human—even to that of His own beloved Son, and to His wonderful Word.

Without speaking in any sense positively, there appears to be a hint that *seed* was the means used of God for both introducing and continuing certain kinds of life upon the earth. Strangely enough, since first writing the above remark, memory calls to mind the fact that modern science has put forward the same idea. The statements—"Let the earth bring forth"—in Genesis 1:11, 20, 24, are perhaps suggestive of it, and the further statements in Genesis 2:5—"before it was in the earth," and, "before it grew"—may possibly also be taken as being corroborative of the thought. (The writer has been very careful not to stress this point, and has merely recorded the suggestion. But were the great forests, and the immense trees, such as the sequoia trees of western America, planted in full stature? One is not limiting God's possibility; but, is it probable?)

Again, let us look at the promise that "seedtime and harvest . . . shall not cease." (Please turn to page 10)

Thankfulness in Action

By J. R. LeCrone

ON Thanksgiving Day, 1941, there is no need to follow the time-honored routine of suggesting a number of things for which we ought to be thankful. There is little doubt in our mind that every American is consciously grateful that his home is in America instead of in war-torn Europe or Asia. He is thankful that he still may have a voice in his own government, that he may express his own convictions freely, that the question of political leadership is settled by ballots rather than bullets, and that no restriction has been placed upon his right legally to worship God as he sees fit. These things are literally forced upon his consciousness by the knowledge that they have recently been lost to so many of the nations of the world, and by the oft-repeated warning that unless we do our part to help preserve them they may be lost to us.

While these precious liberties, which we often group under the heading of "democracy," seemed secure, it never occurred to most of us how important to our happiness and welfare they really were. Now that they are threatened, they seem worth almost any sacrifice or effort necessary to keep them. Especially are we, as Christians, anxious to do all in our power to preserve in our nation unlimited religious tolerance. Thinking people all agree that if we are truly appreciative of the privileges that are ours, such appreciation must inevitably lead us into some definite course of action aimed at keeping our liberties secure.

When, however, the question arises as to which is the proper course to pursue in bringing about such security, we find wide differences of opinion. Though there are as many variations of opinion as there are persons expressing them, we believe that the various schools of thought may be roughly classed in three distinct groups.

First, there are those who believe that the answer lies in more intelligent political activity. "Study the personalities, policies, and records of all candidates for public offices," they urge, "and then vote for those who will be best qualified to preserve individual freedom and assure each of us all of the necessities and some of the luxuries of life." These people believe that the greatest danger to our democracy is the ignorance or indifference of the majority of the American people to the real issues at stake—issues that are often cleverly hidden behind picturesque personalities.

Though this course has much to commend it, we believe that of itself it is not enough. It depends for its

success upon the wisdom and integrity of men. "Surely men of low degree," declares the Word of God, "are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity" (Psalm 62:9). "Put not your trust in princes," He advises, "nor in the son of man, in whom there is no help" (Psalm 146:3). Political activity, alone, will never make democracy secure.

The second group is composed of those who place their faith in military action. "We are determined," they assert, "that our children shall enjoy the blessings of 'the Land of the free and the Home of the brave,' and we are willing, if necessary, to give 'our last full measure of devotion' upon the field of battle in order to make sure that no foreign aggressor deprives them of that precious privilege. We stand ready to sacrifice family, friends, and fortune upon the altar of liberty."

Whether or not we approve of military service, we are forced to hold in deepest respect such a noble spirit of loyalty, love, and sacrifice. Yet God's inspired Word forces us to the conclusion that the army and navy, alone, can never be complete assurance of continued independence. Hear the words of the inspired song writer on the subject: "Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah" (Psalm 44:4-8). Again: "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength" (Psalm 33:16, 17). Though we would substitute tanks, guns, and airplanes for the sword, bow, and horse mentioned by David, the principle remains the same. Armaments, alone, can never save a nation. Neither our politically minded nor our military-minded friends have found the answer as to the best way of expressing our thankfulness for the blessings that we enjoy.

The third group holds that the United States of America has reached its present enviable position of peace and prosperity because its beginnings are rooted in the quest of godly men for the freedom to exercise their faith in God unhampered by restrictions from without. Those in

this group believe that God has blessed our nation because its founders recognized the importance of worship and tried to include the principles of righteousness in its government. "We will," they insist, "enjoy peace and prosperity or war and want, freedom and happiness, or oppression and slavery, according as faith in God increases or diminishes among us."

They declare that the challenge to our thankfulness can best be met by seeking to strengthen our own faith in God, by giving full and active support to the Church that teaches the Truth, as we understand it, and by striving to inspire a similar faith in others. They believe that he who most faithfully serves God, best serves his nation.

However idealistic and impractical such a course may seem to the politician or soldier, we have God's Own

Word for it that it is the only possible means by which any lasting benefits may be obtained. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen and stand upright" (Psalm 20: 7, 8). These words were written by the most successful warrior king ever known to Israel! "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes" (Psalm 118:8, 9). The Wise Man of the Bible sums up the whole matter by saying, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Wise government will go far toward preserving democracy, but true wisdom comes only from God. Said Paul, "The wisdom of this (Please turn to page 11)

Let Us Give Thanks

By Harry Goekler

AS WE approach the Thanksgiving season and for one day recall the blessings and mercies of our heavenly Father, we remember especially the reason and purpose of the first Thanksgiving service instituted by our forefathers. It was their faith in God and their desire for religious freedom that brought them to the bleak New England shores. There, in the fall of 1621, moved with gratitude to God for a bountiful harvest and other material blessings, they met together for a period of Thanksgiving and feasting. Being worshipers of the true God, they recognized Him as the Giver of all their blessings.

Even today we find that first in the thoughts of most people who observe Thanksgiving are the material blessings which they have enjoyed. This is right and proper. Our temporal blessings today are many, and appreciated the more in the light of happenings in other countries. These are not, however, the most important things of life. They are the incidentals which Christ promised would be added to those who first seek God's Kingdom and righteousness. (Matt. 6:33.) The essential things are the spiritual benefits and blessings received by those who serve the Giver of all gifts.

The Apostle Paul, writing to the Colossian Christians, said, "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). His thought was not of any special day for them to "be thankful," but he was urging them to have a spirit of thankfulness that would make every day a time of thanksgiving. The spirit of thankfulness, like the spirit of prayer, should ever be in our hearts. A thankful per-

son is a happy person—just to know the blessing of sins forgiven is enough to make one thankful and happy each day.

We of the Church of God meet together in Berean, Sunday school, church, and conference for the purpose of studying God's glorious teaching and promises. If by such study we have been granted an insight into the truth of the coming Kingdom, with all its resultant blessings; we are indeed richly blessed and have much reason for thankfulness. In fact, we have therein the greatest cause for rejoicing.

What could equal the hope held so dear by all of us that Jesus is coming soon? From what could we derive greater assurance than that on His return the sorrows and pains of the world will be healed? What truth could give us greater security and hope than that of knowing that in the establishment of God's great Kingdom the nations of the earth will learn peace and righteousness, and thus all people be truly blessed? Truly, let us be thankful each day for these wonderful promises of a better day to come, and that we have the glorious privilege of enjoying in reality these promises if we prove faithful.

May we each count our many, many blessings and open our hearts in thanks to the Father of all, who has so blessed us all in both material and spiritual ways. May we echo the words of Psalm 100:4, 5: "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

"Thanks Be Unto God"

By C. E. Lapp

AT THIS season of the year our hearts and minds naturally turn to the thought of Thanksgiving. In the Christian heart there should well up the greatest of praise, not only for the temporal blessings of this life, but most of all for God's unspeakable Gift to man. (2 Cor. 9:15.) We know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," but in these times that try the faith of the most faithful there should be continual praise and adoration unto God for His *unspeakable gift* of Jesus Christ to the world.

To be thankful for anything it is necessary for us to know its value, and to know its value is to appreciate it to the fullest extent. In all the works of God which He said were good, and very good, there was still something lacking. That need became apparent when man fell into sin, and it was then that God made provision for the Gift that reached beyond the power of man to describe. Words are many times empty and meaningless, and this is certainly true when puny man with a finite mind tries to visualize or picture the glory and greatness of Jesus.

We may only say, "*Thanks be unto God for his unspeakable gift*"—for "the *gift* of God is eternal life through Jesus Christ our Lord." Do you comprehend how long eternity will continue? If so, then you understand more fully about the gift of God. Some have tried to describe eternity, but have in most instances proved to themselves that words will not allow such. 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." How great the love that has been manifest to us; how great the favor bestowed that we are permitted to receive God's *gift*! It is entirely beyond any of us to merit that which has been bestowed upon us by God's own voluntary will with no thought of compensation. Nor could we repay Him if we so desired, for it is accepted by faith and not of works, lest any man should boast!

Thanks be unto God for the privilege of sonship. Said Paul, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). As adopted children we may have all the privileges accorded to those who are "children of God by faith in Christ Jesus," but we know we are by nature children of wrath and disobedience. Our thankfulness should

know no bounds when we realize the truth that we are now children of God—"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" (Titus 3:5). God's mercy has now claimed us as His children and without fear we may truly say, "Abba, Father." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). The *privilege* of being children now also gives us the hope that when Christ returns our vile, corruptible bodies will be made like unto His glorious body. What a great reason for being thankful today!

Thanks be to God for Him "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). We may well be thankful that Jesus was willing to committ His will unto that of His Father in all things, that He might become the Author of eternal salvation unto all that believed. Surely it was no easy task for Him to take the punishment of our sins upon Himself, nor was it a simple matter for Him to endure the judgment that should have been visited upon us; but because He loved righteousness and hated iniquity, and because He came to seek and save the lost, He laid His life down in death as the ransom for many.

Jesus was moved with compassion and tenderness when men fainted by the way. Jesus knew the reason for all failures, both physical and spiritual, and called men to follow Him out of darkness of sin into the light of God's redeeming love. He began to deliver men from this present evil age the minute they turned their footsteps into the way of truth and righteousness. We may rejoice that Jesus has given us blessings untold now, with the hope of untold glory in the coming age. To know and believe the truth in our hearts will set us free from the sins which come into our lives so easily.

Thanks be unto God "which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "If in this life only we have hope in Christ, we are of all men most miserable" (v. 19). Life at its best is very short, and with only the present in view there is very little incentive to live a life of faith. The just



are to live by faith, but that faith in Christ provides that "whether we live therefore, or die, we are the Lord's" (Rom. 14:8). Faith in a resurrection has been the one hope that was the mainstay of those spoken of as being faithful. Bonds, imprisonment, stoning, afflictions, hunger, cold, and indescribable torture were the lot of many in times past, who, rather than renounce their faith in God and their hope of a resurrection, endured unto death.

Since the beginning of God's dealing with man, the promise of a future life has been the beacon star of hope for all generations. The promised Messiah fulfilled that hope to many and became to them Lord and Christ.

Jesus promised that He would be ever with us to strengthen for overcoming sins of the flesh and cravings of appetite. Paul testified that he could do all things through Christ who was constantly strengthening him, but how to be victorious over the archenemy of all mankind, even over Death, was a matter to be left entirely in the hands of the Saviour.

Look in the face of your loved ones for the last time, stand by their last resting place, drink of the bitterness of separation by death, then by faith put your hand in the hand of the Saviour and say, "*Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*"

THANKFUL FOR ALL THINGS

By Ben Carpenter

HOW many Christians fail to give thanks for the good things of life! An even greater number, however, fail altogether to appreciate the *adverse* things.

When Paul wrote to the Ephesians (5:20), he admonished them thus: "Giving thanks always *for all things* unto God and the Father in the name of our Lord Jesus Christ." We read, in Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." One will notice in these scriptures the expression "all things" is used. We wonder if it really means that? How can one be thankful for poverty, or sickness, or loss of friends or loved ones? or for the war-torn conditions of the world? Is there any good that comes to us from these things? If we are unthankful for the adverse things, does that make us unholy, as might be indicated in 2 Timothy 3:2?

We sometimes hear people say, "If there is a God in heaven, why does He allow this or that to happen?" Or, we grumble about the weather or other things that do not suit us. Are we not by these acts questioning God and His judgments?

It must be that sin has caused all these adverse things, and mankind is responsible for sin. Since sin has entered, and the Tree of Life has been removed, we are left as it were on our own, and we are expected to work out our own salvation "with fear and trembling" (Phil. 2:12).

If we have experienced no adversities, there is no suffering, and if there is no suffering there is no perfection, for even Jesus was made perfect through suffering (Heb. 2:10).

Both Christian and non-Christian suffer because of the sin that is in the world, but it would seem that only the Christian will profit very much by it. There is an indi-

(Please turn to page 10)

THANKSGIVING

By George M. Siple

"Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

THANKSGIVING DAY is a time set apart annually in the United States for thanksgiving to God for bountiful harvests and national mercies. As we ride through this great country of ours and view the great fields of corn, and other smaller grains, we feel that we should indeed thank and praise God for the privilege we have of living in such a rich and prosperous country.

In the North we have large fields of corn now being harvested, as well as wheat, oats, and other small grains that have been harvested and threshed and are now stored for winter use. As we go farther south we find great fields of rice, cotton, and many other crops to provide food and clothing, as well as many of the luxuries of life.

We are living today, insofar as our own country is concerned, in a land of peace and plenty. We not only have an abundance of grain and food in our storehouses, but we have great herds of cattle, sheep, and other animals. This not only assures us of a supply of meat for our tables, but we have our milk, butter, and other foods to supply the markets of this great country.

As the Thanksgiving season approaches, we think especially of the large flocks of turkeys that have become so common in order to supply the Thanksgiving Day tables. Due to this, Thanksgiving is sometimes called "Turkey Day." We also have chickens, geese, ducks, and other birds from which to make our selection. No matter what our selection may be, let us *thank God* that we are living in such a good country, where peace and prosperity still reign. When we think of the wars and the horrors of wars that are going on in other countries, we should be all the more thankful that we live in America.

(Please turn to page 10)

The Saints' Inheritance

Article IV

By A. L. Corbaley

JESUS is not reigning on earth today, but will intervene when all the nations of the world are in conflict. There is no just cause for believing that he is secretly reigning on earth, today. "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" (Jer. 25:31-33).

This is the time and the way the Lord will crush the armies of the world, as recorded in Isaiah 34:2: "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." This will be the battle of Armageddon. In speaking of the same time in Zechariah 14:5, we read, "The Lord my God shall come, and all the saints with thee." Then, in verse 9, "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

"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). So the armies of the world will be destroyed before Christ commences His reign in "mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). 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." We learn that "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). John the Revelator tells us of the binding of Satan and of the resurrection of the righteous dead. Then we find the statement: "The rest of the dead lived not again till the thousand years were finished." The "rest of the dead" would be the rejected of all past ages. These live again at the end of that time.

During the reign of Christ and His saints on the earth, the residue of men seek after the Lord (Acts 15:14-17). The residue of men refers to the mortal subjects of the

Kingdom, the ones who are not destroyed at the battle of Armageddon. They live to be one hundred years of age, form character, then die (Isa. 65:20). The righteous among them are the ones whose names are in the Lamb's book of life at the second resurrection, while the wicked of all the ages are the ones "cast into the lake of fire." We find in Revelation 20:10: "The devil that deceived them was cast into the lake of fire and brimstone." Matthew 25:31 says the Son of Man is coming in His glory with the holy angels. "Then shall he sit upon the throne of his glory." He will reign with His saints for one thousand years. Then will come the second resurrection, the same as we find in the closing part of Revelation 20. Matthew 25:32 refers to the second resurrection at the end of the one thousand years, and not to the first one, as all who will be raised at the first resurrection will be blessed and holy. However, in verse 32 to the end of the chapter, we read that both the righteous and the wicked will stand before Him, and He will separate them as a shepherd divides the sheep from the goats.

In sentencing those on His left hand—the wicked—the King will say to them: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This last statement shows that the goats, who are the wicked of all the ages, will go into the same fire as the Devil and his angels, which is at the end of the Millennial Age, according to Revelation 20:10. This clearly proves that the scene in Matthew 25:32-46 is the final judgment day, when the Devil and his angels and all the rejected of Adam's family will perish in the lake of fire.

The Apostle Peter in 2 Peter 3:5-7 calls our attention to the Flood in the days of Noah: "Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are *now*, by the same word (the Word of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." We know that it was literal water which covered the earth at the time of the Flood, so it will be literal fire which will destroy the wicked in the day of judgment. Verse 10 tells us the effect of the fire on the earth: "The day of the Lord will come as a thief in the night; in the which the heavens (the atmospheric heavens around the earth) shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also (will melt) and the works that are therein shall be burned up."

As certainly as there was a flood of water which destroyed the wicked in the days of Noah (Gen. 7:21), there will be a flood of fire in the day of judgment which will not only destroy all the wicked of Adam's family, but will also melt the earth, and will remove the curse from the earth (Gen. 3:17-19). Every germ of life will be destroyed by the fire, so there will be no more thorns or thistles, neither will there be any more death, as all the rejected of Adam's family will be destroyed in the fire.

These passages and many more that could be given all allude to the second death, which will be final. In John 14:23, we read: "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." Instead of Jesus and the church class dwelling in heaven, not only the Son, but the Father as well, *will come to the earth to dwell*. This statement is further proved by Revelation 21:3, 4. We find so many discrepancies between true Bible

teaching, and that which is taught by Judge Rutherford, that we believe his teaching is not Scriptural. Therefore, we should reject it. (Isa. 8:19, 20; Gal. 1:6-10.)

We learn with reference to the name "Church of God," and its origin, that there are said to be seven organizations in the United States which call themselves the Church of God. It is the Bible name for the church. The Church of God to which we belong is the Church of God of the Abrahamic Faith. We believe that man is wholly mortal, is unconscious in death, and if there was no resurrection of the dead, death would be a perpetual sleep. Also, we believe that "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).

If we live faithfully, studying to seek the truth, and ever strive to be in accord with His will, we may be granted to reign with Christ in His great Kingdom on earth.

Have Faith

By Corine James

FAITH is a word often used and heard, and it is very important to know and understand its true meaning, since "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The Apostle Paul gives us a definition that no doubt most of us know. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Implicit faith in God is to believe that He is able to and will fulfill His promises. In other words, we believe that He is the Almighty and therefore He cannot lie.

A study of nature will assist us in this belief, but it will pay us to first study His Word and learn of His characteristics before implicit faith comes to us. We have tried to arrange in alphabetical order some of the truths which seem to make it impossible to doubt God. We could not very well have faith in someone of whom we have heard, but about whom we know nothing.

- (a) He is Almighty (Gen. 17:1).
- (b) He is the Builder of all things (Heb. 3:4).
- (c) He is a Comforter of His people (Isa. 49:13).
- (d) He is a Deliverer of His people (Dan. 3:17).
- (e) He is Eternal (1 Tim. 1:17).
- (f) He is Father of all (Eph. 4:6).
- (g) He is the Giver of eternal life (John 10:28).
- (h) He is a Healer (Hosca 6:1).
- (i) He is Immune to human passions (James 1:3).

- (j) He is a Justifier (Rom. 8:33).
 - (k) He is the Keeper of Israel (Psalm 121:5).
 - (l) He is Lord of lords (Deut. 10:17).
 - (m) He is Merciful (Psalm 37:26).
 - (n) He is Near (Isa. 50:8).
 - (o) He is the ever-living One (Psalm 90:2): "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."
 - (p) He is Perfect (Matt. 5:48).
 - (q) His Word is Quick (Heb. 4:12).
 - (r) He is our Refuge (Deut. 33:27; Psalm 62:8).
 - (s) He is Salvation (Psalm 68:20; 37:39).
 - (t) He is a Tower from the enemy (Psalm 61:3).
 - (u) He is Upright (Psalm 92:15).
 - (v) Vengeance is His (Deut. 32:35).
 - (w) The Word was God (John 1:1).
 - (x) He will Execute judgment and justice in the earth (Jer. 23:5).
 - (y) The Yoke of the Jews was broken by Him (Jer. 2:20).
 - (z) He is Zealous (Isa. 9:7).
- From each of these there is a lesson to be learned. References are to be found concerning these, other than the ones given. "Search the scriptures" and study carefully to see how many you can find.
- Jesus said, "Have faith in God" (Matt. 11:22).

MEMORIES

By Mrs. J. C. Waller

For memory of loved ones,
That sleep beneath the sod,
Whose smiles, words, deeds, we cherish so,
I thank Thee, O my God.

For melody of voices,
Though speaking far away,
That through Thy gift of memory,
Still cheer us day by day.

And for Thy Son, our Saviour,
Whose voice we've never heard,
Whose life of beauty, grace, and love
Is mirrored in Thy Word—

Who gave His life a ransom,
That we might live again,
In His dear name, we ask Thee, Lord,
Accept our thanks—Amen.

CORN ON THE HILLTOPS!



When Jesus removes the curse upon the earth, the hilltops will produce as bountifully as the valleys. David prophesied of Jesus' reign, saying: "*May the land be rich in waving corn, right up to the top of the hills*" (Psalm 72:16, Moffatt). Not least among the blessings for which Christians should be thankful is the promise that this earth, good as it is now, will become a very Paradise for the saints.

SEEDTIME AND HARVEST

(Continued from page 3)

It would take more than human understanding at the present day to explain when seedtime ceases, or when there is a cessation of harvest. That seedtime and harvest do not cease is of course explained, in part, by the distribution of the seasons on the earth. Surely, however, it is true that seedtime is carried through the whole growth of the plant, culminating in other seed; and the fruit (which is the harvest) is itself the seed bearer (see Gen. 1:12) of all the harvests that follow. Paul advocated this thought very clearly in Hebrews 7:5, 10, and medical and botanical science both agree that it is well established. Thus, there is no break in the royal line from David to Christ, and Christ is literally of David's seed, as Acts 13:25 emphatically declares. Surely, then, we may join with King David in the refrain:

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8.)

THANKFUL FOR ALL THINGS

(Continued from page 7)

cation in 1 Peter 4:19 that some will suffer according to the will of God, but they are exhorted to commit the keeping of their souls unto Him in well doing, "as unto a faithful Creator."

In 1 Peter 4:1 we read: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," and in 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." In 1 Peter 4:12, 13 we read: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." This, then, seems to be the reason for being thankful for all things—not that anyone should enjoy sin or suffering or persecution, but they are the things that try our faith. By them we stand or fall.

Said Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

As Jesus was made perfect through suffering and was made Heir of all things, let us also rejoice in the goodness and mercy of God, and give thanks unto Him in the knowledge that He has made us heirs of God and joint-heirs with Christ.

THANKSGIVING

(Continued from page 7)

We shall here cite a few references to God's Word, showing the necessity of giving thanks to God: "It is a good thing to give thanks unto the Lord" (Psalm 92:1); "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (106:1).

In many other places throughout God's Word we are told to remember Him in prayer and thanksgiving. As we meet to thank and praise God at this Thanksgiving season, let us not forget that we owe God something other than thanks. In dealing with His people, God demanded one tenth of all their income to be given to Him. Many Christians will say everything we have and are belong to God. Yet, they are not willing to give for His cause the tithe that He has said was His own. We quote

Malachi 3:8-10: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Many other blessings are also promised to those who pay the Lord the tithes which He claims as His own.

We wish you every one a happy Thanksgiving season.

THANKFULNESS IN ACTION

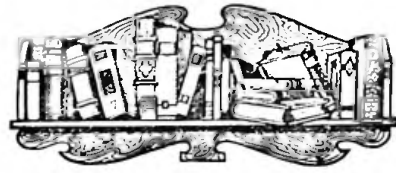
(Continued from page 5)

world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain" (1 Cor. 3:19, 20). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Armies may hold would-be invaders at bay, but they can never remove the cause for wars. They are at best only a temporary stop-gap which can never remedy the real trouble. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:1-3). The real cause of war lies in the condition of the hearts of men.

Only God has the power to change the hearts of men and He exercises that power only when men come to Him through His Son Jesus Christ, desiring to be changed. There is no other way. "Jesus saith unto him (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Ye," said the Apostle Paul to the Corinthian believers, "are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:2, 3).

Do you believe that thankfulness is useless except as it demonstrates itself in action? Would you serve God and your country at the same time? Then do not forget that no nation can be regarded as righteous unless the majority of its people are right with God. Increase your service to God by intensifying your effort to spread the gospel of Christ into the hearts of men. Then both God and men will be able to see your thankfulness in action.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

It really delights us to be able to pick up now and then a book like *The God Who Speaks*, by Burnett Hillman Streeter, Provost of the Queen's College, Oxford University. Macmillan publishes the volume (\$1.75), and it is a fair sample of Macmillan's top-quality literature.

If we could write with the enticing flow of language that oozes from Dr. Streeter's typewriter, we should look down our noses at the common herd and break forever the stern Biblical injunction against pride and self-esteem. The Streeter vocabulary is collegiate in the best sense, but is by no means pedantic; it is strung together with the loving care of a gourmet tincturing a salad oil with spice.

Streeter refers to Ecclesiastes as being "a poetic soliloquy"; actually, his own lectures are very close to being the same thing. *The God Who Speaks* is split into six principal lectures and a supplementary lecture, all of which were delivered, in a somewhat abridged form, to law students at Oxford. These lectures, considering their authorship and the group to which they originally were addressed, are remarkable for their clearly stated conviction that the Bible is the inspired Word of God; one or two of the more critical lectures, of course, do suggest that Isaiah was the product of two or more writers rather than of one, but there will be little argument on such matters in view of the essential admission that Isaiah came ultimately from God Himself.

Biblical quotations are numerous throughout the book; most of them are drawn from the English Revised Version or the King James, but a few are from the Anglican Psalter. The purpose of the lectures is to demonstrate how God spoke to His people, and how the message He had was conveyed by His human instruments. Literary aspects of Biblical books are given large attention. Lecture Six, on the "Rescue of Reason," particularly attracts us, what with its application of the principles of psychology to religious influences and teaching and its study of the infinite wisdom of God.

"A sincere effort," comments Streeter in his Prologue, "to do the will of God will be a preliminary condition of 'knowing of the teaching whether it is true'"—it is a debatable premise, but it gives tone to the entire series.

• • • •

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



"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

All for Jesus

All for Jesus, all for Jesus!
All my being's ransomed pow'rs:
All my thoughts and words and doings,
All my days and all my hours.

—Mary D. James.

"Redeeming the Time"

There is a verse in Scripture which tells us to redeem the time, or get the time used the way we wish to use it while we are able (Eph. 5:16). What time? The time we have yet to live upon this earth. For what? To serve the Lord, to do good, to put "first things first." We have all lost much time and must redeem it by doing even more good than we have been doing to make up some we lost. When you miss school it takes extra hours of work to "catch up" with the group, doesn't it? Shall we then get busy with the work we can do for Jesus to "catch up" on what we left undone sometime past?

Give Thanks!

We should say "thank you" to God for our food. That is not the only thing for which we should offer thanks, because "every good gift and every perfect gift is from above" (James 1:17). So, not only at this season of the year, but we should often give our heavenly Father the thanks we owe Him for His good gifts.

Conversation

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). Get your "bridle"! *Control that tongue!* Better still, control those thoughts. We may think and say things for which we will be condemned.

When we accept Christ and begin this new life with Him, walking in the Spirit instead of in the lusts of the flesh, we are to "put off concerning the former conversation the old man . . . and . . . put on the new man . . . putting away lying" (Eph. 4:22-25). The verses continue with other suggestions. We are to be honest, to be "angry,

and sin not: let not the sun go down upon your wrath," and not to steal. Very important is this next verse: "Let no corrupt communication proceed out of your mouth" (v. 29). Now, some seem to be of the opinion that "corrupt" language is only swearing, or that which cannot be said in a public place or before your teacher. Our Bible says what the opposite of corrupt is, which we read in the remainder of the verse: "That which is good to the use of edifying, that it may minister grace unto the hearers."

Are you sure every word you say is good? Do you try to make them so? Will they lift up and give help to those who have never known Christ? Will your conversation draw your friends nearer to God? If not, beware! Your conversation may be corrupt! We are thinking of what we say when we are out with our best pals for a good time, not what we say in school or when under a teacher or other leaders.

"Our conversation is in heaven" (Phil. 3:20).

"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. . . . Meditate upon these things; give thyself wholly to them. . . . 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. 4:12-16).

"As 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).

Live Truly

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—H. Bonar.

Happy Birthday Wishes

Darrell Telschaw, Nov. 17, age 5, Cincinnati, Ohio.
Marion Coulter, Nov. 17, age 12, Eden Valley, Minn.
Robin Bauerle, Nov. 20, age 9, Hammond, La.
Robert Pierce, Nov. 23, age 8, Mishawaka, Ind.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Senior Social Correspondence Work

* * * *By Mrs. Rhoda Hanson, Caledonia, Mich.*

It has been suggested that the brethren would like to hear something about the work that the Senior Social Correspondence Committee is doing. There are five members, including the writer, on the Committee. Three of our members, Sisters Lottie Young of Seattle, Washington; Lilian Railton of Fonthill, Ontario; and Carrie Wile Chambers of Oklahoma, have been doing social correspondence work for many years—how long, I wouldn't attempt to guess, but they have been faithful workers and I'm sure many of you have been cheered by their letters. We also have a new worker, Sister Eurie Hall, who has been on our Committee during the past year. One day I overheard one of Sister Hall's questions which was something like this: "Living away out in the country so far from our church, what am I going to do in the Lord's work?" There was a task waiting for her. She is now one of our faithful correspondence workers. Are there any of you isolated members looking for something to do in the Lord's work? We would be glad to have you help in our correspondence work.

To whom do we write? We watch faithfully for all reports in *The Restitution Herald*—that is where we find most of our work. We plan to write to every new church member whose address is given, for we feel that he will be encouraged to know that the brethren are interested and are welcoming him into the church family. We also write to many of the sick, especially to those who are shut in for a long time. A word of sympathy is sent to the bereaved—it is comforting to know that the brethren care when we are in sorrow. We send letters of encouragement to the little groups who are organizing Sunday schools, Berean societies, and so forth. We are especially trying to reach our isolated members.

All of our Committee members are enthusiastic about all departments of our church work. Although we are working under the title of "Bereans," we are trying to boost every part of our church work. If any of you ministers would like a little assistance in "boosting" your evangelistic meetings, cheering your downhearted members, and so forth, please call upon us. We are glad to be of as-

sistance any place and any time. May we have your co-operation, ministers, church secretaries, and everybody, that we may do more and better work for the Lord. We are dependent upon you and your reports in *The Restitution Herald* for our work. May the Lord direct each one of us in the work we are trying to do for Him, that His name may be glorified.

"Experience Keeps a Dear School"

Although the remainder of the above adage reads, "But fools will learn in no other," we must agree that all knowledge is gained through experience. These experiences are either those which we have had or those about which we have read or have been told. Educators agree that one can gain more useful knowledge in a much shorter time through systematic study of the experiences of others than by forcing himself through identical tasks performed by others.

From this it can be seen that the key to the whole matter of education is the "record." The laboratory technician writes a report, the professor draws up a scientific paper, the editor publishes a book which the student reads before becoming a better technician than the man who started the cycle. However, through it all runs the idea of the ever-essential "record."

Both Sister Lorna Macy and Sister Rhoda Hanson, chairmen of two of our hardest working committees, have stressed the importance of complete reports of baptisms. We are going to attempt to remedy the situation within the Berean organization with the use of report form blanks which will be sent to every secretary. However, many important church events do not come under the reporting jurisdiction of the Berean secretary. For this information we can rely on only the church and Sunday school secretaries. Many of their records are rather incomplete, and seldom do two secretaries place the same significance upon identical events. Would it not be worth while for someone, perhaps a member of the Ministerial Association who is familiar with the work of all the churches, to plan a uniform system of records and methods of dispensing information and reporting events to be followed by secretaries of churches and organizations within our churches?

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 9-23—Special meetings at Eden Valley, Minn.

November 17-30—Special meetings at Brush Creek Church of God near Tipp City, Ohio.

November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana

December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

SOUTH BEND, INDIANA

We are happy to report that the following were baptized by Bro. F. L. Austin on October 26: James Sibert, S. Marine St.; Gladys Stillson, 310 S. Franklin St., and Christian Wenrick, 34 St., South Bend, Ind.

On November 23 and 30, the Hardesty brothers, Robert and Harold, from Oregon, Ill., will be with us in the pulpit while Bro. Austin is at Brush Creek, Ohio, as the speaker for a two-week's series of meetings. We are looking forward with much anticipation to hearing both Robert and Harold.

Mrs. Wilma Pierce, Secy.

LOUISIANA CHURCH NOTES

Work on the new church at Blood River is continuing as time affords, all work being donated by the members, and it seems evident that the building will be ready for the dedication service November 30. Bro. F. E. Siple will preach the dedication sermon and Bro. M. W. Lyon will also be present to assist in the services.

The Happy Woods Church recently had a new roof put on the building, and other improvements are being made in preparation for the meeting with Bro. Siple.

Two of the young men of the Blood River Church, Elmer and Vernon Lohell, are serving in the United States Army, and another young man, Edward Richardson, has joined the Civilian Conservation Corps. Vernon and Edward return for services quite often, but Elmer, being located much farther away, gets home only on furlough.

The interest and attendance at all services remain good, and we pray that God will continue to give us guidance and wisdom.

Harry Goekler, Pastor.

HERALD RECEIPTS

Francis Burnett (for another); Mrs. Lucy Haan; J. S. Thorp; Mrs. Hattie Long; William Ruhn; Mrs. H. E. Shepherd; Mrs. Olive Stephenson; R. L. Funk; Mrs. B. F. Cook; George Randall; Roy Palmer; Guy Mills; Mrs. Jennie Boyle (self and another); Mrs. R. C. Drew; W. A. Reid; Mrs. A. J. Chaplin; Enos Elton; Sherman P. Baker; Mrs. C. H. Bassett; Emil Fredlund; Mrs. Ray McCann (self & another); Mrs. Mina Crosby; Maurice Stephenson; William Ford; Mrs. Thelma Ransom; William H. Boyer; R. J. Browning; J. E. Coverston; Percy Buzek; Percy Murphy; Mrs. F. M. McCrory; John Sweet.

BIBLE TRAINING SCHOOL

Southlawn Park Church, Gr. Rapids \$5.48
L. P. Marsh 5.00

WANTED—A PASTOR

By the three Churches of God (Adventist) in the valley of Virginia. Moderate living expenses guaranteed, including parsonage located near the Maurertown church. Married man with wife willing and capable of assisting him is preferred. Applicant must be sound in the faith as believed and advocated by The Restitution Herald, and with good moral standing in the Ministerial Association of the Church of God.

For reference, we suggest you write to our latest pastor, Bro. J. R. LeCrone, Ripley, Ill. If interested, write to me at Fairfax, Va., Box 1568. (Mrs.) Virginia R. Kincheloe.

HILLISBURG, INDIANA

We were very pleased to have as our guest minister, Bro. Celaine R. Randall who, with his wife, was with us on Sunday, November 9. Services were held in the morning and evening. Bro. Randall preached two very interesting sermons to two very good audiences. There were about seventy-five or more present for the evening service, and a few less in the morning. We had a very disagreeable day—cold and snowing—but it did not discourage our folks, for they came in good number to hear Bro. Randall. Mrs. Hazel Burk and Beth Hoganson, and Bro. Paul Williams accompanied Bro. and Sr. Randall. They visited friends and attended church services. We were very glad to have all of these young people visit us, and we hope they will come again. We sincerely hope that Bro. Randall and wife enjoyed their visit here at the Hillisburg Church of God, and that they will come again very soon—and we will be very pleased to have them come.

Lota B. Huffer, Reporter.

MOOREFIELD, NEBRASKA

A special Thanksgiving service will be held November 27. The sermon will be delivered at 11:00 a.m., after which dinner will be served at the church. An afternoon service will be held at 2:00 p.m., at which time we shall have a song service, readings, and short talks. If you are near Moorefield, come and bring your lunch with you and enjoy the day with us. E. E. Giesler, Pastor.

MAPLE GROVE CHURCH OF GOD Lawrenceville, Ohio

October 5, our church observed Rally Day. The Sunday school attendance was seventy-six, and the following Sunday the attendance was still good—there were fifty-eight.

The Sunday school is planning to have a "Back-to-the-Bible Sunday" which will be held the first Sunday of each month.

The ladies and girls of the Sunday school entertained the men and boys with a potluck supper in the church basement, November 7. Bros. Charles Netts and Grover Gordon entertained the group with pictures of interest which they had taken on their trip to Nebraska this summer. They also had some pictures of Sr. Gordon's family in California. These pictures were enjoyed by all.

The potluck supper was to pay the boys for winning a contest, which was held to see whether the boys or the girls could bring more people to Sunday school. We feel this contest was worth while, as it has increased our Sunday school attendance.

Helen Overholser, Reporter.

MINISTERS' FUND

Dixon, Ill., S. S.	\$7.69
Mora, Minn., S.S.	3.00

Gleanings From the Field

"The field is the world."—Jesus.

We much appreciate the work of Sr. Alice Carpenter, art instructor of the Bible Training School, in illustrating the Cover and the Editorial Page of this Thanksgiving Number.

Bro. W. F. Hoskins, Eden Valley, Minn., father of Treasurer Orpha LeMasurier, died November 10. Sr. LeMasurier, her daughter Diane, Sr. Magaw and our son Malcolm accompanied us to Eden Valley for the funeral. Obituary will appear next week.

"What a glorious day it will be when this night of darkness and distress is over and Christ's glorious Day dawns!"—Minnie Drake, Cashmere, Wash., Box 172.

"We are well pleased with our situation in Ripley. The people are very pleasant to work with, and we like the parsonage which they have provided. We look forward with much pleasure to a year of service here."—J. R. LeCrone, Ripley, Ill.

Engaged: Charlotte Rahn to Hugh McCallum, Pomona, Calif., may expect a wedding in late January.

Elder A. L. Corbaley, twenty-one years a resident of Puyallup, Wash., widely known and loved minister of the Church of God, died November 12. Obituary will appear later.

Like our late beloved Bro. S. J. Lindsay, Bro. Corbaley worked faithfully until the very time of death—the concluding article to his recent series being published in this issue of The Restitution Herald.

Bro. Donald Kirkpatrick, Cass Lake, Minn., is visiting his brother Vivian, instructor in the Bible Training School, and, with the Oregon, Ill., congregation, had the pleasure of hearing Vivian preach at the local Sunday evening services, November 16.

"I think The Herald improves all the time—so many splendid articles and good writers."—Lilian S. Railton, Fonthill, Ont.

"The Restitution Herald gets better all the time, and I could not get along without it."—Mrs. A. J. Chaplin, Arkansas City, Kans.

"We are praying to be found faithful when Jesus comes."—Bess and Maurice Stephenson, Moorefield, Nebr.

EVANGELISTIC FIELD NEWS

The meeting at Skelton, W. Va., recently finished, substantiated the thought of the Board of Evangelism that Skelton is a good field for missionary and evangelistic activity. While nothing spectacular was accomplished at this time, a groundwork was laid for the program of recurring meetings that we hope to hold in this region for the establishment of the work. One new family is studying intently. Several who had drifted away from the work were renewed in activity. Bro. Harvey U. Krogh, Jr., is to meet with these people for a few night meetings, December 4-7. He will speak at a schoolhouse at Penman Mining Camp, where we have another new Sunday school started. There are about twenty little children who attend this Sunday school. There is no other church work being conducted in this isolated community. There are many such fertile fields in this region where we might labor to advantage.

The people at Skelton are especially anxious to learn more of God's wonderful truth. Although the men work long hard hours underground, they were not too tired to be at every service. Those who worked night shift, laid off work occasionally to enable them to attend.

The missionary society of the Pennellwood Church, Grand Rapids, Mich., recently met to assist in folding and inserting letters which the Board of Evangelism is sending out to the whole membership of the Church of God. Over a thousand letters have already been sent. More will be sent as soon as the mailing list is completed.

We appreciate the increasing number of churches and Sunday schools that are taking the evangelistic program to heart and are sending their birthday offerings and fifth Sunday offerings. A regular systematic support of the work will put it over the top.

We now have a large number of pictures ready for projection, some in beautiful natural color, taken in the field at Penman, and Skelton, W. Va. These show the people, their homes, and the scenic countryside. If your church or Sunday school group is interested in seeing these without charge, address J. W. McLain, 46 Pennell Rd., S.E., Grand Rapids, Mich., for a week-night appointment.

When the church builds evangelism, evangelism will build the church.

J. W. McLain, Chairman.

BIBLE TRAINING SCHOOL NEWS

Thursday, November 6, the students gave a progressive pound party for the three married seniors. After charivaring and each giving a pound of food to Virginia and Alan McLain, we took them with us to Eunice and Celaine Randall's, where the performance was repeated. Our party was complete after leaving more pounds of food at June and Ellsworth Routson's. We then took them with us to the Student's Home. Games were played, making the honored couples the subject or object of each game. After refreshments were served, the brides were kidnaped and taken away, but the husbands overtook the kidnapers and rescued their wives before they had gone many blocks. Guests of the students were: Bro. and Sr. S. E. Magaw, Srs. Orpha LeMasurier, Leila Mae Dooden, Muriel Randall, and Bros. Vivian Kirkpatrick and Harold Hardesty.

Bro. Celaine R. Randall held services at Hillisburg, Ind., Sunday, November 9.

The few students remaining at the Students' Home, November 9, were invited to Bro. and Sr. George Siple's home for dinner.

We extend our sympathy to Sr. Orpha LeMasurier because of the death of her father, Bro. W. F. Hoskins of Eden Valley, Minn. We miss her at the office. May God comfort the bereaved in their time of sorrow.

Hazel Burk, Reporter.

MR. AND MRS. E. C. RAILSBACK

Fiftieth Wedding Anniversary

Mr. and Mrs. E. C. Railsback of 1020 S. Burlington Ave., Los Angeles, Calif., celebrated their Fiftieth Wedding Anniversary on November 9, 1941.

The day began with attendance at church, Bro. G. E. Marsh giving a sermon on, "Looking Backward." He reviewed the history of "Old Antioch" church and told how the "Truth" radiated from there and spread to all parts of the country. The older members and relatives of the Railsback family were largely responsible for the founding of this church which is approximately eighty years old.

Leta McLeod, daughter of the honored pair, took charge of the piano—playing at the morning service—with Charlotte Rahn, a granddaughter, offering a vocal solo. Norman McLeod, a son-in-law, presided at the Communion table.

Immediately following the morning worship, the Sunday school rooms were opened, where a golden wedding anniversary dinner was served at a beautifully appointed table with place cards for the honored pair and their four daughters and husbands, namely, Mr. and Mrs. N. J. McLeod, Mr. and Mrs. George J. Rahn of Pomona; Mr. and Mrs. Seth Stantial of Los Angeles, and Mr. and Mrs. Howard H. Moore of Mineral, Calif. The grandchildren, brethren, and friends were served buffet style. A large decorated cake, a gift of the Sunday school, was cut and served with ice cream to the seventy guests. Bro. and Sr. McLeod presented Sr. Railsback with an orchid corsage. Following the lovely dinner, for which Sr. Grace Marsh was responsible, Bro. G. E. Marsh made an appropriate speech and presented the couple with a lovely token of love and esteem from the congregation, an electric roaster and toastmaster and tray. Sr. Railsback responded with a word of thanks for the grand surprise.

Bro. and Sr. Railsback received congratulations at an "open house" celebration at their home from 2:00 to 6:00 p.m. The house was decorated in gold-colored chrysanthemums, the guests being served refreshments in the dining room where the table was adorned with gold-colored flowers and candles. Tea and coffee were poured by Mrs. Richard Rahn and Miss Charlotte Rahn.

An informal musical program was given during the afternoon by the children and grandchildren of the pair, with Sr. Grace Marsh assisting.

About seventy-five guests signed a memory book, and many beautiful flowers, gifts, and telegrams were received. The occasion was one not soon to be forgotten, and happens only once in a lifetime. Mrs. George J. Rahn.

EVANGELISM

Maurertown, Va., Church	\$36.19
Carol Wilson	10.00
Mrs. Olive Stephenson	5.00
Amy & Alice Young	2.00
Mrs. Jennie Boyle	1.00
H. E. Hughes	5.00
Mr. & Mrs. Joe Chapman	5.00
Amber Koontz	10.00
Leona Marsh	5.00
W. P. Corbaley	5.00
W. A. Reid	4.00
Mrs. S. E. Hodges	5.00

LUMSDEN - BACON

A quiet wedding was solemnized at the writer's home at 7:30 p.m., Saturday, November 8, when Miss Loretta Lumsden became the bride of Mr. Merlin Bacon, both of Oregon, Ill. The bride is a member of the local Church of God. We pray them a long, prosperous, and happy married life. Sydney E. Magaw.

NATIONAL BEREAN COLUMN

Los Angeles Society Report

At the annual business meeting of the Los Angeles, Calif., Berean Society, held October 29, Dr. S. P. Meyers was elected president; Mrs. Emma C. Railsback, vice president; and Arlen Marsh, secretary-treasurer.

Retiring officers were Miss Gertrude Johns, president, and Mrs. Richard Rahn, secretary-treasurer. There had been no vice president during 1940-41. During the business meeting, in the absence of Mrs. Rahn, Mrs. S. T. Stantial served as secretary pro tem.

The Los Angeles Society has long made it a policy to depend upon collections rather than upon stated dues for its treasury. Circumstances had led to irregular offerings during the year; so it was decided to ask each member of the society to contribute ten cents per week for an indefinite period.

Following the regular business meeting, recordings of a sermon delivered by the new society vice president during General Conference at Oregon, Ill., in August, 1941, were played.

The Los Angeles Bereans use Senior Lesson Book V, "The Church of God," but intersperse these lessons with lessons planned privately by leaders, who are selected in rotation from the membership. Meetings are held weekly, on Wednesday, at homes of the members.

Arlen Marsh, Secy.

Send The Restitution Herald to your friends.

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

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

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

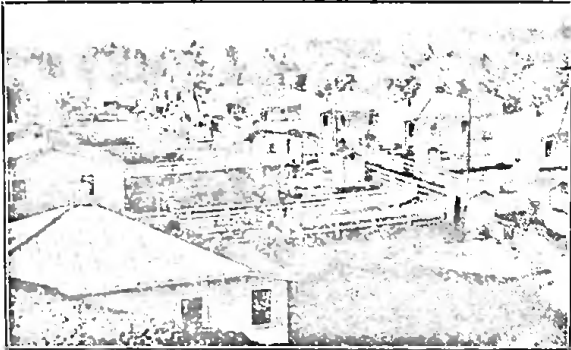
Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

Name

Address

Our Number One Evangelistic Field



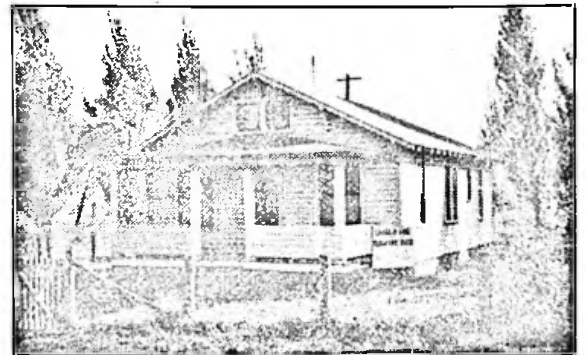
This picture of Skelton, West Virginia, taken from atop the mine's slate dump, illustrates the typical company-owned homes of the coal mining camps. Every home is just like its neighbor, but not so the inhabitants. Some of them have heard and acknowledged the gospel of the Kingdom through EVANGELISM.

It may seem strange that men who live amid such natural beauty, as this picture indicates, should spend most of their lives miles under the ground.



It is no stranger than the fact that many hundreds of them **HAVE NOT YET HEARD THE GOSPEL!**

In this former residence, the people of the Church of God from Skelton and surrounding mining camps gather to worship and study. The interior consists of an auditorium and two classrooms. They are struggling to pay for this property and to maintain a regular schedule of services. Many of our strong churches can look back to their beginning with even less pretentious equipment.



The Board of Evangelism believes that Skelton is a good field for *evangelism*. On this basis we plan to work in the various camps of the vicinity, preaching the gospel. We are prepared to do the work.

WILL YOU BACK US UP WITH YOUR PRAYERS AND YOUR MEANS?

The Board of Evangelism
J. W. McLain, Chairman

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, NOVEMBER 25, 1941

NUMBER 8

Mountaintop View

By Mabell E. Bell

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1)

DAVID looked upon the hills and mountains and received from them strength and inspiration. God chose the mountaintops for scenes of the greatest events known to man—that is why they seem to be a symbol of life itself.

The greatest example of man's obedience and faith in God is that of Abraham who was ready to obey the command of God to offer up his only son Isaac. He was told to go upon a mountain. (Gen. 22:2.) He was to climb above his own selfishness, to overcome any possible distrust of God's promise, and be willing to admit his son belonged first to God.

The Ten Commandments to Israel were given on a mountaintop. (Ex. 19:20.) To attain the heights of obedience to these laws meant a constant struggle upward for the children of Israel. They had to be strong enough to be different from the idol worshippers about them, and to follow Moses up the mountain of faith.

The Devil took Jesus up into a mountain (Matt. 4:8), and there Jesus was tempted. He spurned the offers of Satan, for He knew He could not establish His Kingdom on the mountains of earthly power and ambition.

Let no Christian make the mistake of trying to climb the wrong mountains. There may be success in worldly matters, or wealth and fame may appear to put us above our fellow men, but how quickly they fade away! Men of today even attempt to climb by treading upon those about them, but they are climbing a mountain of sand which will crumble and destroy them. Sometimes one must climb alone, as Jesus did when He went up to pray. It would be much easier to stay down with the others—where the way is smooth and easy. When temptation gets

in our way, will we sidestep it or yield? Rather, let us overcome it, lest it obstruct the straight and narrow path leading to victory. Many have watched the beacon lights on top of a mountain or hill flashing out their message of warning or guidance. Did you never consider that God expects you to be a beacon of light to others who are in darkness? Your light will be of little use, however, unless you carry it up to the mountaintops of life where all can see it.



Mabell E. Bell

It is a wonderful experience to climb a mountain, to be able to look up into the clear view of the heavens above and to look down upon the beauty God has made for His children to enjoy. Only those who recognize God's handiwork, who believe Psalm 19:1 ("The heavens declare the glory of God; and the firmament sheweth his handywork"), can appreciate the majesty and beauty of nature.

There are some who are like the Modern Miss: when she arrived at the top of Pike's Peak, she looked at the panorama spread before her, stopped to light a cigarette, and then exclaimed, "Oh Boy! Don't everything look cute!" *She might as well have stayed down in the shadows.*

Peter, James, and John beheld the Transfiguration upon a high mountain. They had to go above the rest of the people; they could not stop halfway up. They proved they were willing to struggle until they reached the top, else they would not have been worthy to have beheld that wonderful revelation.

Jesus designated a mountain as the meeting place for Him and His disciples after His resurrection. He ascended into heaven from Mount Olivet, and it is upon Mount Zion that He is to return. It is significant that all these events were seemingly designed (*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

When Jews See the Nailprints

Doubting Thomas, convinced of the resurrection of Jesus only when he saw the nailprints, well typifies the doubting Jews of today who, according to Zechariah 12:10, will not only recognize Christ when they see His nailprints, but who will repent of their rejection of Him as one might be in bitterness of soul for having unwittingly slain his only son. Said the Prophet, "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." Zechariah further prophesied, "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (13:6).

John the Revelator similarly prophesied, "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). Finally, Jesus Himself prophesied that the Jews would see and welcome him, saying to Jerusalem: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

Said Jesus unto the Twelve: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see . . . and . . . he shewed them his hands and his feet" (Luke 24:38-40).

Likewise, a very real Jesus will yet persuade the doubting Jews. Thomas *doubted, saw, believed.*

God Will Laugh at Wicked Kings

Psalm 2 prophesies the Kingdom of Christ and exhorts kings to accept the rule of God's Anointed. The kings of the earth, however, will counsel together against Christ, being determined not to forfeit their carnal rights. It would seem that one of the most foolish things man can do is to oppose God—only "the fool" hath said that there is no God. Thus, when the wicked kings of the earth set themselves against Christ, "he that sitteth in the heavens shall laugh: the Lord shall have them in derision" (v. 4).

(Have you not enjoyed the rumbling laughter of the bass viols in the playing of "The Messiah"?)

The prophecy in Psalm 2 is, moreover, convincing testimony in favor of Christ's Millennial reign, and it is opposed to the theory of world-conversion before the Second Advent. Certainly, if the world is to be converted before Christ's return, kings would not be in rebellion after His return. We know, moreover, that there will be *goat* nations, as well as *sheep* nations, when Jesus comes. Well did Jesus prophesy: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33).

So surely will God's plan be completed, that selfish and ungodly rulers of this present time would do well to "kiss the Son, lest he be angry, and (they) perish from the way" (Psalm 2:12). If they persist, however, to reject Christ and His principles, they are in no sense defeating God, and it is God Omnipotent who "shall have them in derision." "He who laughs last, laughs best"!

Tomb of the Seven Seas

Inspired of God, John prophesied, "The sea gave up the dead which were in it" (Rev. 20:13). As the war continues in the Atlantic, as it continues, too, in the Mediterranean Sea, and as increasing signs indicate the probable sinking of many ships in the Pacific, one meditates about the countless lives that from the beginning of time to the coming of the Lord will have been lost in the deep. What secrets and mysteries are to be revealed when the tomb of the seven seas releases its many dead! May God hasten the day of light and life!

Order Your Church Directory

A church directory, listing ministers, conference officers, church programs and officers, membership figures, and isolated members of the Church of God is ready for distribution. Order today. Price—twenty-five cents.

Which Are Greater—Physical or Spiritual Needs?

By Mrs. H. H. Kent

AS WE stepped off a street car at the end of the line on our way home, not long ago, we noticed a new sign. It read, "Recreation." We were amused at first and became even more amused when sometime later we noticed that this sign had been taken down and another had replaced it, reading, "Educational Recreation Center." We rejoiced this time that someone had corrected the spelling.

Unfeeling pathologists may tell us today that if a child is a good animal when young and gets plenty of physical exercise, he will make a good man when he is grown. At least, this theory is being stressed by much of our modern training. According to God's Word, however, it is quite different, for the Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Solomon also said, "Remember now thy Creator in the days of thy youth, while the evil days come not" (Eccl. 12:1).

We once heard an educator say, "I want my pupils to drink from a running stream, not from a stagnant pool." These words, spoken by a man who was truly teaching his pupils to think for themselves, seem different from the present training which greatly stresses group education, cultivates a desire to be among the crowds, which seems to make no distinction as far as character is concerned, and which training caters to hero worship. Sometimes these so-called heroes make poor examples for Christians.

The Bible teaches that Christians should be strong in the Lord. Everyone needs a strong body in these times to stand the stress and strain of daily life, but the Christian of today would not be able to endure by building a strong body alone. The Christian's strength is from the Lord, and he is made strong only to the extent that he is influenced by the Spirit of God which gives strength to the body as well as sustaining one spiritually. Present teaching lays great emphasis on the motive and personal power of the individual. Jesus said, however, "The words that I speak unto you, they are spirit, and they are life." It is the Spirit of God that gives life to the Christian. "He that

hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). A Christian is supposed to live by faith, that is, to be so energized by the Word of God that it will give him strength to do his work and to be a witness in a world that is being misled by much false teaching. People are misled because they have refused to listen to sound doctrine, and, having itching ears, they have preferred false teachers. Fenton says, "There will be a time when they will not endure healthy teaching, but according to their own desires, they will heap up to themselves doctrines pleasant to the hearing."

SPIRITUAL STRENGTH

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:1-11).

The Apostle Paul said, "The flesh profiteth nothing." Obviously, he meant as far as witnessing for the truth is concerned. How dependent we should feel upon God! When a Christian feels that he has grieved the Spirit, how sad he is!—his very life seems to be gone. Such passages as Psalm 104:29, 30 restore us. We read: "Thou hidest thy face, they (any living creatures) are troubled. . . . Thou sendest forth thy spirit, they are created." David also said, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:12). "Let not your heart be troubled," Jesus said. How strange we feel if only

for a short time we lose sight of Him!

A Christian may want and may need *recreation*, but that does not mean *questionable amusement* that will take him away from God. Though we Christians need strong bodies to readily accomplish our daily work, Paul said, "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Our greatest joy, then, should be in working in the strength of the Lord and in meditation of the Word. At the same time, we should not forget to thank God in our hearts, continually, for the wonderful things that God has created for our enjoyment. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:8, 9).

A Study of God

By R. H. Judd

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (R.V.).

BY WAY of introduction to this study of God, we present the following prelude: No more important subject can engage the attention of a Bible student than the one heading this and following articles. Some may take exception to the word "student," but on reflection it will be seen that any person who can read has not attained that ability without a corresponding amount of study, and is, therefore, entitled to be classed as a student. We sometimes forget, however, that the ability to read varies in proportion to the study given to it, and the enjoyment of it is measured by that; for reading does not consist only in the understanding of a combination of letters to form a word, or the wider combination of words to form a sentence, but it reaches forward to give expression to the varied phases that go to give vivid and intelligent understanding of the personality of the writer, and of that concerning which he writes. If this spirit takes hold of the reader of the Bible, there lies before him an ever-increasing conception of the glories to be revealed.

The first really thoughtful conclusion that almost invariably arises from the reading of the Bible's opening chapters is the amazing simplicity of the language used, and we are impressed by the straightforwardness and sincerity of the writer that he is giving a true account of the stupendous events which he relates. These facts at the very outset of the Bible record so took hold upon the present writer that he has ever since believed the answers to most Bible questions, sometimes difficult ones, are generally to be found in the immediate context, and the simple natural understanding of the language used, in conformity, of course, with the prevailing use of particular words at the time they were written. The general reader does not appear to realize that in everyday life it is the unaffected, plainly stated fact that establishes the truth. Anything further, no matter how complex, is but corroborative evidence of that which is already a certainty. Study along such lines becomes a pleasure instead of a burden, and the simple recognition that in connection with every subject upon which the human mind sets its attention, thought may readily be divided into that which is possible as against that which is not possible of accomplishment, will be

found at times to greatly reduce the task of arriving at basic and incontestable truth.

While it is true that the study of the subject of *God* can never reach a limit of attainment in the knowledge of God, which as beautifully expressed by our Lord in John 17:3 is a theme to occupy eternity, yet it cannot be denied that every human being, by virtue of his being, may rightfully seek a knowledge of his Creator within the capacity of his intelligence. Consequently, it may be stated as axiomatic that increase in knowledge will always have as its base knowledge already gained, hence the primary facts of God's Being may be accurately understood by the least of the sons of men.



R. H. Judd

IN the *beginning* God created the heavens and the earth" (Gen. 1:1, R.V.). It is always advisable, if it is possible, to begin at the beginning of any subject which we undertake to study. Circumstances sometimes prevent our doing so, and oblige us to seek for confirmatory evidence of origins when opportunity presents. Fortunately, we are not hampered in that respect in our investigation of this important topic—a theme to which every other subject must of necessity be subordinate,

for the Bible begins with the "beginning." That is the first *fact* stated in our Bibles. Our dictionaries define "fact" as "something that has really occurred." But here in Genesis 1:1 is a statement which raises a query that no human mind can grasp. There are many such questions. For instance, in relation to space we instinctively ask, "What is beyond?"—and the inevitable answer is, "More space!" Just as the mind refuses to grasp a limit to space, so does it refuse to grant that past eternity ever had "beginning." However, the writer knows of no version of the Scriptures in which the translators have rendered the Hebrew word *reshith* by any other than the word "beginning." Connected as it is to *definite acts* of creation, such a translation is sufficiently accurate. But in this wonderful first chapter of our Bibles nothing is left to chance. Even the possible supposition by a hasty thinker that the word "beginning" bears the same relation to God as it does to creation, and establishes a beginning to both has been wonderfully previewed by inspiration.

Professor A. McCaul, D.D., late professor of Hebrew at Kings College, London, England, assures us that in the original this word is without the definite article. Moses said, "In *reshith*," not, "In *the reshith*," and the antiquity and correctness of this reading are proved by the Septuagint, Chaldee, and Syriac versions. He points out that it is also true of John 1:1, and is ample proof that John's prologue is inspired by Genesis 1:1.

Without going into lengthy illustrations of translations which amply justify the conclusion, we may assert that in these instances the Hebrew word *reshith* and the Greek *arche* indicate duration or time, and *not* order. They are indefinite in signification and may mean previous eternity or previous time according to the subject spoken of. The following are some examples of their use in Hebrew literature: "ancient times," "former times," "eternity," "of old" (see Psalm 68:33; 102:25), "antiquity," and "priority." This also is the meaning in Isaiah 46:10, where "ancient times" is given as the equivalent of "beginning." Thus, Genesis 1:1 may correctly be rendered:

"Of old, in former duration, God created the heavens and the earth." The Hebrew word is indefinite and can include millions or milliards of years just as easily as thousands. Inspiration has made choice of words that science, whether true or false, cannot overthrow.

But though comprehensive as to time they are precise as to the fact of creation. Moses said, "God created." Not only is the existence of God plainly affirmed, but to add certainty to certainty the Hebrew word *bara* which means "He created" is, according to the previously named authority, *never used of any created being, angel or man, but is exclusively appropriated to God, and God alone is called "bore" Creator*. Thus it becomes impossible to separate creation from the Creator. This remarkable declaration will be found to be fully borne out by a reference to Young's Concordance. The importance of this truth that a special Hebrew word is exclusively applied to God alone as Creator cannot be overestimated, and if we bear this in mind as we continue our study it will give added force to many scriptures. *(To be continued)*

The March of Time

By Mrs. Emory Macy

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

NOT many years ago, baby Sister, upon going to bed, asked me this question: "When will tomorrow come?"

"In the morning," I replied.

When morning came and we awoke, she called to me, "Sister, is this tomorrow?"

Forgetting her question of the evening before, I simply answered, "No, my dear, this is today."

She became vexed with my answer. I tried to calm her by explaining that time which has not yet come is called "tomorrow," but when arrived, it is called "today," and when passed it is called "yesterday." How intimate is the relationship!—for the stream of time is one steady continuous flow, and, in reality, *not* made of compartments of yesterday, today, and tomorrow. Yesterday is the beginning of today; it is that "former time" when the flower was beginning to grow and form the bud. Today is the flower which developed from yesterday's bud, and the flower which blossoms today will bear fruitage tomorrow.

Consider Paul's tribute of our Lord: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). When the appointed time is come for our Lord to return to the earth, we shall want to be ready to meet Him with-

out fear. Therefore, let us watch and pray always, that we may be "accounted worthy to escape" (Luke 21:36).

As a flower cannot reach its maturity in one day, neither can we as Christians learn all and qualify for eternal life in just one day. Nevertheless, today is ours; tomorrow may not be! Yesterday, with its mistakes by which we should profit, is gone forever. So, let us start something today that will prove worth while in life's tomorrow. Let yesterday be our teacher, today our accomplishment, and tomorrow our guide and inspiration. The Lord was saddened because of our failures of yesterday, but He smiles His approval when we remember His teachings and prosper today.

"Go to now, ye that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. . . . Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 13-17). Moreover, he who will today serve the Lord will be richly repaid when Christ returns.

The Hope Engraved With Iron Pen

By the Editor

(In memory of our intimate friend, Brother W. F. Hoskins)

WORDS are so soon forgotten that the accurate preservation of thought is largely dependent upon writing. Who could today quote Moses or David or Jesus if their words had not been written? Jesus, knowing that His disciples could not with natural strength long remember His words, told them that after His ascension the Holy Ghost, coming upon them, would "bring all things to (their) remembrance, whatsoever I have said unto you" (John 14:26). Thus, several disciples so identically recorded the sayings of Jesus that skeptics, not appreciating the blessing of Pentecost, frequently charge that the New Testament writers copied from one another. Recalling "all things" that Jesus had taught them, the disciples were enabled to *write* the words of the Lord—thus preserving His words and doctrine through more than nineteen centuries.

David, whose heart burned with a prophetic message "touching the king" and about "a good matter" (Psalm 45:1), said: "My tongue is the *pen of a ready writer*." That is, David was so thoroughly inspired by a foreview of the majesty of Christ and His Kingdom, that he spoke words which he trusted might be remembered as long as words written by an enthusiastic and talented author. That the particular message which so inspired David concerned hope in Christ is evident from the following fragments of his prophecy:

(1) "Thou art fairer than the children of men . . . therefore God hath blessed thee for ever" (v. 2).

(2) "The sceptre of thy kingdom is a right sceptre" (v. 6).

(3) "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (v. 7).

(4) "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces" (v. 8).

(5) "So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him" (v. 11).

(6) "The king's daughter is all glorious within: her clothing is of wrought gold" (v. 13).

(7) "I (i.e., *God*) will make thy (i.e., *Christ's*) name to be remembered in all generations: therefore shall the people praise thee for ever and ever" (v. 17).

Job, too, earliest of the prophets, burned with desire to tell about the Messiah, and, having spoken of Him, prayed that his words might be "written," "printed," and

"graven." Said Job: "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!*" (Job 19:23, 24). Studying the Bible, one readily learns that the faith and hope which meant so much to Job comprise the faith and hope of Christians today. Let us see what Job believed; let us see what he wanted remembered forever—"graven with an iron pen"!

Being smitten with "sore boils from the sole of his foot unto his crown" (2:7), Job scraped himself with a piece of broken dish, sat down in ashes, and was in such grief that for seven days his friends dared not to speak a word to him (2:8, 13). Then, overwhelmed with grief, Job "cursed his day" (3:1), and lamented: "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? . . . 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. . . . There the wicked cease from troubling; and there the weary be at rest" (vv. 11, 13-15, 17).

Certainly, Job believed in the sleep of the dead. He believed that in death kings and counsellors would rest with him in the grave, though they had once been rich builders. In short, the place in death of a boil-infested wretch is the same as the place in death of a king, and Job mockingly called the too-coveted houses of kings "desolate places." Can the rich take their riches with them in death? Is there any reward, any victory, in death? Long before the Church of God taught the mortality of man, but as a foundation truth of the Church of God, Job spoke of "*mortal man*," saying: "Shall mortal man be more just than God?" (4:17.)

Further showing that Job was no die-and-go-to-heaven theologian, we quote: "O remember that my life is wind . . . as the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. . . . My soul chooseth strangling, and death rather than my life" (vv. 7, 9, 10, 15).

Said Job: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (14:1, 2). Man is less enduring than a tree, for, "there

is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth bows like a plant. But man dieth, and wasteth away: yea, man giveth up the *ghost* (his little *gust* of breath), and where is he?" (14:7-10.) Everyone has seen living sprouts grow up around a dead tree, but no one ever saw a dead man so much as bat an eye or wiggle his little finger. Plainly: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (v. 12).

In this last quotation, however, there is a most significant suggestion: though mortal man cannot arise from his grave, either by his own power or by the power of any living mortal, there is plainly indicated that by some other Power man will arise when "the heavens be no more." Frequently in the Scriptures, the word "heaven" or "heavens" refers to a period of time. Speaking of the age to come, John the Revelator said, "I saw a new *heaven* and a new earth: for the first (i.e., former) *heaven* and the first earth were passed away" (Rev. 21:1). Said the Apostle Paul, "The *heavens* . . . shall perish . . . they all shall wax old as doth a garment . . . they shall be changed" (Heb. 1:10-12). Peter said, "The day of the Lord will come . . . in the which the *heavens* shall pass away. . . Nevertheless we, according to his (the Lord's) promise, look for new *heavens* and a new earth, wherein dwelleth righteousness" (2 Peter 3:10-13). Peter, too, gives us the key whereby we may be sure the literal heavens are not under consideration, for, speaking of the heavens and the earth that were before the Flood, he said: "Whereby the *world* that then was, being overflowed with water, perished" (v. 6).

Were the literal heavens overflowed with water? Absurdity! In fact, the same literal heavens and the same literal earth have continued until now, and always will continue. Said Solomon, "The earth abideth for ever" (Eccl. 1:4). It was the world or dispensation (Gr. *kosmos*, meaning "order of things," and from which derives the English word "cosmetics"—meaning "make-up") that ceased, and it is the present *order* that must first come to an end before Job, or anybody else, can be raised from the dead.

That we may be more definitely sure of Job's hope in resurrection, we quote: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live, again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt

have a desire to the work of thine hands" (14:13-15). Whom did Job foresee as the one who would call him from the grave? His answer: "I know that my redeemer liveth" (19:25). When did Job anticipate seeing his Redeemer? His answer: "He shall stand at the latter day upon the earth" (v. 25). What did Job mean by his "change" that would occur when the Lord called him from the grave? His answer: "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (vv. 26, 27). This was the hope that so inspired Job that he prayed his words might be written with an iron pen and engraved with molten lead in stone forever. His words *are* preserved forever!



W. F. Hoskins

Resurrection was likewise the hope of all the Old Testament worthies, though they had no word for "resurrection." Abraham offered up Isaac, "accounting that God was able to raise him up, even from the dead" (Heb. 11:19).

Joseph, knowing that death was near, commanded that his bones be removed from Egypt when God would deliver the Israelites from their bondage, indicating his faith in resurrection. Then "Joseph died . . . and they embalmed *him*, and *he* was put in a coffin in Egypt" (Gen. 50:26). Certainly, whatever composed Joseph, that is what died, was embalmed, put in a coffin; and that same Joseph will, with Job, answer the call of the Redeemer when He returns to the earth in the "latter day." Job's hope was engraved in Joseph's heart.

Moses believed in the reward that can come only through Christ at the resurrection, for he chose "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. . . He endured, as seeing him who is invisible" (Heb. 11:25-27).

David said: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope" (Psalm 16:8, 9). Then, lest those words should not be perfectly understood, he plainly mentioned God's "Holy One" and said, "I will behold thy face in righteousness: *I shall be satisfied, when I awake, with thy likeness*" (17:15).

Jeremiah most certainly believed in the resurrection, as he prophesied concerning the babies whom Herod slew during the infancy of Jesus, saying: "They shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border" (Jer. 31:16, 17).

The Apostle Paul said: "The (*Please turn to page 11*)

Faithful Stewards

By Mary Mae Nedrow

"It is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

SURELY the light of prophecy is increasing, and we realize, as never before, that we are living in the end of this age. Therefore, we believe it would not be amiss to check up on ourselves today. Are we walking in the footsteps of our Saviour? Are we thinking of others as Christ did? or are we only concerned about our own personal welfare? Are we preparing ourselves and others for citizenship in God's Kingdom which will someday be established here on earth? Do we love one another? Are we considerate of the poor? Do we preach the Word at every opportunity?

We often think of an incident that took place some years ago, as we walked along a certain street in Chicago. Some workmen were digging a sewer on a terrace near the walk. An immaculately dressed man came from the opposite direction and, looking down into the ditch, said, with a twinkle in his eye: "Hello Pat!" Pat was out of the ditch with a bound, and we heard him say: "Faith, and if it isn't me old friend the preacher!" They shook hands—one grimy, the other spotlessly clean. Together they sat there on the curb, talking about God and His Son Jesus Christ. A little dirt didn't make any difference to this good man, though he was the pastor of one of the largest churches in the city. The people of his congregation loved him dearly; their only objection to him was that he associated with the common people. Like Jesus, he never considered it beneath his dignity to speak to the lowly. Neither was he too busy to place a little child upon his knee and tell him how Jesus loved the little children. For many years now he has slept beneath the sod, waiting the call of the Master, to take up his work again in the Kingdom.

The Church of God, too, has just such ministers who consider everyone their neighbor, and treat them as such. The kindly shake of their hand, and their word of cheer inspires us to carry on, when sometimes our footsteps would falter. Many of these faithful men, like the Apos-

tle Paul, have "fought a good fight" and "have kept the faith," and we feel certain that in God's "book of life" their names are written in bright letters that glow.

Oh, that we might understand that we, too, have a work to do! Many times we have listened to our ministers as they offered the invitation to rich and poor alike. We have many times heard them quote the words of the Prophet Isaiah, "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). We have heard them tell of the wonderful peace that passeth all understanding, that only the one whose "life is hid with Christ in God" can find. They ever strive to help someone climb the ladder to self-respect and honor.

Today the response is not as great as it was on the day of Pentecost when Peter preached the sermon that made many hearts burn with conviction. They cried, "What shall we do?" Peter was quick to answer, "Repent and be baptized." It seems harder, today, to convince many of their need of a Saviour.

Regardless of this fact, *the work must go on.*

Let us give of our best to the Lord, for "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). We are only stewards for the Lord, over what we have, whether it be our strength, or our talents, or our money.

Christ truly understood His mission, and He was ever about His Father's business. At the end He was able to say, "I have finished the work which thou gavest me to do" (John 17:4). Christ gave His all when He "poured out his soul unto death" (Isa. 53:12). We humbly bow in shame when we remember that "he who knew no sin" died for our sins. However, God raised Him from the dead, to live for evermore, becoming the "firstfruits of them that slept."

Someday we shall be called to give an accounting of

"THE NIGHT COMETH"

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

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

"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." (Ecclesiastes 11:1-6.)

our stewardship. Are we being miserly with our Lord? Are we using our money, our talents, our all for our personal benefit? Are we storing up earthly treasures, or are we giving the best that we have? We might well heed the lesson of the unfaithful servant, who had laid up great riches for himself, but was not rich toward God. (Luke

12:16-21.) Jesus said, "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also" (vv. 33, 34).

May we be faithful, even unto death, for "it is required in stewards, that a man be found faithful."

"YE MUST BE BORN AGAIN"

By William Arbogast

JESUS said to Nicodemus, "Ye must be born again." This is a command, moreover, from God through Jesus to the human race. Jesus came into the world to teach men God's way for men to prepare for the next life. For man to live again, he must be "born again."

At natural birth, a man changes his abode—from his mother into the world. When a man is "born again," spiritually speaking, he will also change his place of abode—from this sinful world into the Kingdom of God.

When, in this life, man sees his lost and hopeless condition—that death will at the last surely overtake him, and that none can help him except God—he hears the Word and reads of God's ways. Learning the way that God has planned for him, and learning of God's great love, a longing starts in his heart to prepare for the next life. His heart then begins to soften, and he seeks his Saviour. When God's servant, a preacher, gives the gospel invitation, he will find his Lord and confess Him before men. Jesus said, "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Thus, it would seem that man might find his Lord at other places than the church—possibly in serious meditation at home.

If a man has a broken and contrite heart, he will not seek Jesus in vain—Jesus will not turn him away, and he will be comforted by the Spirit of God. Jesus said, "If a Son shall ask bread of any of you that is a father, will he give him a stone? or if he asks a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:11-13.)

That man who wishes to become a child of God, however, must do more than seek the Lord's favor by repentance and study; he must be obedient. Jesus said, "If a man love me, he will keep my word"; and as a reward for that faithfulness He promised: "My Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Surely, when a man of the world considers the love of God, he should wish to be "born again" into the family of God. Said Jesus: "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

"IN HIS TIMES"

By A. Nichols

"In his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords."

LET us study the Scriptures to make certain who is the "only Potentate" mentioned in 1 Timothy 6:15. In Isaiah 9:6, we read, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Why is He, Christ, called all of these names? It is because He will be, at the time that the government is upon His shoulder, the supreme Ruler instead of God, because God has given all power into His hands to be exercised in His times. (See Isa. 33:5, 6.)

In Isaiah 9:7 we read: "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." In Psalm 89:3, 4, David said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." In verse 27, we read: "Also I will make him my firstborn, higher than the kings of the earth." "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). He will be the only Potentate.

Someone will say, "How do you know?" We reply, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). This shall Jesus have when He comes to be King over all the earth.

Now, turning to 1 Timothy 6:13, we see that Paul said Jesus witnessed a good confession before Pontius Pilate. Just what did Christ confess to Pilate? That God His Father was all the King there ever was to be? No! Let us read from John 18:33-37: "Pilate . . . said unto him, Art thou the King of the Jews?" In verse 37, we read that "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In Revelation

17:14 we read: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings." Again, in Revelation 19:16 we read the statement: "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Has any mortal man ever dwelt in the light or presence of God, and has any man with the exception of Jesus been made immortal and been privileged to dwell in the light of God? If God the Father, the Creator of heaven and earth, is the only Potentate or King at the time of which Paul speaks in 1 Timothy 6:15, all the foregoing is of no value and would make Jesus' good confession of no effect.

"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).

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

WHEN LOVE HOLDS SWAY

By Betty B. Hummel

When Love holds sway in this wide weary world,
And all her banners bright are wide unfurled,
Shall we by traitorous tyrants governed be?
Or shall some kind strong Hand deliver me?

For those who watch, the answer is quite clear—
They see these changing scenes and have no fear;
They've studied in God's Word to be approved
As workmen hoping not to be removed.

When He appears whose right it is
They'll wish sincerely to be His;
They know the tyrant crushed will be,
And the kind Hand that on the tree
Suffered and bled and died for me,
Surely will deliver him
Who keeps his lamp of truth all trim.

The dead in Him He first shall raise
And many a heart will fill with praise;
Then saints who live will greet their King,
Together with joy His Name they'll sing.

In a moment they'll be changed,
And kingdoms of earth be rearranged,
The blind shall see, the deaf shall hear,
Children then shall have no fear.

The desert as a rose shall bloom,
And heavenly joy disperse the gloom.
Let us, therefore, grow in grace,
That we may there reserve a place.

LEAD US ON

By Mary Mae Nedrow

O lead us, dear Lord, on our way,
We cannot walk alone, or say
The words that Thou would'st have us speak,
And so Thy help we humbly seek.

We need Thee when the days are bright,
We need Thee in the darkest night;
When stumbling-blocks obscure our way,
O, lead us on! we cry each day.

To Thee, dear Lord, we'll ever pray,
Trusting Thee though fears dismay.
Underneath Thy sheltering arm,
Thou wilt shield us from all harm.

We'll strive to walk e'er by Thy side,
And ever in Thy love abide.
Hear Thou today our fervent plea
To lead us on—our prayer to Thee.

MOUNTAINTOP VISION

(Continued from front page)

to occur on a mountain—they are above the commonplace.

Life is a constant struggle to climb above earthly things, but how great is the reward! When one has reached the mountaintop, and beholds the wonderful view from there, the hardships seem very little in comparison. So it will be if we have fought our way up and shall have proved worthy of eternal life when Christ returns.

We would digress here to say that our beloved Brother S. J. Lindsay was one who made this fight: his sincerity and steadfastness in the Truth were as very mountains of strength to all who knew him. We are deeply grateful for having been taught by him when a child, and to have been associated with him through the years since. He taught us the beauty of the hope of eternal life here on this earth. Now, when looking at the wonders revealed from a mountaintop, or enjoying the loveliness of the Wisconsin hills near us, we think of what it will mean to live on the earth when all sin and the results of sin are destroyed.

"Dear God, let this be heaven—
I do not ask for angel wings—
Just leave that old peak there
And let me climb 'till comes the night—
I want no golden stair.
Just leave me here beside these peaks,
In this rough western land,
I love this dear old world of Thine—
Dear God, You understand."—*Merril.*

THE HOPE ENGRAVED WITH IRON PEN

(Continued from page 7)

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: so shall we ever be with the Lord" (1 Thess. 4:16, 17)—not that the saints will always be up in the heavens, for the eternal inheritance is to be upon the earth as indicated in Jesus' own words: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). In further agreement with Job's hope—the one and only true hope—Paul said: "As we have borne the image of the earthy, we shall also bear the image of the heavenly . . . 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" (1 Cor. 15:49-52).

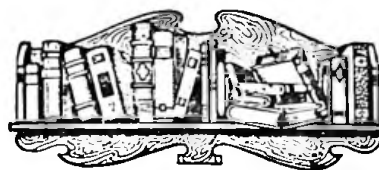
The Apostle Peter's faith in the coming of the Redeemer and immortalization of the saints is attested in his speaking about the "salvation ready to be revealed in the last time . . . at the appearing of Jesus Christ" (1 Peter 1:5-7), and in his promise: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (5:4).

The Apostle John pleaded: "Little children, abide in him (in Christ); that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). "We know," said John, "that, when he shall appear, we shall be like him; for we shall see him as he is" (3:2)—his hope of seeing Jesus and being made like Jesus truly coinciding with the hope of Job to see his Redeemer when his "change" would come.

Most precious of all promises, however, are the words of the Redeemer who said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (*hades*—the grave) and death" (Rev. 1:18). He said, moreover, "*Because I live, ye shall live also*" (John 14:19), and, "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).

May God hasten the day when he who is "fairer than the children of men," and whose sceptre "is a right sceptre," returns to call and reward His saints. He, and He only, will destroy "the veil that is spread over all nations." "He will swallow up death in victory" (Isa. 25:8). Until Jesus comes, may the hope of Job be engraved in our hearts and abide therein as long as if his hope were literally written with an iron pen and engraved with molten lead in rock forever.

Such was the hope of our beloved companion, Brother W. F. Hoskins, who now awaits the call to resurrection.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

It isn't often that Building Your Library feels that purely secular fiction deserves mention here; but *Ordeal*, by Nevil Shute, one of the greatest living English writers, is so outstanding and has so great a bearing on present-day events that it must be made an exception to the rule.

Ordeal (William Morrow & Company; \$3.00) is a tale of embattled England, written and published some months before the fateful invasion of Poland in 1939. Because of the date of its public appearance, it has more than usual interest at a time when war stories are something of a glut on the market. For the yarn is truly prophetic—its descriptions of the bombing of Southampton, of the disruption of transportation and public utilities, of the milk shortages, of the crisis in British health, are masterpieces. Not once is "the enemy" named; but throughout the book, "the enemy" very obviously is Germany and the *luftwaffe*.

Portions of the story, in the light of the real thing, are somewhat exaggerated; and we are unable to comprehend why Shute should not have envisioned conscription as an integral part of English defense. But on the whole, *Ordeal* is wondrously accurate, a preview of the titanic conflict that was, much too soon, actually to begin.

It is not the typical war story, with aviator heroes and Sergeant Yorks; it is a vitally interesting tale of the experiences of Peter Corbett, Southampton businessman, and his family during the first few weeks of an undeclared aerial blitzkrieg. We were impressed with the aptness of the quotation from Psalm 45 with which the book is prefaced: "Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and of righteousness; and thy right hand shall teach thee terrible things."

* * * *

An edition of *Ben Hur* (Harper & Brothers; \$2.50) in large type, exceptionally readable, will make a splendid addition to your own library, or will do a good job as a gift. . . . *Joseph in Egypt*, two-volume fictionization of the life of the gorgeously cloaked son of Jacob, and widely touted by the Book-of-the-Month Club, costs \$5.00 and is worth five 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



"We love him because he first loved us" (1 John 4:19).

Love Is Best

Jesus said we should love one another as He loved us, and, "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul told us of different gifts of the Spirit (1 Cor. 12). At the close of this chapter Paul said something like this: "Wait a minute, I'll tell you something better than any of these gifts we have talked over." Then follows the "Love Chapter" of our Bibles—1 Corinthians 13.

This chapter about Christian love tells us that if we talk ever so well, and our words are not spoken in love, they are empty, dull, and lifeless. No help is found for us, although we are wise or great Bible students, if we have not love. We may give all our earthly possessions to the poor, and our bodies to be burned, yet without these things being done in love, there is no reward for us in doing them.

Paul said that love is kind. Love keeps us from hurting one another; it makes us thoughtful and unselfish—"in honour preferring one another" (Rom. 12:10).

It is more necessary to have love than to have faith or hope, in God's sight, for love is the greatest of these three; yet we know that "without faith it is impossible to please him" (Heb. 11:6). How important it is for Christians to love one another!

God loved us so much that He gave us His Son (John 3:16). What do *you* give to show your love for Him? "If ye love me, keep my commandments" (John 14:15).

There are some things we are to *not* love. "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).

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

There are also some who "loveth not"—"whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). "He that loveth not his brother abideth in death" (1 John 3:14). "He that loveth not knoweth not God; for God is love" (1 John 4:8).

John sums up his advice on love by saying: "This commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

"Do What They Say"

Jesus told His disciples that they were to do what the scribes and Pharisees *said*, but not what they did. Jesus said, "They say and do not." They placed heavy burdens upon the people, yet they would not help them bear these burdens. "But all their works they do for to be seen of men: they . . . love the chief seats in the churches" and the best seats at their feasts. They loved to be greeted in the markets, and to be called, "Rabbi." Jesus told His disciples, "Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren." May we so live that people will not need to say, "Don't do as he *does*, but do as he *says*." We can so live if we take Jesus for our pattern and example. Begin now to be an overcomer of sin and self, and live a life of love.

New Members

It is ever a joy to introduce our new members to the ECE Club group. Today Joyce Ella Macy joins our club. Her name is sent by her mother, Mrs. Emory Macy, Troy, Ohio.

Happy Birthday Wishes

Patsy Joan VeNard, Nov. 26, age 6, Macomb, Ill.
Marion Barnum, Nov. 29, age 14, Hammond, La.

Thoughts for Thinkers

"There are two good rules which ought to be written upon every heart. Never believe anything bad about anybody, unless you positively know that it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell."—*VanDyke*.

"It is well to remember that a mule cannot pull while he is kicking, and he cannot kick while he is pulling. Neither can you."

"God gives to every soul as much blessedness as it is willing and ready to receive."

"I am the way, the truth, and the life," said the Lord.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Dedicate Your Life to God

* * *

By Mary Richardson, Hammond, La.

The great Prophet Isaiah uttered these very forceful words, "Here am I, send me." We must realize that this was a very noble act on Isaiah's part and that great men seldom talk about themselves or their achievements. These words were spoken by Isaiah after he had been cleansed, and he did not wait to be asked, but was ready and willing to do the Lord's bidding. Everyone who has accepted Christ as his Saviour, and taken a stand for Him, should be equally as noble as Isaiah. He should be very willing and ready to do those little acts and deeds that are characteristic of a Christian. Not everyone can go as Isaiah did or do the things he did, but there is a place and a work for all who are willing to follow in the Master's footsteps.

One's life belongs to God, and it should be used to the glory of God. The person who wants to be a successful Christian must make a willing decision to offer himself to the service of the Lord. The one who must be coaxed to do something in the church does not have the right spirit. The ideal spirit is a willingness to serve where and when there is a need for one's talents.

No minister has ever succeeded who did not first thoroughly wish to preach. Just so with the Christian; he must have a firm resolve to dedicate his life in service to the Lord, and it is this fulfillment of the essential requirement that makes a successful and progressive Christian. A further requirement is a response to God's call to all men everywhere to repent. Those who respond to the call must expect that it includes a life of service—not grudgingly nor of necessity, but of a willing heart.

We should meditate upon 1 Corinthians 9:16-20: "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! For if I do this willingly, I have a reward." There is a service performed out of sheer duty and another service done willingly. All of God's great men, upon hearing the call, responded readily and promptly and then put into the service the best that they possessed.

Are you this day willing to dedicate your life unto the true and living God?

Opportunity Knocks

Three weeks ago this department announced the beginning of a new study series which, we believe, promises to provide the greatest opportunity for accomplishment to more of our church people along more different lines than anything which the Bereans have ever before attempted. That may be a little strong, but will you not agree that happiness, personal and organization advancement depend to a great extent upon the amount of knowledge—of many varied kinds—that individuals possess?

Members of the church and particularly of Berean classes are searching for knowledge—call it truth. They are interested primarily in Biblical knowledge taught to them by sympathetic and dependable instructors. However, these teachers need a guide to help them give to the learner the more important truth. The new series, "The Berean Searchlight," will be such a guide.

The "Searchlight" will be published every six months by new authors. It is opportunity *number one* for the entire church to retain in print the knowledge of our most experienced ministers—and for the student.

Our "Searchlight" is to be a man-made book—subject to constant revision and improvement, making opportunity *number two* for you students and workers who seek an outlet for your knowledge and experience.

Every society should use the "Searchlight"—opportunity *number three* being unification of the societies, and standardization of teaching and study methods. If we proceed with plans to issue prepared periodic examinations, each individual will have an opportunity to check his standing with other Bereans. Suitable recognition of achievement will soon follow.

Yes, this first issue must be called an experiment. We haven't yet seen the copy, but we know that if you are conscientiously trying to build a bigger and better Berean Society, you cannot lose by providing each of your members with a copy of the "Searchlight." If you are able to suggest improvements, you will have gained by formulating your useful contribution. If you cannot suggest improvements, you surely will have gained knowledge which you did not possess before. Will you join the rest of us in studying "The Berean Searchlight" on the first of January?

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 17-30—Special meetings at Brush Creek Church of God near Tipp City, Ohio.
 November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
 December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

YOUR CHURCH DIRECTORY IS READY

By M. W. Lyon, Statistician

We are pleased to announce the publication of the Church of God Directory authorized by the General Conference. This is the first Directory the Church of God has ever had, at least in our generation. It contains a complete list of the officers of state and district conferences and their addresses, a list of ministers, a roll of local churches in all states, containing information on the kind of building, its exact location, its membership, the time of all regular services, and the names and addresses of pastor and secretary. It also contains a tabulation on each church of the preaching service, gains and losses in membership over the past year, and figures on Sunday school and Berean enrollment, such as published during past years in the census report, and the final section contains a list of the isolated members in all the states, with their street addresses or directions how to reach them if in the country.

The directory is printed in a 16-page booklet about the size of Truth Seekers' Quarterly—convenient to carry with you for constant reference when traveling. If thoughtfully used, it should be of inestimable benefit in bringing our brethren together, helping us to get acquainted with each other. Many of our isolated people, in making their reports, said they would be delighted to have the brethren call on them.

The extent to which this first Directory is used and actually found serviceable will probably determine whether others will be published later. Order yours today. Members of churches might well order in groups through their local secretaries, thus saving the office work and postage, and themselves inconvenience. The price is twenty-five cents, each. Orders should be sent to NATIONAL BIBLE INSTITUTION, Oregon, Ill.

HERALD RECEIPTS

Howard Goodwin; Ernest T. Poole; Mrs. George Pry; R. E. Griner; Mrs. Sidney Martin; Mrs. E. A. Montgomery; Mrs. Ralph Kennard; Mrs. C. J. Lamberson; A. C. Boyer; C. L. Wade; A. B. Wilson; Herbert Hill; Mrs. Minnie Rogers; S. E. Magaw (for others); Alma Brandt.

BIBLE TRAINING SCHOOL

Mr. & Mrs. Howard Goodwin \$3.00

TO THE CHURCH OF GOD MEMBERSHIP

We are asking that you write letters or cards to those of the faith who are in the Army service. They are isolated and will be happy to hear from you. Will you please write them and help them to face the danger that lies in their path? I am sending the names of three:

Curtis Allen Drinkard, U. S. Coast Guard, Cutter Mojave, Norfolk, Va.
 Gail Grimsley, Detached Q. M., Goodfellow Field, San Angelo, Texas.
 E. O. Simmons, Service Company, 9th Inf., A.P.A. 2, Fort Sam Houston, Texas.
 Don't neglect to encourage these dear young men, as they face serious days ahead.
 Bro. and Sr. T. A. Drinkard, Handley, Texas.

ARKANSAS CITY, KANSAS

The annual fall meeting of the Arkansas City, Kan., church was held during the week of November 9-16, Sr. Lucille Appleby of Blair, Nebr., conducting the series.

The Arkansas City brethren were indeed happy to have Sr. Appleby with them again, for she is a former pastor of the church here. Her messages were a blessing to all who heard them, carrying the Bible truths which are so dear to our hearts. Her sermons were very enlightening, we believe, especially to those in attendance outside the faith. Our average attendance was not large, but the Word of Truth was carried to others, and a greater understanding of God's "precious promises" made.
 Mrs. Earl B. Friend, Secy.,
 Newkirk, Okla., 429 S. Elm.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. L. E. Conner are planning to work with the Church of God at Tempe, Ariz., for three months this winter.

Send The Restitution Herald as a Christmas gift to your friends.

Bro. and Sr. Ellsworth Routson, Oregon, Ill., Thanksgiving with relatives and friends of the Brush Creek (Ohio) congregation, and Bro. Richard Parish returned to his home in Cleveland.

Bro. Richard Smith preached Sunday, November 23, at Waterloo, Iowa, being accompanied by Bro. Glenn Miller

Order your Church of God Directory today. Price—25 cents.

If your Sunday school is not yet using one of the little Golden-Rule-Home banks, thus helping the Ministers' Fund to grow, please "come on in" by requesting one of these model banks from Bro. C. L. Netts, 192 White City Park, St. Petersburg, Fla. The banks are free, and he has one ready for you.

"Everything is looking good for the coming of our Lord."—A. B. Wilson, Longmont, Colo.

Bro. and Sr. Emory Macy and daughter Joyce will soon be leaving Troy, Ohio, for Oregon, Ill., where Bro. Macy will resume his study with the Bible Training School in preparation for the ministry.

If it required any effort to go from today to tomorrow, some church workers would still be in yesterday.

"May God's blessing be over all those who seek to spread the good news of salvation."—Mrs. Albert Railton, Fonthill, Ont.

The Grand Mufti of Jerusalem, Moslem leader, recently visited in Rome and Berlin. The little bird of the air (Ecc. 10:20) has not yet reported the secrets of those visits.

"My love and prayers are for the work of the Church of God."—Mrs. Jennie B. Boyle, Fort Worth, Texas, Rt. 7.

It was the editor's pleasure to unite in marriage Mr. George Sotos, Dundee, Ill., and Miss Margaret Vilven, Rockford, Ill., in a quiet ceremony at his home, Tuesday afternoon, November 18. They will make their home at 127 W. Main St., Dundee, Ill.

Sr. Edna Brewer, matron of the Students' Home, spent Thanksgiving with Bro. and Sr. C. E. Lapp, 512 S. Madison St., Macomb, Ill. Bro. Vivian Kirkpatrick, instructor of the Bible Training School, motored with his brother Donald to Milwaukee, Wis., to meet with his parents from Cass Lake, Minn., in a Thanksgiving Day dinner with his sister residing in Milwaukee. Many of the students, too, left Oregon, Ill., for a short Thanksgiving vacation.

"I have often wished that we lived near a church which taught the truth."—Mrs. G. B. Sprinkle, Cheyenne, Wyo.

"Bro. J. W. Williams was called to Holbrook, Nebr., to conduct funeral services for Bro. Cyrus Stowe on November 9."—The Iowa Berean Searchlight.

Bro. and Sr. C. R. Randall, Oregon, Ill., will be with the brethren at the Hillisburg Church of God, near Michigantown, Ind., November 30. Bro. Randall will preach both morning and evening.

Jews in Berlin are now marked by a large yellow star which is worn upon the left breast, the word "Jude," i.e., Jew, being written across the star.

Plans are being made for the coming Summer School (six-weeks'); we hope many of our young people are planning to attend.

What kind of do you sow? There is no food value in wild oats!

SOME GOOD THINGS TO READ AGAIN

By G. E. Marsh

Did you read it carefully, thoughtfully, sympathetically, and prayerfully? And does it still lie where a caller will see and pick it up to glance over when you pause in the conversation to answer the telephone? I mean The Restitution Herald of October 28, 1941! There were many good things in that number of our paper, and some of special value and interest to us all.

For example, who wrote in a deeply spiritual little article: "Let us abide in Christ of the present"? The thought was most inspiring and helpful.

Who gave us strong evidence of the inspiration of the Bible and pointed out predictions that assure us that the Day of the Lord is indeed at hand? Such a "catchy" title the author selected, too! Short, but having the force of an exclamatory hammerblow!

In what strictly Scriptural article are the places of Israel and the church in the age to come clearly defined? You will have to read this with your Bible before you, but you will be amply repaid for your effort.

Songs, the songs of Zion, should tell the truth and express our Biblical hope, always. Who suggested this excellent thought in The Herald of October 28?

What means of redemption was made to cover all ages in such a way that all who seek salvation may find it on equal terms? Somebody tells us in that same issue of our paper.

What great Biblical drama is said to picture different phases of spiritual service and illustrate the attitude of God under various conditions?

"We need not wait until we are grown up to accept Jesus." Did you read that to your children when The Herald came last week? It's good!

Then, on the same page is a little poem grownups, as well as children, should memorize for daily use in the building of strong Christian characters.

Other splendid ideas I haven't mentioned—worth while, uplifting, informative! Better read the whole paper through again!

NATIONAL BIBLE INSTITUTION

H. & E.	\$15.00
H. & E. (paper fund)	10.00
Ella Siple	5.00
Mr. & Mrs. Celaine R. Randall	3.00
L. P. Marsh	15.00
L. P. Marsh (paper fund)	5.00
W. A. Reid	4.00
Bergen, Minn., Church of God	10.00
Maybelle Hanson	10.00
Mr. & Mrs. Enos Elton (paper fund)	4.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. Emil Fredlund	3.00
J. D. Shelly (paper fund)	5.00
Delta, Ohio (paper fund)	22.00
Mr. & Mrs. E. H. Robbins	5.00
A. C. Boyer	3.00
Mr. & Mrs. H. S. Bell	10.00

EVANGELISM

W. E. Boyer	\$ 5.00
Mrs. Eska Evans	2.00
Mr. & Mrs. George Pry	3.00
Mr. & Mrs. George Jones	5.00
R. H. Judd	1.00
Mr. & Mrs. E. H. Robbins	5.00
Mr. & Mrs. A. L. White	2.50
Faye White	2.50
Mr. & Mrs. G. B. Sprinkle	5.00
Mrs. E. A. Montgomery	2.00
Mrs. Ray McCann	2.00
Mrs. Margaret Rankin	1.00
Mrs. Cora G. Pace	20.00
Mrs. John Foreman	1.00
Mr. & Mrs. H. S. Bell	5.00
Mrs. J. W. Dismukes	2.00

FREDERICKTOWN, MISSOURI

Bro. C. E. Lapp arrived in Fredericktown, November 14, for the monthly five-day meeting at the Church of God (Faith of Abraham). We enjoyed his series of sermons with chart illustrations. The attendance was good throughout the meeting. Our Sunday school collection on November 16 made it possible to pay off the note on our church.

Tuesday night was a special testimonial Thanksgiving service. A girls' quartette rendered several numbers which were enjoyed by all. Bro. Lapp read a chapter from Psalms on thanksgiving. Then everyone was given an opportunity to thank God for his many blessings of the past year.

Bro. Lloyd Cooper gave a talk on the history of our church. It was in 1937 that the church was bought and a dedication was held in August by Bro. S. J. Lindsay. A very small number started Sunday school. A church service was held every three months by Bro. L. E. Conner. Later, Bro. Harvey Krogh, Jr., came for a short time. At present, we are having once-a-month services—with Bro. C. E. Lapp as pastor.

All were very happy when Bro. Lapp burned the note on our church. God has wonderfully blessed our church, for which we are all thankful. May God continue to bless this church, and may all continue steadfast in the faith until Jesus comes.

Mrs. J. C. Cooper, Reporter.

MINNESOTA BEREAN CONFERENCE

The Minnesota Bereans enjoyed a one-day conference at Hector, Sunday, November 9. The day began with a song service at 11:00 a.m., led by Bro. Stanley Ross, followed with a sermon by Bro. John Denchfield. The group was favored with a clarinet solo by Vivian Johnson.

After a good dinner, a service was opened with the song "In the Garden" sung by the audience. Marjorie Ruhn read a poem accompanied with music. The Saint Cloud group sang "Blessed Jesus," Lorraine Gaspar played a piano solo, Lois Ruhn sang a solo, and Mildred Kirkpatrick gave a reading. After a Scripture reading by Bro. Elmo Gaspar, a few words in regard to study were given by Bro. Frank Johnson. Sr. Rowena Randall delivered a short sermon. A collection was taken and prayer given by Bro. Denchfield.

A short business meeting was conducted by the president, Stanley Ross. The future work of the gospel team seemed to be the subject.

The evening service began with a song service. The message was delivered by Bro. Walter Wiggins.

We are truly grateful to the people of Hector for this day, and hope we may soon have another. Mrs. Elmo Gaspar.

THE POWER OF PRAISE

A little word of praise—what joy it brings,
And how it cheers the very soul of things!
'Mid starless night, 'mid sunless day,
'Mid dust and thorns along life's way,
A word of praise—and, lo,
About us lilies blow!

"A little word of praise—how quickly said,
How far its kindly influence is shed!
The pain, the grief, corroding care,
Life's loneliness, so hard to bear;
A word of praise—and then
The world is glad again!

"A little word of praise—we cannot know
The bounds to which the spoken thought may go;
For words have wings of woe or weal,
And thoughts have power to harm or heal.
A word of praise—a gem
In Fortune's diadem!"

—Selected by Richard Parish.

W. F. HOSKINS

William Fithian Hoskins was born January 4, 1867, at Danville, Ill. When only nine months of age, he had the misfortune of losing his father in death. At twelve years of age he went with his mother, stepfather, and an aunt to Eden Valley, Minn., near which village he made his home until the time of his death, November 10, 1941.

He was married to Ruth Wilson on September 15, 1898, to which union six children were born, namely: Glen of near Eden Valley; Madge Savage of Waite Park; Orpha LeMasurier of Oregon, Ill.; Noma Grzeskowiak of Saint Paul; Shala Hamilton of Cold Springs; and Iva Dehn of Saint Paul. Besides his wife and children, there are twelve grandchildren and a host of other relatives and friends who mourn his death.

In early manhood Bro. Hoskins was baptized and for more than thirty years he has been a faithful member and active worker of the Eden Valley Church of God.

Funeral services were conducted by the writer from the home and the Church of God at Eden Valley, November 12—burial being made in the city cemetery north of town. Elders Walter Wiggins, L. E. Conner, and John Denchfield assisted in the services. We await the coming of the Lord and the resurrection, when we hope to see again our beloved Bro. Hoskins. Sydney E. Magaw.

MINISTERS' FUND

Mrs. Sidney Martin \$8.00

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

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 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				
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				
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				
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, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, DECEMBER 2, 1941

NUMBER 9

What Are You Doing?

“Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongue
To tell men how He died;
He has no help but our help
To bring men to His side.

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

“What if our hands are busy
With other work than His?
What if our feet are walking
Where sin’s allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him,
And hasten His return?”

—*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

Introducing Newlyweds

We are pleased to present the accompanying picture of Brother and Sister Celaine R. Randall, recently married at the Church of God in Oregon, Illinois. Brother Randall is a Senior in the Bible Training School, and, accompanied by his wife, is making week-end preaching trips to two of our churches in Indiana. Sister Randall became a member of the Oregon, Illinois, Church of God two years ago and is now stenographer to your editor. Soon Brother and Sister Randall will be ready for full-time work in the gospel fields. We pray and predict that success awaits them.



Mr and Mrs. Celaine R. Randall

Seeing the strength of youth being offered at the altar of service to Christ and to the Church of God is inspiring to every other workman who is really trying to "keep moving on the way"! May the blessing of God attend all the youth of the Church of God, as we can already see that blessing attending Celaine and Eunice.

Congress, Do Not Be Fooled

In proportion to America's trend toward war with the Axis Powers, there seems to be a growing respect for Red Russia's new Constitution purporting to give the Russians religious freedom. So seldom in these days of emergency-demanding dictators does one hear of any thought or action of representative assemblies, that, for a change, we would this time plead with our own good Congress which should have something yet to say about American foreign policy. Congress, do not be fooled by the "window-dressing" character of Russia's new Constitution.

Article 124 which is being touted as guaranteeing religious freedom to the Russians, also guarantees freedom of anti-religious propaganda. Simply, a citizen of Russia has right to attend church services, and to take his family and all his neighbors with him, provided, of course, that

he can find a church and its services. He can counsel with a minister, priest, or rabbi, if he can find one. Aye! Aye! There's the rub! One might in any country have the freedom to spend a million dollars, but he would have considerable difficulty in spending as little as ten cents if he did not have one nickel. Or, one might have the freedom to swim the Atlantic Ocean, but that in itself would be no assurance of getting it swum.

A few years ago, before the Stalin housecleaning, there were seventy thousand churches and chapels in Russia. At the end of Russia's second five-year plan, Communism reported that there was not one edifice consecrated to religion in all Russia. So, Russian friends, let us go to church this evening—let us use our religious freedom! !

Build Your House Upon the Rock

As a house upon a sand foundation would be swept away in a flood, so will life be wrecked and wasted if it hears but heeds not the wisdom of Christ. As a house upon a rock foundation, he who is true to Christ will withstand every storm. True Christians are unafraid, but to be without Christ is to be alone when the storm rages.

Solomon, not often considered prophetic in the Proverbs, spoke of the "friend that sticketh closer than a brother." Jesus said, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Only the Good Shepherd can say: "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."

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."

Beware of sand. Hear the Stranger at your door. Build your house upon the Rock.

Has Thanksgiving Passed?

By D. G. Harvey

"Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:4, 5).

NOVEMBER 20 and 27 have passed. Both days were set aside by Americans in different parts of our great Country as a day of thanks to a merciful God for the many blessings of the year. But, should our thanks have ended there?

The Pilgrims, who founded the custom of Thanksgiving Day, set aside *one whole week* for thanks. Should Christians today even dare to stop there? Listen to David's words: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:3, 4).

Let us also consider Psalm 103:1, 2, wherein David said: "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."

"Forget not all his benefits." Man so soon forgets God. We Christians of 1941 have very much for which to be thankful. The early Pilgrims were thankful though they had to live in log huts, had only rough food which they had learned to harvest by the teaching of a few friendly Indians, and they had to clear the virgin forest before they had either a place for home or field.

Today we need only to step to the telephone, speak to the corner grocer, and our food is rushed to us in sanitary wrappings by fast truck delivery. We need not weaken our eyes reading a Bible that has cost us a fortune. A mere turn of an electric switch floods our room with a light that rivals the sun, and modern printing has produced the Bible at so small a cost that each member of the family may read his own Book. Modern public schools have trained even the small child so that he, too, can read the Word. At the turn of a dial, the news of the world is at hand! Yes, we Christians of 1941 have much for which to be thankful!

When we compare the comforts of our homes today with even those of our own prior to the war of 1914-'18, we can be sure to notice the vast change that has come in twenty-five years. We have family and friends, and freedom to meet with them and talk with them on *any* subject. We listen to what we please. Yes, we are free to worship God according to our own belief. But, *are we really thankful?*

There is danger in forgetting God. Paul spoke of some, saying: "When they knew God, they glorified him not as God, neither were thankful; and became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23). How willing we are to condemn the pagan worship of idols! Let us, however, examine ourselves to see if we do not err after their pattern. Someone has said, "Give me a man's conception of God, and I know that man's nature." Are we not a little like the pagans? Do we not sometimes attempt to change "God into an image" to fit into our desires? *It cannot be done*, for Genesis 1:26 says: "Let us make man in our image." Man can never change God's plans—*He is the Creator*, and man cannot change Him.

The word "I" has become too important today: "I said," "I did"! "I" seems to lead in every conversation. There is danger in that attitude of mind. Speaking further of those pagans, Paul said: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind (a mind lacking in judgment) to do those things which are not convenient" (Rom. 1:28).

God has made us; God is our Creator; God has given us life. God has provided redemption for His creatures. "Ye know that ye were not (Please turn to page 11)

ENDLESS PRAISE

Said the Psalmist: "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 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 also are thy thoughts unto me, O God! how great is the sum of them! . . ."

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked thing in me, and lead me in the way everlasting" (Psalm 139:14-24).

A Study of God

Article Two

By R. H. Judd

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (R.V.).

WE COME now to the study of the first mention of "God" in the Scripture. The word "Elohim" when taken by itself, apart from the context, is undoubtedly plural and means "gods." It is frequently mentioned by believers in the current doctrine of the Trinity as supporting that view. It might support that view, and indeed any idea of plurality of gods, provided such a doctrine came within the range of any possible reality; but throughout the whole history of its propagation its possibility has never been demonstrated, much less has its reality been proved. But, obviously, the single fact that "elohim" is a plural word cannot by itself be sufficient reason on which to build proof of so momentous a doctrine as the Trinity, which contravenes the whole tenor of Scripture teaching, and contradicts its most plainly stated pronouncements.

That the defenders of the doctrine of the Trinity have never been able to bring forward other corroborative evidence from the context of this chapter is indeed remarkable, and as we shall see later it is still more remarkable that the contexts actually deny the conclusion they have arrived at from the use of this much discussed word. That there are reasonable and special causes for this word being used in the plural must be evident from what we have said. These will be considered at an opportune moment.

"Elohim"—Not a Name

Before entering into the question as to *why* a plural noun is here used, it may be well to consider the proper understanding of the word. This word "elohim" occurs fifty-six times in the first three chapters of Genesis, and some twenty-four hundred seventy times in the Old Testament. It is frequently said to be a *name* of God even by prominent writers such as R. A. Torrey, D.D., onetime dean of the Moody Bible Institute of Chicago, Illinois, and not infrequently by some of our own writers. Some, but not these last mentioned ones, have even asserted that the Books of Moses are the works of two authors, one making use of the word "elohim," and the other the name "Jehovah" as their distinguishing characteristic proving this fact. Others claim that both these words are synonymous and interchangeable. We would point out that, quite apart from the testimony of our Lord, there are many

proofs that these conclusions are erroneous. Any careful student may readily prove the falsity of the first supposition by noting the occurrences of both these words in those portions variously assigned to different authors. The second is no less easily disposed of, and requires no lengthy argument. The simple statement of fact will overthrow it, and will at the same time clearly convey the sense in which the Scriptures make use of "elohim."

In 1 Kings 18:21 we read Elijah's taunting remark to the prophets of Baal: "If Jehovah be God (*elohim*), follow him; but if Baal (be *elohim*), then follow him." This statement (and there are others) makes it clear that there is the same difference between "elohim" and "Jehovah" as between "Deus" and "Jupiter" or "homo" and "Petrus." The one expresses the genus, the other stands for the individual and is a proper name, "Jehovah" stands for the self-revealing Being, and is explained by such passages as Exodus 3:13, 14 and 34:16 where the same distinction is very definitely observed. In all such passages it would be impossible to change the words "elohim" and "Jehovah" and to say, "If Baal be Jehovah." Further, as "Jehovah" is the proper name of God, it does not take a genitive or a suffix, and, as in the former instance, it would be equally impossible to say in Hebrew—"the Jehovah of Abraham, Isaac, or Jacob," or, "My, thy, or our Jehovah." Still further, as "Jehovah" signifies the self-revealing, that word cannot occur in the mouth of those to whom He has not revealed Himself, nor ordinarily by Hebrews speaking to such. When Moses used the name in speaking to Pharaoh, he was obliged to add, "the God of Israel," to make it intelligible. But still Pharaoh asked, "Who is Jehovah? I know not Jehovah." Moses and Aaron explained, "The God (*elohim*) of the Hebrews hath met with us." There is no room here to go into all the peculiarities of these divine names and appellatives, for the editor would call a halt, and our readers would be overburdened.

In the first chapter of Genesis, Moses might have used either *Elohim* or *Jehovah*, except in verse 27, where "Elohim" was compulsory. However, in the opening of the divine message, it was necessary to make it clear that God is Creator, that the world is not eternal nor independent; also that Jehovah is not one among many—not

merely the national God of the Hebrews—but that Jehovah the Self-revealer and Elohim the Almighty Creator are one. Therefore, in the first chapter *Elohim* is used throughout. The Deity is the Creator. But in approaching that part of the narrative where the personal God enters into relations with man, and where *Jehovah* was necessary, Moses united the two and said, “Jehovah Elohim, the Lord God.” Had he suddenly used *Jehovah* alone there might have been a doubt as to whether *Jehovah* was not different from *Elohim*. The union of the two proves identity, and this being proved, from the fourth chapter on, Moses dropped this union and sometimes employed *Jehovah*, sometimes *Elohim*, as occasion, propriety, and the laws of Hebrew language required.

Considering the Contexts

Let us now look at the contexts of this word “*elohim*” as it occurs in the first chapter of Genesis, and see what is the *natural* conclusion at which to arrive from the language used.

We have already pointed out, though not for the present specific purpose, that the immediate context of this word in the very first verse of our Bibles is—“He created.” The personal pronoun “He” used here loudly proclaims that “God is one” in face of the fact that “*elohim*” is plural. Nevertheless, there is still further evidence in this wonderful verse that “there is none other God but one.”

Henry Fuehrer, a converted Hebrew scholar informs me that, “If a plurality of persons did the work of creating the heavens and the earth, ‘*barcu*’ which means ‘they created’ would have been used.” Further evidence is by no means scarce in this chapter. In addition to the use of the pronoun “he” to which attention has already been called, we find that this personal pronoun occurs in verses 10, 16, 27, and 31. Then look at the following: In verse 3 we have the statement that “God said.” This same phrase is used still other nine times in this same chapter. (See vv. 6, 9, 11, 14, 20, 22, 24, 26, 29.) If God is a trinity as our “orthodox” friends claim, He can never be anything else than a trinity; consequently that irrefutable fact would, in this instance, necessitate *three persons* speaking the same words at one and the same time on each occasion that the phrase “God said” occurs. We may

well wonder, as we often do, “What advantage is there in the trinity?” Again three times we read that “God called” (vv. 5, 8, 10), and six times that “God saw” (vv. 4, 10, 12, 18, 21, 31). The pronoun “I” occurs in verses 29 and 30. These facts would also call for a repetition of the same illogical processes to which we have just alluded. It will be seen from these examples, and more could be given, that we are abundantly justified in believing that the context surrounding the subject is the simplest and best key to interpretation.

G O D

By R. H. Judd

“Thy word is a lamp unto my feet, and
a light unto my path” (Psalm 119:105).

Oh, let us take God at His word (Psalm 119:130-160)
And believe His statements true (Psalm 12:6),
That He Himself alone is God (Deut. 6:4; Isa. 45:21),
That no other can be, too (Isa. 44:6; 45:5, 6).

Let us believe that Christ His Son
Taught this truth in accents clear,
His Father is “the only God” (John 5:44, R.V.; 17:3),
And none other need we fear (Isa. 8:13).

“To us,” said Paul, “there is one God” (1 Cor. 8:6),
That one we call “the Father.”
No matter what men now may say,
Accept His Word the rather.

Oh, those who teach that “Three are One”
And that One is really Three,
Deny divinely uttered truth,
That “there is no God but me” (Isa. 44:8).

May God, whose merey still looks down
With pity on mankind,
Forgive those who through fault of these
Are to plain truths so blind.

May God forgive those, too, who lead
Astray the unsuspecting flock;
For they themselves are led astray
By those unfounded on the Rock (1 Sam. 2:2).

Why “*Elohim*” Is Used

Now, as briefly as possible, let us give some reasons *why* this plural noun has been used in the Scripture.

In our prelude we stated that we “believed the answers to most Bible questions are generally to be found in the immediate context,” and we added the remark—“*In conformity, of course, with the prevailing use of particular words at the time they were written.*” Sir Robert Anderson, author of “Human Destiny,” a widely acknowledged authority on Bible topics in the previous generation, sets it down as an axiom that “*the use of any word determines its meaning.*” We have already given one instance quoted from 1 Kings 18:21 which admirably illustrates this fact, but perhaps a more striking instance of this

use of a plural noun applied to an individual occurs in verse 27, for every action ascribed to Baal in that verse can only apply to one personality. Many, very many, instances can be quoted from the Scriptures, giving ample proof that it was no uncommon thing in those days to make more use of this word in a plural rather than a singular form. If the student is in earnest, he will find that “*elohim*” is by no means an isolated exception in this respect. Two very valid reasons may be given as to the *why* of this plural word. First (and in the writer’s opinion a very practical reason) is the unquestioned fact that when Moses wrote the Book of Genesis the worship of many gods in place of the one true God had become so universal that the plural use of the word became the most frequent, and under the circumstances the most natural in common speech, irrespective altogether of the number of gods being considered. Its application in Scripture to the numerous individual gods of the (Please turn to page 11)

Moses and Egyptian History

By the Editor

Pharaoh's daughter "called his name Moses: and she said, Because I drew him out of the water" (Exodus 2:10).

THERE are secrets in the sands of Egypt, and some of these secrets are coming to light. If, as the Bible teaches, the Israelites were for centuries in Egyptian bondage, if there were such devastating plagues as the turning of water to blood, dust into lice, and the Death Angel's slaying of Egypt's firstborn throughout the land, and if thousands of slaves actually "walked out," there should most certainly be some record of these events in Egyptian history. What can Egypt tell of Moses? What can Egypt tell of the oppression? of the Ten Plagues? of the Exodus? of the Pharaoh who "drew nigh" (Ex. 14:10) to the Red Sea?

Though Sphinxlike, Egypt has long been silent, archaeologists have forced her to reveal some of her secrets; and her testimony, though given reluctantly, as clearly corroborates the Bible as if the spade had opened Moses' grave and the Prophet arose to speak.

The Meaning of Moses' Name

Following the death of Joseph, Egypt soon forgot the God of Israel and turned with disfavor upon the Hebrews, eventually afflicting them with rigorous servitude, compelling them to cut channels for the Nile, to build walls for their cities, to build pyramids (though most of their work seems to have been with brick and not with stone), later, compelling them to make brick without straw, and finally attempting to slay at birth every male child. Then Moses was born, and, to thwart the king's murderous decree, was hid in a little ark among the flags of the Nile.

Unlike most of the Egyptians, who were delicate and lazy, Pharaoh's daughter was interested in life, active, ingenious, and athletic. Down at the Nile to romp in its warm waters, she found the ark secluded in the rushes. "The daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child . . . had compassion on him . . . and Pharaoh's daughter . . . called his name Moses" (Ex. 2:5-10). As explanation for naming him "Moses," she said: "Because I drew him out of the water" (v. 10).

The usual interpretation of the princess' words is that "Moses" means "drawn out"—the emphasis being placed upon the words: "drew him out of the water." This derives from the Egyptian "*Mo*" (meaning *water*) and

"*Uses*" (meaning *saved out of it*)—the combining of these words resulting in the name "Moses." Studying the meaning of "Moses" from the princess' viewpoint, however, we learn that we may have been misplacing the emphasis. The princess more probably named the babe "Moses" because SHE drew him out of the water, because he was HER child, and because she wished him to have HER name.

According to Egyptian archaeology, the princess' given name was *Hatshepsut*, but her family name—and the name of Egyptian Royalty—was *Thutmose*. It does not require the mind of a detective to discover that the princess gave her own name to Moses. Significantly, Moses became the son of Princess Hatshepsut *ThutMOSE*. Hence, "I" is the word in the quotation that should be emphasized, that is: his name shall be called "Moses" because "*I* drew him out of the water."

Furthermore, it surprisingly happens that "*Mos*" is the Egyptian word for "child." In being adopted and named by the daughter of Thutmose I, Moses not only carried the last syllable of Egyptian Royalty as his name, but possibly came to be recognized by the Royalty as "*the child*"—at least, he was Hatshepsut's "find," her favorite, her choice, but really too young to become her husband.

Breasted's Analysis

According to Breasted, famed Egyptologist and Semitic scholar, the birth of Moses (1527 B.C.) occurred during the reign of Thutmose I, who must, then, have been the "new king over Egypt, which knew not Joseph" (Ex. 1:8), who commanded the midwives to kill the Hebrew boys at birth (vv. 15, 16), but who was also the father of Hatshepsut, favorite daughter of the king, and the princess who saved Moses from her tyrant father's decree.

In fact, being adopted by the heir-to-the-throne Hatshepsut, and being named "Moses," one Hebrew baby who otherwise would have been a victim of the king's decree actually was called by the king's name, and was given unlimited privileges in the Royal Court—becoming "learned in all the wisdom of the Egyptians" (Acts 7:22).

Queer truths in history!—as queer as necessity may demand to corroborate the Bible!

Josephus' Testimony

Josephus, celebrated Jewish historian, called the princess

"*Thermuthis*," certainly not a "far cry" for a Hebrew's attempt at the Egyptian "*Thutmose*" (family name of Hatshepsut), especially when one considers the intervening fifteen centuries from the Princess to the Historian.

Quoting Josephus: "Thermuthis was the king's daughter. . . . Perceiving him (Moses) to be so remarkable a child, she adopted him for her own son, having no child of her own. And when one time she had carried Moses to her father, she showed him to him, and said she thought to make him her father's successor, if it should please God she should have no legitimate child of her own; and said to him, 'I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in a wonderful manner, I thought proper to adopt him for my son, and the heir of the kingdom.' And when she had said this, she put the infant into her father's hands: so he took him, and hugged him close to his breast: and, on his daughter's account, in a pleasant way, put his diadem upon his head."

Hatshepsut and Her Moses

Thus, the Bible, Egyptian history, and Josephus (Jewish history) are more or less agreed in the story of Hatshepsut and her Moses. All voices testify that the Princess highly exalted Moses, and this comes to mean more when we understand an unusual custom at that time—the right to rule descending through *females* of the royal line.

It is not to be thought that Thutmose had no sons, that, consequently, Hatshepsut was the only heir who could inherit the throne. Indeed, a certain son was so covetous of the throne that through some clever scheming with Egyptian priests he was able to get himself recognized at times as Thutmose III. Then, knowing that his claim was flimsy, he maneuvered a marriage with his own half-sister Hatshepsut. Well as he planned, however, he might have been Burns' inspiration to write: "The best laid schemes o' mice and men gang aft a'glee," for Hatshepsut was fully as clever as was her husband. (Who should expect it otherwise?) For many years, the Queen held a whip hand over her love-pretending husband, during which time Moses was advanced and became "mighty in words and in deeds" (Acts 7:22)—yet despised the throne.

Whether before or following her marriage to Thutmose III we are not certain, but at sometime during her power, Hatshepsut made Moses the general of the Egyptian Army. Josephus, telling of this in detail, records a consultation about this matter between Hatshepsut and her father, leading one to believe that Moses may have been made a general while Thutmose I was still the king.

Moses, General of Egypt's Army

Fifteen centuries after Moses' death, Josephus wrote of an expedition of the Egyptian army, under the leadership of Moses, against the Ethiopians, terminating in victory for Egypt and the winning of an Ethiopian princess as wife for General Moses. To this agree the words of Numbers 12:1, saying: "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." What were the circumstances back of this marriage? Well, Moses thanked God for her, as we shall later read from Josephus, but he might not have erred much had he given



Hatshepsut a wee bit of appreciation, too, for her ingenuity, brilliancy of mind, implicit faith that God had given Moses to her, inspired her to push Moses to the front, even to the head of the army, where the spoils of war gave him an Ethiopian princess to wife.

Quoting Josephus: "The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country . . . and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country . . . they proceeded as far as Memphis and the sea itself, while not one of the cities was able to oppose them. . . . But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them . . . he gave a wonderful demonstration of his sagacity. . . . He came upon the Ethiopians before they expected him . . . he beat them, and deprived them of the hopes they had of success against the Egyptians. . . . The Ethiopians were in danger of being reduced to slavery, and all sorts of destruction. And at length they retired to Saba, which was . . . afterward named 'Meroe,' after the name of his own sister (i.e. after Miriam). . . . *Tharbis* was the daughter of the king of the Ethiopians; she happened to see Moses as he led the army near to the walls, and fought with great courage, and admiring the subtlety of his undertakings, and believing him to be the author of the Egyptian success, when they had before despaired of recovering their liberty . . . she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of her servants to discourse with him upon their marriage. He therefore accepted the offer, on condition she would procure the delivering up of the city, and give her the assurance of an oath to take her to wife, and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land."

Thutmose III, Pharaoh of the Oppression

For about eleven years (1501 - 1490 B.C., Hatshepsut was absolute Queen over Egypt (excepting for brief interruptions). Then, she died in 1490 B.C. That was bad news for Moses, but good news for Thutmose III. Within about three years, Moses fled to Midian. Immediately following her death, Thutmose III gained full control over Egypt. Though his father, Thutmose I, was evidently the king who made the decree to kill the male babies, Thutmose III is known as the Pharaoh of the Oppression. Inheriting his father's wicked heart (except that Thutmose I was good to Hatshepsut and, therefore, to Moses), held down for eleven years by his superior sister, tormented by the success of Moses with the army, all these things contributed to make Thutmose III one of the world's most wicked kings. Nor was his rule a short one! Considering that his reign began with that of his half-sister wife, he was king for *fifty-four years*, too tough and mean to die until 1447 B.C.

The reader will have observed that there has been no mention of a Thutmose II. Egyptian history truly enough recognizes that there was a Thutmose II, that he was the one who ruled *with* Hatshepsut. Now, the Pharaoh who ruled following Hatshepsut's death was most certainly her "brother-consort" (see Bailey and Kent's *History of the Hebrew Commonwealth*, page 31). Thus, Thutmose III was so jubilant and liberated following Hatshepsut's death that to him and for all practical purposes, a new administration began, and one has good reason for believing that the title of "Thutmose II" was more the Queen's than the King's. In fact, Thutmose III so hated his too-brilliant Queen that when she died he had her statue at Thebes smashed to pieces—thinking that her spirit might return as long as there was any likeness of her in existence. He wanted no more of her!

Though in a short time Moses fled from this tyrant, the Hebrews were left to suffer his ignominious wrath and revenge. For about forty-three years the Israelites were *burned but not consumed*—God's unique call to Moses in the burning bush was not

THE EXODUS

The Egyptian yoke was sorely pressed
And Pharaoh's men most cruel,
When in that land God's Israel, blest,
Wept from tyrannic rule.

Historic Nile may have dreamed
Trump hand upon the scene,
For in its flags a babe was screened
From searching slayers, keen.

'Twas then the fair Hatshepsut came
And named him as her own—
Proud Thutmose foresaw not the fame
Of mighty Moses grown.

'Twas Moses whom the Lord had planned
Would free those toiling slaves,
And lead them to the Promised Land
Beyond the Red Sea waves.

Request to worship one true God
Seemed trickery to man;
Then fell ten plagues more stiff than rod—
And Exodus began!

'Tis Egypt now we see in fear,
For Israel is set free!
And Amenhotep's shout we hear:
"Let's catch them at the Sea!"

Before the Sea stand Israel's hosts,
Disheartened, though set free,
For Amenhotep proudly boasts:
"We've trapped them at the Sea!"

"Stand still," they hear the Prophet say,
"The Lord shall fight for you!"
God says, "Go on! and do not stay!
For I shall lead you through!"

The waves divide for Israel's band,
Like massive walls of foam,
To ope' the way toward Canaan's land,
The Hebrew's promised home.

And now beneath those Red Sea waves
Lies Pharaoh's murd'rous band,
In sadder plight than ever slaves
Were whiplashed in his land.

Oh! Pray the Voice who says, "Go on!"
When hope is lost in fear,
For then the victory's almost won—
The Promised Land is near!

—Sydney E. Magaw.



without significance to Moses. Even *he* had suffered a short while under the flame, and later reminded the Israelites: "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt" (Deut. 4:20).

The Columbia Encyclopedia says:

"Thutmose III was of priestly origin and created the first real empire. He waged seventeen campaigns in Asia, which were commemorated by obelisks at Thebes still extant. The wealth he brought into Egypt was enormous." Bailey and Kent report more than thirty cities in Egypt in which cartouches (name plates) of this king may still be seen.

Thutmose III can be compared, as a conqueror and military expert, to such men as Alexander, Caesar, Napoleon, and Hitler. His "seventeen campaigns in Asia" were annual raids into Palestine for loot and glory, and archaeologists working in Palestine have discovered various evidences of these and other raids. The reader will probably recall the opening of the so-called King Tut's tomb, and the amazing wealth that was buried with him. Now, the so-called King Tut was really King *Tutankhamen*, who was the last king of the Thutmose family. Undoubtedly much of the actual gold, gems, and other wealth recently taken from King Tut's tomb had been looted by the mighty Thutmose III.

Of more particular interest to Bible students, however, are bricks found by archaeologists in Egypt, which bricks bear the name of Thutmose III and were made without straw. Thus, Sphinxlike Egypt is today being compelled to confess the guilt recorded against her in Exodus 5:13-19, saying: "The taskmasters hated them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick . . . as heretofore. . . . Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task."

Further, a painting in an eighteenth-dynasty tomb at Thebes shows Semites making bricks for a temple to an Egyptian god, and with the picture this inscription: "The taskmaster saith to the laborers, 'The stick is in my hand; be not idle.'" Such cruelty at last wholly turned Moses' heart to his own people. (Heb. 11:24-29.)

Not until after Thutmose III died, did Moses return to Egypt. Then Amenhotep II, a worse than Thutmose III, was on the throne.

Pharaoh of the Exodus

Ussher's Chronology notwithstanding, Amenhotep II (1448-1420 B.C.) was evidently the Pharaoh before whom Moses and Aaron pleaded, and whose firstborn son was slain by the Death Angel in the tenth plague. (See *History of the Hebrew Commonwealth*, page 34.)

He delighted in cruelty, often torturing captured kings by hanging them by their heels to the prow of his home-going galleys, and this "hardened heart" was clearly manifested before Aaron and Moses.

Bible students might be alarmed to learn that Amenhotep's tomb is in the Valley of the Kings, as it has been almost universally accepted that the Pharaoh of the Exodus personally perished in the Red Sea. The words "drew nigh" in Exodus 14:10 might well suggest that, as is often true, the leader did not personally enter into the actual fray. "The Egyptians marched after them" into the very Sea, and perished, but Amenhotep II "drew nigh." That the Scripture elsewhere speaks of Pharaoh being overthrown in the Sea does not necessarily mean his personal destruction there, any more than one means that Kaiser "Bill" was personally killed when the Yankees demolished him by drowning his plans for gain and glory. . . . On the other hand, *who knows Amenhotep is in that tomb?*

Surprised Egyptians

Much to the surprise of the Egyptians, the Pharaoh who followed Amenhotep II was not his firstborn. A plate that can be seen today between the paws of the Sphinx acknowledges that the Egyptians were surprised that Thutmose IV succeeded Amenhotep II. Why? Because Egypt naturally expected the immediate heir to become king, whose title would have been Amenhotep III (whether male or female). We know from the Bible, however, that Pharaoh's firstborn was slain. The logical conclusion, therefore, is that Thutmose IV was unexpectedly appointed king *because there was no immediate heir available*—the Death Angel had killed him! Thus, the *surprise* in Egyptian history is *corroboration* in Bible history.

Betraying Silence

That Egyptian history does not tell about the actual escape of the Israelites through the Red Sea is, in itself, astonishing testimony that they did escape. Who advertises his own defeat? Who praises the deliverance of his escaped slaves? Further, Egyptian silence is no answer to what became of the two million Hebrews, if there was *not* an Exodus! Ah! Guilty Egypt! In shame you try to hide the truth—"The children of Israel went on dry land in the midst of the sea!"



The Call to the Ministry

By Otto E. Dick

TOO many people are poorly fitted for their jobs and professions because they *drift* into their vocation; and the ministry is not an exception. Since the ministry is a divine calling and a noble profession, it is very important that ministers be well fitted for their calling. A highly emotional person may mistake a moment of religious excitement for the call to the ministry. On the other hand, a less excitable person, who has excellent possibilities of becoming a successful minister, may feel nothing more than a slight inclination toward the ministry. Such a person may feel that the inner urge has not been strong enough, but frequently the most successful ministers admit having experienced this call to the ministry in its milder forms.

Believing that our prospective Bible Training School students may not recognize the call to the ministry, and feeling that there is a need for guidance in this phase of our religious education program, the writer will attempt to present a few facts, which he hopes will be helpful. Certainly one of the most important characteristics of a potential minister is a sincere desire to serve. This desire need not be overwhelming if other characteristics are favorable, because the urge to serve is sure to grow in intensity under proper training in religious education and the spiritual environment that such a School as ours affords. However, a student who enters upon a course of religious education with no thought of service is likely to meet with disappointment.

One of the best ways to put one's inclination to serve to a test is to enter into some phase of religious work. If one finds himself happy and reasonably successful in such work, it is a favorable sign. However, if a person finds the Bible uninteresting, if he does not enjoy hearing the Word, or if he does not like people, he had better choose some profession other than the ministry. Our Summer Bible Training School will provide such a test that should help students determine whether they are interested in religious work to the degree that will make further training for the ministry advisable. It is significant that several of our Summer Training School students have enrolled in the nine-months' Bible Training School.

Those already in the Bible Training School may test their fitness for the ministry further by their measure of success in the actual work of the ministry and by their attitude toward the preparatory work in which they are now engaged. If one's efforts at preaching do not com-

mand the approval of the congregation under favorable circumstances, or if the student is not vitally interested in his preparation for the ministry, he should serve as a layman rather than as a minister.

In addition to the desire to serve God as a minister, physical, mental, and social fitness for the work is very essential. One surely is not called to the ministry if he is not strong, or if he does not have at least average intelligence, or if he does not love people and has little ability to organize people under his leadership. He is not called if it is very difficult for him to express himself clearly and fluently. One is not called if it is difficult for him to make friends or if he dislikes "mixing" with people.

No one is called to the ministry who is not deeply religious in his personal life. One who is called must be very sure of God and have the religious convictions that will enable him to proclaim the Word of God persuasively. He must have the love of God abiding in him. It is not contended, however, that a student preparing himself for the ministry, or that a prospective ministerial student should be perfect. Ministers are not perfect; they are subject to temptations as are all men.

The ministry is a profession in the sense that special training is usually necessary for a high degree of success. A few ministers have succeeded in spite of the lack of professional training, but much injury has been done by misguided people, who have discouraged our ministers from attending college or theological schools. The level of general culture is rising in every community, and it is becoming imperative that the educational standards of our ministry be raised accordingly. Surely it would be very unwise for any of our young people to enter the ministry without professional training, and let us hope that none of our student ministers discontinue their training short of a degree from our Bible Training School or its equivalent. It is a little short of tragic that the only professional worker who has made no professional preparation for his work is too often the minister.

Although our present problem is one of recruiting enough students to operate our School most profitably or economically, we hope that our School will soon grow so rapidly that we shall be confronted with the problem of selecting students. The next few years will probably bring more rigid entrance requirements in respect to academic preparation, character, personality, health, and intelligence, with the view of finding, encouraging, and

selecting the best material for our School that is available. The quality of the product of the School will depend greatly upon the quality of its raw material, and the quality of the product of our School will be a great factor in the growth and effectiveness of our church. Our School should build the church, and in turn our church will build the School. To accomplish this, however, our School must have the best students that we are able to find among our churches. Although any student should be able to profit from his experience in the Bible Training School, we should be especially interested in selecting students who are called to Christian work. As a church we are not wealthy and should use our money where it will do the most good.

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

HAS THANKSGIVING PASSED?

(Continued from page 3)

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot" (1 Peter 1:18, 19).

How can man forget God's benefits? How can man forget the love of God? Too often disappointments make us bitter, and we feel we have nothing for which to be thankful. We forget our many blessings. Said Paul: "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).

"Forget not all his benefits"! "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:16-18).

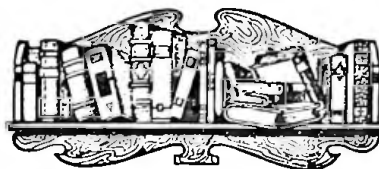
A STUDY OF GOD

(Continued from page 5)

heathen is eloquent testimony to this effort. If for no other reason, it was the natural word for Moses to use.

Another reason, put forward by my Hebrew friend, already named, is that by its use God intended to declare that though He is "but one God" and "the *only true God*," "he embodies all the epithets of all the gods which the mind of mortal man can ever conceive! In other words, an all-embracing God. This is the purest monotheism conceivable." This beautiful thought will come in for further comment when we consider the name "Jehovah."

(To be continued)



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Music, despite its well-nigh unequalled importance to the church service, has been deliberately neglected by Building Your Library because (a) we feel our lack of conservatory training prevents us from passing intelligently on the possible merits of musical works, other than to the extent of our hatred for jive, and (b) each church has such a peculiarly personal music problem that to make any blanket recommendations would be neither wise nor practical.

Yet two collections for vocal use really do deserve mention here: *Sacred Songs* and *Sacred Duets*, both published by The John Church Company (Theodore Presser, distributors) and each priced at \$1.50 in heavy paper binding. *Sacred Songs* comes in four different volumes, for solo work only: soprano, alto, tenor, bass; each of the volumes has its own selection of numbers. *Sacred Duets* comes in two different volumes: two high voices, one high and one low voice; each of these, too, has its own selection of songs.

The arrangements in both *Sacred Songs* and *Sacred Duets* are superb, and many of the numbers included are quite well known, even to lay, musically uneducated audiences. The music is not difficult, although it is far from suitable for those with no training at all. One must be able to read music and to stay on key, at least—and something better than that is strongly recommended—to make use of any of the songs. (Arias and similar tricky bits are excluded—in any event, they are unappreciated and usually unwanted by the congregations who must listen to them.) Any reasonably competent pianist can handle the accompaniments.

These books serve to solve the perennial problem of "What shall I sing?" for the soloist and of "What can we sing?" for the members of duets. The selections available in each volume, for whatever voice or combination of voices, are broad, and the great majority of them are usable in Churches of God.

Try letting those old favorites you've sung ten times each in the last year gather dust, and experiment with these collections. Your audiences will appreciate it, and so will you.

• • • •

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



"Christ also loved the church, and gave himself for it" (Ephesians 5:25).

The Church Wins Souls

We find that the people who were "added to the church" were those who "gladly received his word" and were "baptized" (Acts 2:41). We notice that they first heard him gladly, then they believed in Him before being added to the church. We should not become a member of a church organization unless we understand what we are joining. If we understand, and if the church teaches the truth, then we should obey. Those who repent, believe, and are baptized are expected to be saved when Jesus returns. We remember that a church membership, or being baptized, only, will not save anyone. We must *walk with Christ*, being "faithful unto death," to receive the gift of eternal life. Then with Paul we can say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The Church United by Love

A church now is thought of as merely an organization. The true meaning is a group of people who are "called out" of the world to be a people for God's name. "God . . . did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). The Church of God tells the glad news of our Saviour and His soon coming. The head of this true church is Christ (Eph. 4:15). The body is made up of these true, faithful ones who have "put on Christ" by baptism and are living faithfully, trusting in the Lord, and bringing forth fruits of the Spirit.

Now, if members of your body didn't work together, what could you do? Suppose your feet refused to carry you. You couldn't walk! We must obey Christ, and abide in Him so we may know His will concerning us, so we can all work together.

We have had the twelve apostles and the prophets of old. We read of them in our Bibles. Now we have evangelists and pastors, or ministers and teachers for "the perfecting of the saints." The saints are the holy ones—those of the church—who are Christians. The ministers not only help to make us perfect, individually, but they

are for the "edifying of the body of Christ." We learned that we are a part of the "body" of Christ. To edify means to build up, or strengthen. Jesus once said to Peter, who became a great preacher, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

Our ministers are, as heads of "the flock," to "feed the church of God" (Acts 20:28). That you may remember more of the "food," take your Bible to church. Turn to the Bible references given. We remember much more of what we see than what we hear only. We will be strengthened by seeing those thoughts in print. We will be able to more quickly find our texts, too, by this continued practice.

We know that whatever we do is to be done in love, and if we love God, we love our brothers also.

The Word

"Oh, a word is a gem, or a stone, or a song,
Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
Or a drop of gall, is a word.

But the word that sways and stirs and stays
Is the word that comes from the heart."

—Ella Wheeler Wilcox.

Membership Call

Only eleven members are needed to reach three hundred in our *Everyday Christian Expression Club*. Do you not express your love for Christ every day? Then join our Club. Send me your name, age, and date of birth, and receive your membership card.

Happy Birthday Wishes

Buddy Campbell, Dec. 1, age 11, Hammond, La.
Trilby Foster, Dec. 1, age 7, Hammond, La.
Eliska E. Anthon, Dec. 2, age 2, Hammond La.
Lottie J. Foster, Dec. 2, age 3, Hammond, La.
Virginia Muhvic, Dec. 2, age 9, Cleveland, Ohio.
Ruby Humphreys, Dec. 3, age 9, Royal, Ark.
Milo Magaw, Dec. 7, age 11, Oregon, Ill.



Editors:
 Evan Knodle, 205 N. Hinckley
 Rockford, Illinois
 Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois

Time

A stop watch is a fascinating gadget in a peculiar sort of way. If you have ever operated one you will recall that after winding it you pushed downward on the stem and the large hand started sweeping around the face of the watch, while the smaller hand tagged along at a much slower pace. It is that large hand which interests us. See how it tears around and around. Then you push down on the stem and the hands stop. Let's see, three minutes, four and three fifths seconds passed. One more push and the hands return to their original position at zero. Three minutes, four and three fifths seconds gone—never to return. And what were you doing during this time? Watching a hand scamper around the face of a watch. Learning something about the operation of a stop watch will very likely prove of value to you sometime, but it would do you very little good to spend all your time watching the hands go 'round, doing nothing else.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am," wrote David as he pondered upon the brevity of life and realized that he should make the most of the time he had left. Later he wrote, "Teach us to number our days, that we may apply our hearts unto wisdom." Here he emphasized the need for the conservation of time and the proper use of that which remains. Before anything is accomplished, it is necessary that a person realize the need for achievement. We can never make full use of our time until we plan seriously to make every minute count much.

Isaiah wrote, "Seek ye the Lord while he may be found, call ye upon him while he is near." You who have not accepted the Saviour and who are reading this paper are in this and numerous other articles notified of the wonderful opportunities in this and a future life to be made available to those who follow the teachings of Jesus. You may not find all the essential facts concerning this Christian service within this one issue, but if you have sufficient interest you can write to any one of a number of people whose addresses appear on these pages and they will tell you how you can get more complete information. You may not have this opportunity for long. Prophecies point out that the time may soon be coming when it will be difficult to preach Christian doctrines or find accurate

reliable information concerning them. Isaiah's warning applies more and more strongly as the years go by.

To you who are already members of the Christian organization might apply the words of Jesus, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." The depression is 'way back around that corner, and money is a little more plentiful. Another war is upon us, and everyone is busily engaged in production. Less and less time is being spent in improving Christian workers and methods of conveying Biblical knowledge to the increasing number of people who need it more and more. We shall paraphrase a good old typing standby, "Now is the time for all good men to come to the aid of their neighbors." A few years ago many complained that they did not have the necessary facilities to properly interest their friends in Christian work. Now that they have the necessary facilities and ever-increasing funds, they complain of the lack of sufficient time. Remember Jesus' words.

John records other words of Christ, who said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (12:35). May we yet see the time when some will be teaching error because they cannot find the truth? It must behoove those who have truth now to see that their successors are not left inadequately prepared. You cannot start soon enough to prepare yourself and others for gospel teaching.

Paul's words, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:6), may be repeated to those who have done good work in the past, and who used their time to good advantage, but who are perhaps losing their pep, wondering if it is all worth while. Are you going to cease to push just when your work is beginning to be effective?

Time is so important to each of us because we are given so little of it in which to try to accomplish so much. With the heralding of Christ's Kingdom, the time element will, as far as we can tell, lose all of its importance. Eternity cannot be measured. However, as long as we live in this present age, we must be governed by the laws of the age. Let us take full advantage of the time allotted to us, that we may have an opportunity to share in eternity.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

November 26—December 7—Special meetings at Blood River and Happy Woods churches in Louisiana
December 4-7—Special meetings at Skelton, W. Va.

CONFERENCE CALENDAR

July 28—August 9—General Conference at Oregon, Ill.
July 28—August 9—Illinois Bible School and Conference at Oregon.
August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

In the absence of Bro. J. W. McLain, who was holding meetings at Delta, Ohio, the pulpit was supplied on November 9 and 16 by Mr. Doyle D. Warner, chaplain of the United States Army, having charge of several Civilian Conservation camps in Indiana. His talks on the news of the day fulfilling prophecy were most interesting and his exhortation to lift up our heads and watch for the coming of Christ most encouraging.

At a sunrise service, November 20, a goodly number met to give thanks for the countless blessings we enjoy, for the staunch and courageous Puritans who made it possible for freedom of worship in this fair land of ours, and for the protecting care which still makes this privilege available.

At 8:00 p.m., November 20, Miss Joan VanSwall and Mr. Milton Hall were united in marriage at the Pennellwood Chapel. Mr. Doyle Warner officiated.

Miss Bonnie Sexton and Mr. Richard Townsend spoke their marriage vows at a church wedding held at the Southlawn Church at 8:00 p.m., November 20. Bro. James McLain officiated.

Both Milton and Dick are members of Pennellwood.

That God's Word may be their chart and compass, and Christ their beacon light on the sea of matrimony, is our prayer.

Mrs. L. F. Slocum, Secy.

THANK YOU

As it would be most impossible to answer the many letters, cards, and telegrams received from friends during the sickness and death of our beloved husband and father, we are using this means of expressing thanks for the many words of comfort sent us.

Mrs. W. F. Hoskins and children.

EVANGELISM

Leora Spindler	\$ 2.00
An old Friend	25.00
Mr. & Mrs. Lewis Parish	2.00
Valura Karnett	3.00
Hugh Huffer	2.00
Mr. & Mrs. Ira Krause	2.00
Mr. & Mrs. Dale Dunbar	2.00
I. C. Pound	1.00
Delta, Ohio	60.00
Mina Knodle	1.00
Mrs. S. E. Hodges	5.00
Clyde Long	10.00
Arkansas City, Kan., S.S.	3.00
Georgia & Wayne Thompson	10.00

DELTA, OHIO

Sunday night, November 16, ended a two-weeks' series of meetings that began Monday night, November 3, with Bro. J. W. McLain as speaker. This was Bro. McLain's first visit to us, and needless to say, we are hoping it will not be his last. The attendance was very good, considering the bad weather during the first week and the prevalent indifference shown for the true Word of God. This in itself is a positive proof that we are truly living in the last days, when "men shall be lovers of pleasures more than lovers of God" (2 Tim. 3:4). Bro. McLain left us with many new thoughts, especially along the line of prophecy. His own oil paintings of the Book of Revelation made his talks more interesting. We also enjoyed his vocal and instrumental numbers. Bro. McLain surely has been endowed with talents and, unlike the servant who buried his talent, has put them to a very good use.

Communion was observed Sunday morning, November 9, following the morning sermon. We surely do believe Bro. McLain is a promising young minister, and we feel sure he is

a true student of God's Holy Word. We are looking forward to his return in the not-too-far future.

The last Saturday night of our meetings, we were pleased to have Bro. and Sr. Virgil Claypool and daughter Elizabeth Ann of Findlay, Ohio, with us. They have always been faithful in attending at least one service whenever we have meetings.

For the first time in over seventy years, Grandmother Reighard was unable to attend church. Despite the fact she has not been able to hear for some years, she always occupied her seat in church whenever services were held. She has been suffering an attack of crsipelas, but is slowly recovering. She is now able to be up. Her great regret all during the meeting was that she was not able to attend. She is making her home with her son and wife, Bro. and Sr. Bert Reighard, of Delta. She would be glad to hear from any of the brethren.

Amy Dunbar Frye, Secy.

MINISTERS' FUND

Hickory Grove, Iowa, S.S.

\$2.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Robert Hardesty, a student of the Bible Training School, supplied in pulpit duties for Bro. F. L. Austin, South Bend, Ind., November 23 and 30, in the absence of the latter who has been preaching in a series of meetings at the Brush Creek (Ohio) Church of God. The first Sunday, Bro. Hardesty was accompanied by Sr. Zeldia Cooper of Fredericktown, Mo., and Sr. Elizabeth Ordnung, Oregon, Ill. The second Sunday, he was accompanied by Bro. and Sr. Ellsworth Routson, Oregon, Ill.—Bro. Routson also assisting with a sermon.

Did you know that 2 Kings 19 and Isaiah 37 are almost synonymous? Sr. Belle Hartman, Springfield, Ohio, first told us.

The editor was called to Manhattan, Kans., December 1, to conduct the funeral of Oren Clency.

Right: "Jesus Christ called His Father 'the only true God' (John 17:3). Did He mean exactly that?"—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

Sorry to hear that Sr. Ivan Powers, Ripley, Ill., is a patient in Schmitt Memorial Hospital, Beardstown, Ill. Send her a card.

"At present, things are looking a little better in Kansas City. I have one request for baptism, and there is more interest manifested now than for several years. We also are looking forward to a helpful visit from Bro. C. E. Lapp of Macomb, Ill."—Elder John F. Green, 6216 Peery Ave., Kansas City, Mo.

Order your Church of God Directory today. Price—25 cents.

As we go to press, Bro. and Sr. L. E. Conner are en route to Tempe, Ariz., where for the next three months they will work with the brethren to plan more fully for the future work of the Tempe Church of God.

Bro. C. E. Lapp, second vice president of the National Bible Institution, was in Oregon, Ill., November 28, 29, to attend an Executive Board meeting.

"Why can't this sin-cursed world read the handwriting on the wall?"—Mrs. C. L. Young, Lester Manor, Va.—and thank you, Sister, for the repeat order of Truth Seekers' Quarterly. Order yours today!

"I arrived November 16, 1941, I weigh nine pounds, have black hair, my name is Linda Kay Lapp, and my parents, Mr. and Mrs. Paul Lapp, live at 4425 1-2 Lockwood Ave., Hollywood, Calif." . . . Congratulations!

"The Apostle Paul gave good advice in Ephesians 5:20-33; 1 Timothy 2:9, 10; 5:14; Titus 2:1-8; Solomon and Peter did the same in Proverbs 31:10-31 and 1 Peter 3:1-7, respectively. If persons, when they marry, both love the Lord, and are both of the same true faith, there is no reason why they cannot be happy."—Mrs. Lucy J. Lapp, Box 306, Sunny-side, Wash.

Shows of Blessing: Tuesday evening before Thanksgiving, members of the Oregon, Ill., congregation "pounded" their pastor and family with showers of blessing. Thanks!—about eighty-five times! . . . Then, double-duty style, a somewhat similar cloudburst was a few days later let loose upon Bro. and Sr. L. E. Conner at Golden Rule Home.

EAST SIDE SUNDAY SCHOOL
Oregon, Illinois

Last month at a special meeting of the local church, it was decided by a unanimous vote that we build a chapel on the east side of the river. Sr. T. J. Ellis of Waterloo, Iowa, gave a short talk on evangelism, and contributed \$270.00 toward the fund. To our kind sister, we say, "Thank you."

I am sure you can picture the joy the children experienced when they were told that they were going to have a chapel. An eleven-year-old boy, "Billy," whom many of you met this past summer and were interested in, got up and testified to the fact that God truly answers prayer. He said he had prayed for a church where poor folks could go and feel at home, even if they did have only overalls to wear. Billy lives in a one-room house with his mother and six brothers and sisters. A beautiful little girl of four years expressed her joy by singing the song, "Oh! How I Love Jesus." She was very happy on this particular morning, for she had brought her mother, brother, and tiny baby sister to Sunday school. Though her home is a boxcar, she has learned that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

When another year shall have rolled around, and you visit with us as you have done in the past, instead of inviting you to sit on the grass, we shall be waiting, the Lord willing, to welcome you at the door of the house of the Lord. However, that spot at the side of the road will ever remain sacred to us, for it was there we knelt in prayer on so many occasions.

We are now holding our Sunday school in the schoolhouse until our building is erected. The directors have invited us to use the schoolhouse until spring, when, God willing, we shall start building the chapel.

For you, good brethren, who have prayed for us, and have written on so many occasions, inquiring about our labor among these underprivileged children, we give thanks to God. We hope that you will continue to pray for us.

Mary Mae Nedrow.

OSBORN - KEMPLE

Mary Belle Osborn and Kenneth Kemple, both of Culver, Ind., were united in marriage, November 25, at the home of the writer, 411 E. South St., South Bend, Ind.

They will make their home in Culver, and we predict and covet for them a happy future as they travel life's way together. May love ever be the watchword of their home. The bride is the daughter of Bro. and Sr. Melvin Osborn of the Burr Oak, Ind., Church of God. Floyd A. Stilson.

MARGARET JACOBS

Margaret E. Lindsay was born July 6, 1870, near Adeline, Ill., the daughter of Mr. and Mrs. Thomas Lindsay, and died Tuesday, November 18, 1941, at the home of her son near Leaf River. At the age of seventeen years she was baptized by Elder J. S. Hatch of the Church of God. She was married to Simon Jacobs in 1894.

She is survived by one son, Simon Jacobs, Jr., of Leaf River, six grandchildren, also three brothers: Charles of Pearl City, William of Kewanee, and Lewis of Oregon, Ill.

Funeral services were conducted by the writer, November 22, at Leaf River. We await to see her when Christ returns.

Sydney E. Magaw.

NATIONAL BIBLE INSTITUTION

Mrs. Amy Weaver (paper fund)	\$100.00
Mrs. Alice Johnson	6.00
Mr. & Mrs. Delos Anderw	1.00
A Friend	50.00

BIBLE TRAINING SCHOOL NEWS

We have all turned "bookworms" since we returned from our Thanksgiving vacations. We are anticipating six-weeks' exams next week. Most of us were privileged to be with family and friends over the holiday. Richard Smith, Beth Hoganson, and Paul Williams were guests at the Hardesty home, where Zelda Cooper of Fredericktown, Mo., was also visiting. Iris Hall and Glenn Miller accompanied Francis Burnett to his home at Ripley, Ill. Bro. and Sr. Alan McLain went to Mt. Sterling, and Bro. and Sr. Celaine R. Randall to Polo, Ill. George Walters went to Pennsylvania. Hazel Burk was a guest at the Floyd Nedrow home near Oregon, Ill., for a turkey dinner Sunday, while the writer enjoyed his visit at the home of Miss Barbara Fish of Colo, Iowa.

The students, with many others, enjoyed a party at Golden Rule Home Tuesday evening, November 25. The gathering served as a welcome to the people who have settled in Oregon, Ill., this fall, and as a farewell for Bro. and Sr. L. E. Conner who have been called by the brethren of Tempe, Ariz. All present had a most enjoyable time.

Terry Ferrell, Reporter.

ELTON - IRWIN

Raker Union Church, near Delta, Ohio, was the scene of the pretty wedding of Sr. Leola Elton, daughter of Bro. and Sr. Howard Elton of Toledo, to Mr. Earl Irwin of Toledo. Palms, candelabra, and one huge basket of white chrysanthemums as centerpiece, formed a simple but beautiful altar. Bro. J. W. McLain of Grand Rapids, Mich., read the impressive double-ring ceremony at seven-thirty o'clock in the evening of November 1. A prelude of nuptial music was played by Mrs. Lucille Kraft Stone, music teacher of the bride, and Mr. Thad Morre, close friend of the bride, sang "Because" and "I Love You Truly."

The bride, who was given in marriage by her father, chose a street-length frock of defense blue, with navy blue accessories. Her white turban had a shoulder-length veil. Her shoulder corsage consisted of a single orchid.

Mrs. William Musson, Jr., twin sister of the groom, was the matron of honor. Her dress was of rose silk crepe with matching turban and veil. Her shoulder corsage was of pink rose buds.

Myron Housel of Toledo served as best man. The ushers were Bro. Harold Elton, brother of the bride, and William Musson, Jr., brother-in-law of the groom.

The mothers were both dressed in blue and wore corsages of pink rose buds.

Following the ceremony, a reception was held in the bride's home. The couple left for a short wedding trip to Potawatomi Inn on Lake James in Indiana and to Chicago. They are at home for the present at 2154 Loxley Rd., Toledo.

Mrs. Irwin is a senior in the University of Toledo, and Mr. Irwin is a co-operative student between General Motors Institute in Flint, Mich., and Davis Motor Sales in Toledo. The bride is the granddaughter of Sr. Etta Elton of Delta. Amy Dunbar Frye.

HERALD RECEIPTS

Francis Burnett (for another); Mrs. Geo. Siple (for another); S. E. Magaw (for another); William Eckert; C. Alan McLain (for another); Mrs. L. C. Kirkpatrick; Harold Kessler; Mary Hale; Mrs. Doris Schultz; Mrs. L. E. Marston; Fred J. Doll; Helen Holt; Mrs. Mae Mercer; Leora Spindler (self & another); Mrs. Margaret Canode; Leslie Niles; Mrs. Amy Weaver; A. B. Lobell; Inez Gordon (for another); Mrs. L. E. Gaskill;

Mrs. Alice Johnson (self & another); Mrs. Teresa Martindale; Mrs. Clara M. Hunt; Mrs. W. H. Holland (self & others); Mrs. Lillian S. Railton (self & others); Ellen Riesener (self & another); J. W. Currens; Mary E. Good (for others); Cora Shipman; Isabelle Smith; Sarah E. Smith (self & another); Mrs. Mabel Fisk; Alda Ruhn; Belle Hartman; Mrs. George Ott.

YOUR CHURCH DIRECTORY IS READY

By M. W. Lyon, Statistician

We are pleased to announce the publication of the Church of God Directory authorized by the General Conference. This is the first Directory the Church of God has ever had, at least in our generation. It contains a complete list of the officers of state and district conferences and their addresses, a list of ministers, a roll of local churches in all states, containing information on the kind of building, its exact location, its membership, the time of all regular services, and the names and addresses of pastor and secretary. It also contains a tabulation on each church of the preaching service, gains and losses in membership over the past year, and figures on Sunday school and Berean enrollment, such as published during past years in the census report, and the final section contains a list of the isolated members in all the states, with their street addresses or directions how to reach them if in the country.

Order from National Bible Institution, Oregon, Ill. Price—25 cents.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

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

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	God, R. H. Judd	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man?	12	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
The Reasons Why	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, 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 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, R. H. Judd	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	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 Five (The Church of God)	50	.20	
An Open Letter, R. H. Judd	4	free for postage					
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, DECEMBER 9, 1941

NUMBER 10

In the Secret Closet of Prayer

By Alda Ruhn

"Be still, and know that I am God" (Psalm 46:10).

THANKSGIVING morning, I picked up my Bible, intending to open it to one of the Psalms starting with, "Praise ye the Lord." (Psalms 106; 111; 112; 113; 146; 147; 148; 149; and 150.) Instead of seeing one of these Psalms, however, the Book opened to Job 38 and 39. I began reading, and soon became fascinated. More and more, I felt the wonderful grandeur and majesty of God. Following are a few of the texts in these two chapters that thrilled me most:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (38:4).

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?" (38:6).

Where was Job or any mortal "when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?" (38:7, 8).

"Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof?" (38:18, 19).

"By what way is the light parted, which scattereth the east wind upon the earth?" (38:24).

"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?" (38:34).

"Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?" (39:13).

"Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?" (39:26, 27).

Having read these and other inspiring verses, a feeling of extreme humbleness came upon me, and I was led to appreciate that even righteous Job needed to be reminded of the greatness of God and the smallness of man. Still wishing to read a Psalm, however, I opened the Book to

Psalm 121 and read: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (vv. 1, 2).

What else could I do than kneel and thank God for the lesson I had received? Our God is great in power. Yes, God is also great in love—opening up a way whereby we may approach Him, even the way of prayer—but I fear many of us are likely to forget God's greatness, and to think only of His tender love.

The words of Job 38 and 39, telling of the grandeur of God, reminds one of similar wording in Isaiah 40: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . 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? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Said Peter: "Humble yourselves . . . that he may exalt you in due time."

When we go to God in prayer, we may cast our every care upon Him, as we read: "Casting all your care upon him; for he careth for you" (1 Peter 5:7). Too often, though, we not only cast our cares upon God, but in our selfishness we try to tell Him exactly how we wish our prayers answered, how we would like Him to provide for our cares. It is sometimes hard to say, "Thy will be done," though we, as Christians, have had the truth that God knows best proved to us over and over again.

In Psalm 46:10, we read these inspiring and challenging words from David: "Be still, and know that I am God." Though all the world may seem to have forgotten, and to be too noisy to listen for God's Voice, may every Christian "be still," and know that *God is God!*

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

Religion Gains—Yes and No!

Students of religious trends who might judge the depth of the ocean only by its surface tell us that religion is showing gains, particularly in war-torn countries. We are told, for instance, that tons of Bibles are being distributed along the difficult Burma Road in India. Thousands of converts have been baptized in India and in China. New opportunities are being developed in Africa. We are told, moreover, that all denominations are becoming more "brotherly." To illustrate, during the past summer, forty-one denominations in Japan have amalgamated all Protestant Christians into one denomination, the "Church of Christ of Japan." The Roman Catholic Church, too, seemingly has caught the spirit of becoming "brotherly." At the Academy of the Sacred Heart at Tokyo, where members of Japan's royal family attend, the Catholic sisters have abandoned the use of their usual garb and now dress in Japanese kimonos—to *please the government!*

Now, co-operation, brotherly kindness, and tolerance are Biblical virtues, but very frequently what seems to be religious gain is, when more closely examined, a loosening at the traces which advance Biblical and saving truth. This is most obviously true in what appears to be religious gain in the war-torn countries. For instance, the forty-one different denominations which now are supposed to be amalgamated into one have so tolerated various and contradicting views that the Bible doctrine of baptism by immersion has been discredited, it has "paled to insignificance among Christians in Japan." Of what avail is baptism when it is *not* baptism, but sprinkling? Of what avail is immersion when one would as soon be sprinkled? Considering that Jesus was baptized by immersion in the Jordan; that Jesus taught, "He that believeth and is baptized shall be saved"; considering, too, that Paul said: "We are buried with him by baptism," and, "As many of you as have been baptized into Christ have put on Christ," one can hardly understand how any thoughtful student would claim Christian progress where immersion is relegated to the dumpheap of out-dated dogma.

When a minister of the true Church of God, a Jewish rabbi, and a Catholic priest clasp hands and play "ring-

around-the-rosy," they may be having a jolly good "brotherly" time, but one can be sure none of them is teaching any truth or suffering for the cause of Christ. Religious gains—how futile!

To Please the Government! !

In the foregoing editorial mention is made that Catholic sisters in Tokyo now dress in Japanese kimonos *to please the government!* Now, it may be wise for Catholicism to *please the Japanese government*, but it is bewildering that the Church of God feels a similar, but unwarranted, obligation *to please* beyond conscience the yet-democratic American Government. We refer to the question of military training and service.

Brethren, the good government of America shows more consideration for persons religiously opposed to military training and service than do many of our own members. America is not Japan; it does not expect Christians to renounce their faith and practice *to please* it. In keeping with liberties pledged by the Constitution, the Federal Government today prints and distributes questionnaires for young men opposed to participation in the war machine. Nor are these questionnaires "foolers"!

As secretary of our General Conference, we were some months ago visited by a member of the Federal Bureau of Investigation who was checking one of our young men opposed to military training. Though the inquirer was exacting, he seemed fully to appreciate the stand taken by the General Conference of the Church of God regarding this question. We showed him the original "Resolution" which, though contested, passed with the overwhelming vote of 304 to 21, showed him one of these Resolution Forms signed by the young man in question, and were able to testify that he is, indeed, a member in good standing. Though later personally and further questioned, the young man's convictions were respected, and he was deferred well down into Class Four. Further, not one of our boys in the Bible Training School has been conscripted.

Thank you, Uncle Sam. You are more appreciative of our convictions than some of our own members. Not being compelled "*to please*," we become better Americans!

The Bible Heaven and Hell

By Sue E. Stuart

DOES the Bible teach that the righteous will ascend to heaven above, and that the wicked will descend into a hell beneath the earth? No, the Bible does not teach these commonly accepted theories. There is a heaven above, but the righteous will not go there for their reward, for Jesus said: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (John 13:33). In fulfillment of the prophecy that the Lord would sit at God's right hand until God would make all Christ's foes His footstool (Psalm 110:1; Acts 2:34, 35), Jesus ascended into heaven, but He plainly told His disciples that they could not follow Him. Neither did Jesus say that He would ever take anyone to heaven.

In John 14:2, 3, Jesus said: "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." Certainly, when Jesus returns for His saints, He will be on the earth—not in heaven. Jesus promised in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." In Revelation 22:12, Jesus said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Thus, man is not promised a home in heaven, but all will receive their due rewards when Christ returns.

In agreement with the foregoing, the Bible teaches that the Kingdom of heaven will be established upon the earth. Said David: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 114:16).

We quote from 2 Peter 3:12 that the Lord's people are "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." So, anyone who hopes he will go to heaven to escape the fire that he supposes will make the wicked wail, weep, and gnash their teeth, is really planning to go to a place that, after all, would not be very safe—for, according to Peter, there is to be plenty of fire there.

Is the commonly accepted hell the place where God will punish the wicked? No, the Bible hell is, primarily, the hidden place of rest for all the dead until Jesus returns. When He returns, He will claim His bride, saying of the righteous who will be in this class: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). We read in Romans 6:23: "The wages of sin is death." Thus, the wages of sin being

death, it is assuming a falsehood to believe that the wicked will receive eternal torment—there is no life, therefore no torment in death.

Adam ate of the forbidden tree, and was not privileged to continue near the Tree of Life. Therefore, all Adam's descendants are mortal. The human race cannot attain unto immortality, except through Jesus our Lord, and the commonly accepted views of going to heaven or to torture at death are rooted in the theory of immortality of the soul.

Are we to suppose, as many do, that an unknown part, which they call the soul, is to receive the reward

OUR RENDEZVOUS

By Mary Mae Nedrow

We have a rendezvous to keep
With loved ones who in graves now sleep,
And with our blessed Lord so dear—
That Day is swiftly drawing near.

O glorious Day! No more care
When we "meet the Lord in the air"!
No untrue friends to bruise our hearts
With venom from their poison darts.

Then Christ a King of kings shall be
To reign on earth from sea to sea;
For He must reign a "thousand years,"
And "God shall wipe away all tears."

And when our long, long race is run,
When our work in this age is done,
If we wake, or if we sleep,
We know this rendezvous we'll keep.

of the righteous or the punishment of the wicked? No! because "the creature itself (not an inner part of the creature) also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). He who claims he has a soul within himself must acknowledge that he knows nothing about it, he cannot tell what it is, what it looks like, or explain what part of the real person supposedly leaves at death. Therefore, it is more reasonable, and should be expected that the very self which does the good deeds and faithfully follows Christ will receive the reward. If only an inexplainable part of man must pay for the sins of the sinner, the real sinner would escape punishment.

Let us consider well the words of God 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." God did not put a soul in man, but God did make man a living soul, a living being. The man himself is the soul. The (Please turn to page 9)

English Translations of the Bible

In Two Parts—Part One

By Hazel Burk

CHRISTIANITY was introduced into Great Britain about the Second Century, but its progress was very slow and few Bibles were printed because only a few people could read. The progress in Ireland was more rapid and it spread to Scotland and northern England, but was crushed by the Teutonic invasion. In 597 A.D., the landing of Augustine at Kent began the struggles again, and Christianity made decided steps in advance.

Bibles were so few that the main means of spreading the gospel was by missionaries of the Christian church. The preachers were usually educated monks or their pupils who were able to translate the Latin Bible.

About the middle of the Seventh Century, a Celtic-Saxon, Caedmon, began to put into poetry, and to sing to the accompaniment of a harp, the monks' translations of the Latin Bible. These specimens of our earliest English literature are also the first known attempts to put the Bible into English.

About the same time, an abbot of Malmesbury, Aldhelm, took his harp and, clothed as a minstrel, sat on a bridge where many people passed. His playing attracted a crowd and he began to sing and play religious music. This was more appealing to most people than regular sermons. He was known as the first translator of Psalms into Anglo-Saxon English. About this same time, Egbert, bishop of Holy Island, produced a translation of the Gospels. The most renowned Christian and scholar of this period was Bede (674-735). He is the head of the long procession of translators of the Bible, from the Eighth to the Twentieth Century.

One of the greatest patrons of religion during these centuries was King Alfred. He was so convinced of its value that he caused to be translated the Ten Commandments, and other laws of the Pentateuch, and placed them at the head of the laws of his country.

Earliest copies of translation of the Gospels, with no accompanying Latin text, are found in the Tenth Century. The oldest of them, at Cambridge, was produced by Abbot Aelfric. He also made an Anglo-Saxon version of the Pentateuch, Joshua, Judges, Esther, Job, and part of Kings.

About the middle of the Fourteenth Century there were two others making translations of parts of the Bible. They were William of Shoreham and Richard Rolle.

Their translations were completed, distributed, and in full use about the time of the birth and youth of Wycliffe. The spread of the Shoreham-Rolle versions of the Psalter was the beginning of the conquest of the English language proper.

Wycliffe—1384

The first person to translate the whole Bible into the English was the illustrious reformer, John Wycliffe. With the assistance of the best scholars of his followers, this translation was completed in the year 1384. He declared that "the Scriptures are the property of the people, and one which no one should be allowed to wrest from them," and in support of his purpose to bring the Scriptures to his fellow men was the fact that "Christ and His apostles converted the world by making known the Scriptures to men in a form familiar to them."

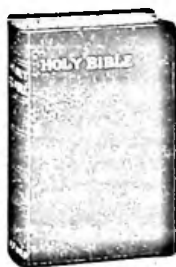
His Bible was designed not for the scholars, but for the common people. It is said that some of the yeomen were so anxious to obtain the Word of God that they often bartered a load of hay for a few chapters of St. Paul. Nearly twenty years passed before its progress was checked by persecution.

For a period of one hundred thirty years Wycliffe's translation was the only one in western Europe. No book before the invention of printing ever had such widespread circulation. Every copy had to be written by hand. It was in manuscript form, and those not financially able to purchase the entire work paid a considerable sum for even a few sheets, or for permission to read it for one hour each day. Wycliffe did not live to see the best fruits of his translation. Two years after its completion he died of a stroke of paralysis, brought on by continuous and heavy work.

John Purvey revised Wycliffe's translation a few years later, and that copy became known as the Wycliffe Bible. There are now known to be in existence about one hundred and seventy manuscript copies of Wycliffe's Bible. Of these, less than thirty contain the original translation of 1382, while the remainder are copies of Purvey's version.

Tyndale—1527

William Tyndale was born in 1483, a year after the birth of Martin Luther and a hundred years after the death of Wycliffe. At Cambridge he met Erasmus, the leading Greek student of the day, who had worked over



ancient manuscripts, at that time having completed his Greek Testament. It was this work that claimed Tyndale's interest.

Tyndale left England in 1524 and settled in Hamburg. Under the greatest limitations he made his translations, and in 1525 he placed his work in the hands of the printer in Cologne. In some way, news of the translation was received by the authorities, and Tyndale was compelled to flee from Cologne with his manuscript. He went to Worms, where the German Reformation was at its height. There he brought forth the first printed New Testament in English. These copies were sent to England, and although every attempt was made to destroy them, the Book found its way into the hands of the people. Then King and Pope alike were unable to hinder it.

Tyndale was imprisoned—treated shamefully—and in 1536 was strangled at the stake, his body burned. His last words were, "Lord, open the king of England's eyes," a prayer that was to be answered a little later.

This copy was a translation from the original and was the first instance in the history of the English Bible that the translator went back to the Hebrew and the Greek.

The great value of Tyndale's translation lies not in his use of the original, but in the remarkable perfection of his work. It has not been greatly improved upon from that day to this. He afterwards translated all the historical books, revising and correcting the translation of the New Testament. Our modern version of the New Testament is very largely Tyndale's translation with modernized spelling.

Coverdale—1536

The first printed edition of the entire Scriptures in the English language was the Miles Coverdale Bible. This was dedicated to King Henry VIII. It was translated from the Vulgate and the German. In the New Testament, he closely followed Tyndale's translation. Coverdale's Bible does not claim originality for itself, because Coverdale did not possess the ability of Tyndale; however, he played an important part in the history of the English Bible.

Matthew—1537

The Bible which appeared the following year was the work of John Rogers, an early reformer who was put to death during the bloody reign of Queen Mary. His affiliation with Tyndale and the effect of his reform activities made it advisable to attach another name to the work. He was aided by Thomas Matthew and it was published in Matthew's name. The Bible was principally made up of the Tyndale translations. Through Grafton's influence with Cranmer, the king's license was obtained, and in less than a year after Tyndale's martyrdom his Bible was distributed in England by royal authority. This was the first Bible printed on English soil.

The Great Bible—1539

The authorities of England were not satisfied with either Tyndale's or Coverdale's versions. The former was burdened with notes and comments, while the latter was imperfect in its conception. Cromwell and others, therefore, resolved to have a new English translation. Coverdale was selected editor and Grafton publisher. Matthew's Bible was adopted as the basis, but the text was carefully revised. The printing of the Bible was begun in Paris about the close of the year 1538 by royal license, but before it was completed the license was withdrawn and the sheets were seized by the Inquisition and condemned to the flames. Some were saved, bought by Grafton, and imported to England. He afterward succeeded in bringing over the workmen, presses, type, and paper to London, where the Great Bible was published in 1539.

Taverner—1539

When the Great Bible was being printed, Richard Taverner, a lawyer and a good Greek scholar, edited another Bible, which was printed in London by John Bydell for Thomas Barthelet, and was based on Matthew's Bible. The Bible and New Testament were each reprinted once, and his Old Testament was adopted in a Bible of 1551.

The effect of the circulation of God's Word upon people of every age and class was wonderful. Boys and old men, girls and matrons flocked to the churches, where ponderous Bibles chained to massive pillars lay open upon stands for the use of the public.

The Genevan Bible—1560

Queen Mary ascended the throne in 1553 and reigned five years, during which time neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley, and others who had aided in giving the Scriptures to the English people in their own language were burned at the stake, and some of the noblest of England's worthies were driven from their country and forced to seek an asylum in Geneva. While there, they adopted a new version of the Bible.

There are several remarkable things about this Bible. It immediately became popular, and for sixty years it maintained its popularity and for a time against our own Authorized or King James Version. This Bible while more accurate than the Great Bible, was based mainly on Tyndale's Bible. Another feature is that of marginal notes designed to clarify obscure passages. In this Bible appeared for the first time the present Roman type. In it we have the division of the text into verses; also, it was the first to reject the Apocrypha. It also does not ascribe the authorship of the Epistle to the Hebrews to Paul. Another point of interest is in putting in italics the words that do not occur in the original. (*Please turn to page 11*)

A Study of God

Article Three

By R. H. Judd

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (R.V.).

THERE is a third reason why the plural noun "elohim" is used for "God" in the Scripture, and it finds considerable acceptance among Bible scholars, authors of various articles, and well-known works of reference. This reason is that the plural use of such words as "elohim" conveys the idea of *majesty*, much in the same way as the expression of certainty is conveyed by repetition of the fact in such phrases as "eating thou shalt eat" (Gen. 2:16, margin), and "dying thou shalt die" (v. 17, margin), the first being rendered in English by the word "freely," and the second by the word "surely." There is probably a good deal of historical ground for the suggestion, and possibly a relic of it may be found in the use of the pronoun "we" (see dictionary) by a sovereign in his desire to appeal to the dignity of his people, but to the writer's mind there is one fact that stands out in bold relief against the thought having Scriptural sanction. The word "elohim" may be, and is, applied to both singular and plural objects, living or non-living; but in no instance of the many where *Eloah* (singular) is used *is the majesty of God made one whit less* by its application to Him. An earthly sovereign may quite properly, through the use of the plural pronoun "we," associate himself with his people of which he is only a part, but let the Bible searcher search the Scriptures and he will not find even an isolated example where this occurs in reference to the Lord God. God never says "WE." The very title "God" is in the Divine estimation unique, and rightly understood *cannot* be claimed by another. He stands *"alone"* (Psalm 88:18, R.V.; Isa. 44:6; 45:5, 6, 21)—so completely *alone* that comparison is impossible (Isa. 40:25).

A study of the great encyclopedias, such as Hastings or the Jewish Encyclopedia, reveals that opinions are divided as to the *origins* of the various Hebrew names applied to the Deity. One authority definitely contradicts the findings of another, but all, including the most noted, frankly admit that these names cannot be traced to their original sources, and that briefly stated "their origins are unknown." There is, however, considerable unanimity in supposing that the simple form "El" is the root, and that in this form it occurs frequently in poetry, but rarely in prose, and then generally with some epithet attached, such as:

El Elyon—"Most high God" (Gen. 14:18, 19, 20)

El Olam—"Everlasting God" (Gen. 21:33)

El Hai—"Living God" (Josh. 3:10)

El Roi—God of seeing (Gen. 16:13)

El Elohe Israel—God, the "God of Israel" (Josh. 24:23)

El Shaddai—"Almighty God" (Gen. 17:1).

There is evidence in Scripture that Inspiration, as occasion required, used the most suitable term available because it was the term in usage at the time, and not because it could be said to represent the idea to be expressed from the standpoint of God Himself. At the time Moses wrote, there was apparently *no word which distinctively represented God as uniquely distinct from all others*. A very similar instance has occurred in our own day in the translation of the Scriptures into Chinese. The most distinguished authorities differ as to the correct word to use in this very matter concerning the word "God"—not as a personal name, but in His exclusive capacity as *God*.

There is an intensely interesting and almost inexhaustive study in noting the very wide application of this word "elohim," for it leads us not only into many aspects of this wonderful and greatest of themes of the Deity Himself, but sometimes gives us an insight into the helpful understanding of other topics.

In Exodus 4:16 and 7:1, it is used in reference to Moses.

In 1 Samuel 28:13, it is used in reference to Samuel.

In Exodus 21:6; 22:8, 9, it is translated "judges" in the Authorized Version and "God" in the Revised Version, with "judges" in the margins.

In Psalm 8:5, it is translated "angels"; in the Revised Version "God."

In Genesis 3:5, it is translated "gods" in the Authorized Version, and "God" in the Revised Version.

The foregoing are only a few instances of special interest in reference to the use of "elohim." In the passages in Exodus 4:16 and 7:1, there can be no question but that it is applied to human personality, and in each case but one person, namely, Moses. The same is true of the passage in Samuel where reference is made to the Prophet Samuel. In the Exodus passages just quoted, the Revised Version has "as of God" in place of "instead of God." Were God, as is claimed, a Trinity of persons, it is conceivable that a single person might appear "instead of

God," but no single individual could appear, even representatively, "as God," were it demonstratively true that God is triune, namely, three Persons.

While we have thought it well to emphasize attention to the foregoing remarks, and the very wide usage applied to the Hebrew word "elohim," we view with reverend wonder the way in which Inspiration has taken up the word and applied it to its own high purposes, as the few instances given above bear testimony. This, however, is not the only word with which Scripture has endowed a special sense, and which is consistently its own. The words "sheol" in Hebrew and "hades" in the Greek are well-known instances.

But there is other value to be gained from a contextual examination of this word which the writer believes has

not, so far as he is aware, met with the study it deserves. For example: in Psalm 8:5 it is correctly applied to angels, as is proved by Paul's quotation of it in Hebrews 2:7, and in the passage in Exodus 21, where the Revised Version translation is "God," there can be no question that the surrounding context testifies to the correctness of the Authorized Version rendering the words "judge" and "judges" as *men* who occupied positions of responsibility under God. The Jewish Encyclopedia throws an interesting sidelight on the matter when it includes Genesis 3:5 among those instances where "*elohim*" is used in reference to "learned or eminent men," and contains, perhaps, a suggestive hint of a most fascinating topic, but which cannot be discussed under the heading of our present topic. *(To be continued)*

The Sure Word of Prophecy

By T. A. Drinkard

SAID the Apostle Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:19, 20).

The "sure word of prophecy" is compared to a light that is used to shine in dark places, to light the way ahead. "We have" this word of prophecy that points out to God's people the changing events of a troubled world—a world that has gone so far down into the mire of sin that corruption is about all we can see today. A few bright spots do appear now and then, but they are soon dimmed or smeared over with sin. World leaders are groping here and there for a solution of their troubles. None that has brought peace and justice to all has been found. They have been searching in the wrong direction. The solution lies in the Bible alone, yet world leaders have failed to find it. Behold the so-called wisdom of man! Look at his system!

For some years we have heard much about progress toward a perfect day of peace—all to be brought about by man himself. He has surely *not* made that progress, according to the present scene on earth. He has failed absolutely to bring about a system of righteousness.

It is only the child of God who will be benefited by the word of prophecy. It is for the purpose of showing him just where he is, and what to expect. Are the children of God, however, following the light that shines from this

word of prophecy? Let us walk in the light of prophecy.

One of the things about which I hear so much in these trying days over the radio is some demonized, humanized Antichrist that will come to rule the world. Some speakers are so carried away with this part of their story that they forget about the coming of Jesus Christ. I feel sure that they have been giving more attention to the teachings of Blackstone than they have to the Bible. They are looking to the future for a coming Antichrist, and forget past experience of the world with one of the greatest Antichrists of all time, forgetting that for hundreds of years it ruled with an iron hand. Its path is strewn with murder, lies, and deception. It is still in power, subdued. No power on earth ruled so long, and caused to be slain thousands upon thousands. Her picture is painted in the blood of the servants of God. Her bloodthirsty record would cause the so-called coming Antichrist and his short reign to pale into insignificance. This Antichrist, or system, held universal sway over the nations of the earth. Never again will any man or system hold universal power over the earth until Jesus Christ takes unto Himself His great power and reigns as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:15, 16)—"from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

We are looking for Jesus Christ, not for an Antichrist, for his power has been subdued, and will disappear altogether at the coming of our Lord. May that Day soon come.

Wisdom's Way and Youth

By Florence E. Tuttle

"A wise son heareth his father's instruction" (Proverbs 13:1).

IT WAS an early Sunday morning, and I was alone with God in meditation and prayer, when a feeling of loneliness came over me which caused me to exclaim, "O, if my son were only a Christian! Then he could understand the way of the cross. I must walk alone, now that his father is dead."

Yes, to be a Christian is to patiently suffer and to feel the heartaches of those about us. It is said of Christ, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). I sometimes ask myself, "Am I spiritually strong and brave enough to suffer alone, as did Jesus?" To most people, suffering is dreaded and shunned, but to the Apostle Paul it was a blessing. He said, as recorded in 2 Corinthians 12:10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Christians are human, and to feel the influence of other Christians about us is a source of strength and comfort.

To have a family altar is of the utmost importance in a Christian's life, though we, as did Abel and Abraham and many of the holy men of old, worship alone. Alone, we can come very close to God. Shutting out all other influences, we can draw nigh to God with a true heart. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

The majority of youths today would feel ashamed to be found in repentant tears; pleasures have lured them on until they are unfeeling. We are living, surely, in a dangerous age for youths—it is the fulfillment of the following scripture: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;

having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5). Where shall we turn to get away from all this? We must turn to God and His Word, forsaking all others—if necessary, including our family ties. (Read Matthew 19:29.)

Much stress is laid on worldly education, but it is "foolishness with God" (1 Cor. 3:19). Education often makes a youth too well satisfied with himself, too self-important; he does not need God in his life. We read in

Romans 1:21, 22: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

A certain father, trusting someday to see his son come into the truth, died without this hope coming true. Setting a good Christian example ever before his son, he looked forward to that day, but in vain! After his father's death, the young man came to his mother and said, "Mom, if anyone ever receives eternal life, Dad will."

I said, "Yes, it does seem that way, and don't you want to see him again? Don't you want eternal life,

so you can be with him in the Kingdom?"

"A fool despiseth his father's instruction: but he that regardeth reproof is prudent" (Prov. 15:3).

Well did Solomon say: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1), and, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (vv. 13, 14). Likewise, the Apostle Paul said: "We shall all stand before the judgment seat of Christ . . . every one of us shall give account of himself to God" (Rom. 14:10-12). Thus, every son who has had a Christian father would do well to heed his father's instruction.

THE INSTRUCTION OF A FATHER

"Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. . . . She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

"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" (Proverbs 4:1-13).

Using Our Shopping Days

By Muriel Randall

"Mine eyes have seen thy salvation" (Luke 2:30)

ONLY so many shopping days!—that is now the advertising slogan of those who count time until Christmas. Before there was any thought of the first commercial or pagan Christmas, even before the first birthday of Christ, a man was counting time. Simeon, a just and devout man, was biding his lifetime until he should see Jesus—until he should see his salvation.

The Holy Ghost revealed unto Simeon "that he should not see death, before he had seen the Lord's Christ." The same power that revealed this to the man of Jerusalem brought him to the Temple. (Luke 2:25-30.) While Simeon was at the Temple, the parents of Jesus came there as was the custom of the law. It was there that Simeon saw Jesus, and held the child in his arms. Surely Simeon rejoiced, for he took the child and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

Simeon was especially privileged to see Jesus, and he fully realized this, for he saw salvation in this babe. What implicit faith in God's plan! what foresight! what simplicity and purity of affection!

Simeon was not, however, the only one to receive this blessing of seeing salvation. We, too, can see salvation, but we must draw near to the source of God's gift. Being just, devout, and waiting for the completion of God's plan—those were Simeon's qualifications. Where did Simeon see the promise of blessing? Not in the street! but in the Temple of God. Perhaps we fail to see salvation because we do not completely "Simeonize."

The patriarchs foresaw their salvation and lived accordingly. We read in Hebrews 11:13, "These all died in faith, not having received the promises (the salvation promised in Genesis 17:1-8), but having seen them afar off, and were persuaded of them, and embraced them, and confessed . . ." Jesus said: "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Thus, Abraham and Simeon looked forward and saw personal and national salvation in Jesus. We, as 1941 Simeons, should more fully see the one and only salvation, for we have the advantage of a retrospective view of life that brought salvation down to man.

The fact that Simeon saw hope in a babe, the beginning of God's salvation, should give us courage to look forward when we see signs or beginnings (see 2 Tim.

3:1-7; Matt. 24:8; and Luke 21:28) of our salvation.

Simeon saw salvation and was then willing to die—he had no fear of death. So it is in our lives when we see salvation in Jesus—death does not alarm us. In fact, why should Christians have any fears, though we hear of "wars and rumours of wars." "Be not terrified" (Luke 21:9). God has bargained with us, as we read: "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). Surely, we should "look up, and lift up (our) heads" (Luke 21:28).

When the word "salvation" is used in the Bible, it usually implies redemption from death, but let us not forget the lesser salvations—it is the little things that count. Are we happy for the salvation from mental distress? We should be, because we can have the peace of God which passes all understanding. Another salvation is that of being able to read God's Holy Word, and to see it being fulfilled before us. Though the panorama seems so sinful, may God be praised for His salvation (John 3:16) that will consummate the reign of sin.

Now only a few are to see or partially see the Lord's salvation, but Isaiah 52:10 tells that after the earth awakes, "all the ends of the earth shall see the salvation of our God." Perhaps more people would see salvation now, if the right kind of "lighting system" (see John 1:9 and Matt. 5:16) were installed. Are we helping someone else to see Jesus?

Let us who have seen the beginning of salvation make the most of our shopping days while we wait for the greatest Christ-day, when we can unite our voices and sing, "Mine eyes have seen thy salvation."

THE BIBLE HEAVEN AND HELL

(Continued from page 3)

man himself will be rewarded with eternal life in the Kingdom of God upon earth or, if lost, he will be rewarded with death, the second death.

Only "to them who by patient continuance in well doing seek for glory and honour and immortality" is eternal life to be given. (Rom. 2:7). The wicked will never be immortal, for they are promised the second death, instead. (Rev. 21:8.) Nor are we to suppose the second death will be only a "spiritual" death. It will be as

literal a death as is the first death (Adamic death), and as literal as the reward of everlasting life to the righteous.

Someone may, however, quote Revelation 20:10 to prove that the wicked will be actually tormented, and that the torment will last "day and night for ever and ever." Yes, but how long will day and night last? John said concerning the New Jerusalem: "The gates of it shall not be shut at all by day: for there shall be no night

there" (Rev. 21:25). Thus, when Christ's Kingdom is fully established, when eternity begins, day and night (time) will actually cease. Then sin, sorrow, pain, and death will cease, and the wicked could not, therefore, be suffering any more "day and night for ever and ever"—there being neither any more pain, nor any more reckoning of time in which there could be days or nights of pain.

"Times of Restitution"

Acts 3:21

Selected by Vernis Wolfe

On Zion's holy mountain
 A King shall sit ere long (Psalm 2:6)—
 The royal Son of David
 Foretold in prophet's song (Jer. 33:15)
 In equity and justice
 O'er all the earth shall reign (Jer. 23:5),
 And all shall yield obedience
 Throughout His wide domain (Psalm 72:11).

The fallen house of David
 In glory He will raise (Amos 9:11),
 And make His chosen city
 In all the earth a praise (Isa. 62:7).
 The exiled sons of Jacob
 From every land He'll bring (Ezek. 39:25),
 And in the heights of Zion
 His goodness they will sing (Jer. 31:12).

Now banished in His anger
 From their loved fatherland (Jer. 16:13),
 They dwell among all people,
 A scorned and hated band (1 Kings 9:7).
 But when the Gentile kingdoms
 Have filled their measured times (Luke 21:24)
 From her long night of sorrow
 Jerusalem shall rise (Isa. 51:17).

And Judah's sacred velleys,
 Where thorns and briars grow (Isa. 32:13),
 Shall blossom like a garden
 And Eden's beauty know (Isa. 51:3).
 The fir tree and the myrtle
 Shall in the desert spring (Isa. 40:19),
 And Lebanon's bright foliage
 To grace His mount He'll bring (Isa. 60:13).

The sun in sevenfold brightness
 Shall pour its radiance down (Isa. 30:26);
 The earth shall yield abundance,
 Nor blighting curse be known (Psalm 67:6);
 The inhabitants of Zion
 Shall bear disease no more (Isa. 33:24)
 When God shall save His chosen,
 And health and peace restore (Jer. 30:7-17).

The monarchs of the forest
 Shall be at peace with men (Hosea 2:18);
 The child shall play in safety
 Beside the adder's den (Isa. 11:8);
 The wolf and lamb together
 On Judah's hills shall graze (Isa. 65:25);
 And throughout all her borders
 Shall echo songs of praise (Isa. 35:10).

Then from the Holy City
 His word shall sound afar (Isa. 2:3),
 And earth's most distant nations
 Shall hear and cease from war (Psalm 46:9).
 They'll beat their swords to plowshares
 To till the fertile land (Micah 4:3),
 And each shall sit untroubled
 Beneath the vine he plants (Micah 4:4).

He'll send the truth to nations
 Which have not heard His fame (Isa. 66:19),
 And all shall have salvation
 Who call upon His name (Joel 2:32).
 The watchman on the mountain
 Shall see with undimmed sight (Isa. 52:7, 8),
 And earth shall be encircled
 With heaven's own glorious light (Num. 14:21).

O, let the earth be joyful!

The sea lift up its voice (Psalm 96:11);

The hills break forth in singing,

And all the trees rejoice (Isa. 35:1, 2)

Before the King who cometh

To reign in righteousness (Isa. 16:5)

Upon the throne of David

And all the nations bless (Luke 1:31-33; Gen. 22:18).

Church of God Directory

Yes, sir, your Church of God Directory is ready to be mailed to you. You have long wanted an official report of our work, giving facts and figures, and we are now able to answer that need. All praise to Statistician M. W. Lyon who compiled the figures! Order today from National Bible Institution, Oregon, Illinois. Price—\$.25

ENGLISH TRANSLATIONS OF THE BIBLE

(Continued from page 5)

Bishop's Bible—1568

While this had the support of ecclesiastical authority it was an inferior work, was not acceptable to scholars, and did not meet the popular need. It was a revision by fifteen theologians, eight of whom were bishops—which gave this Bible its name.

Rheims and Douay Version—1582

The Protestant versions were charged with being unfaithful; leading Roman Catholic divines affirmed that they contained gross misrepresentations and deadly heresies. The English Bible was called "The Devil's Book," "The Gospel of the Devil"; not indeed God's Book, Word, or Scripture. When these accusations began to be exposed by men of learning and called into question by the public, the Roman Catholics felt themselves bound to establish their charges by producing a translation of their own. In 1568, a number of English Roman Catholics established a college at the town of Douay in Flanders for the education of English priests. Afterward, a political disturbance having arisen, the college for a time was transferred to Rheims, in France, where the first Anglo-Romish version was commenced by a band of exiled priests. Gregory Martin, an M.A. of Oxford, is said to have translated the whole Bible, aided by William Allen, Richard Bristow, and John Reynolds. In 1609 the first edition of the Bible was printed at Rouen and in 1635 the second edition was printed, but no other edition of the Douay Bible was published for one hundred fifteen years.

The Douay Bible has been a well-spring of knowledge and piety in every Catholic household during the last three hundred years, and will, no doubt, so continue.

Next week we shall consider the King James Version and the American Revised Version.

AMUSING ERRORS IN BIBLE PRINT

In appreciation of the splendid article by Sister Hazel Burk, "English Translations of the Bible," we thought it would be interesting to our readers to review a list of certain strange Bibles published in "Brewers' Historic Notebook," listing first the date of publication, then the name, and the name being followed by the text which was misprinted:

- | | |
|--------------------------------|--|
| 1535 The Bugge Bible | Psalm 91:5, "Thou shalt not be afraid of any Bugges by night." |
| 1549 The Wife Bible | In 2 Corinthians 10:12, wyfe for wise. |
| 1560 The Breeches Bible | Genesis 3:7, "Breeches" for aprons. |
| 1562 The Place Maker's Bible | Matthew 5:9 had placemakers for peacemakers. |
| 1568 The Treacle Bible | Jeremiah 8:22, "Is there no treacle in Gilead?" |
| 1609 The Rosin Bible | R. C. Douay. "Is there no Rosin in Gilead?" |
| 1611 The HE Bible | Ruth 3:15, "And HE went into the city." 1st edition corrected in 1613. |
| 1612 The Printer's Bible | Psalm 119:161, "Printers" for "Princes." |
| 1613 The Contentious Bible | 1 Corinthians 11:17, "I praise you not" is made, "I praise you." |
| 1631 The Wicked Bible | Exodus 20:14, "not" omitted, printer fined 300 pounds. |
| 1637 The Religious Bible | Psalm 68:18, "Religious" for "Rebellious." |
| 1653 The Unrighteous Bible | 1 Corinthians 6:9, "The unrighteous shall inherit." |
| 1717 The Vinegar Bible | Luke 13: "Vinegar" instead of "Vineyard." |
| 1769 The Banknote Bible | Printed on Bank-note paper. Galatians 4:29. Marginal note of proofreader, "comma to remain," was included in text. |
| 1801 The Murderer's Bible | Jude 16, "Murderers" for "Murmurers." |
| 1806 The Discharge Bible | 1 Timothy 5:21, "I discharge thee" for "I charge thee." |
| 1806 The Standing Fishes Bible | Ezekiel 47:10, "The fishes shall stand" instead of, "fishers." |
| 1810 The Ear Bible | Matthew 13:43, "Who hath ears to ear, let him ear." |
| 1810 The Wifehater Bible | Luke 14:26, "Yea and his own wife also." |
| 1823 The Camels' Bible | Genesis 24:61, "Camels" for "Damsels." |

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"It is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

Abundance of Joy

Paul wrote to the people in the church at Corinth about the people of Macedonia. Those at Macedonia had given, and more was needed to help the poor in the church at Jerusalem. Paul said these people at Macedonia gave more than they were able because of their abundance of joy in service for the Lord. Best of all, they had given themselves, first, to the Lord.

Now Paul told Titus to go ahead and finish collecting from those of Corinth.

A Girl and Her Dollar

A little girl was given a dollar to buy Christmas gifts last year. Before she went shopping she had made a list—she knew what she would get each one. How generous were her *thoughts!*

When she returned home she had only two packages. One was a toy stove she had wanted for quite a while. The other package? Oh! little sister had asked Daddy to get her a sweet dolly. The girl, with the rest of her dollar, had to have one, also. Yes, she even asked Daddy for nine cents more to finish paying for it!

Now, we do not want to stop loving this little girl with her dollar. She hadn't known how quickly a dollar could be spent.

Sometimes I wonder if that isn't the way a great number of people do about giving gifts of money to their Lord. They plan and want to give a goodly sum, but, like the little girl with her dollar, when the things they want are bought there is none left for a gift to the King.

Will you put away your gift to your King before you go shopping, so you won't spend it unknowingly?

There wouldn't be any Christmas if God hadn't given us His Son at this season of the year.

Faithful Stewards

There is a scripture which tells us that the old law was a schoolmaster to bring us to Christ. We are now free from this law. We are saved by grace through faith in Christ Jesus. The law of tithing may help bring some to Christ.

How would you like it if someone said you should live in a house that rented for ten dollars a month? Or that your daddy should own only a five-hundred-dollar car? Now, we know some live in much nicer homes, and drive much better cars—some not that nice. It seems just as uncharitable for one Christian to tell another he should pay a tenth to the Lord. That is a fine place to begin giving, if your daddy and mother can keep their needs where they are able to give that amount. On the other hand, what about those who pay much more for their rent, and drive much better automobiles? A tenth would be very, very little for them to give.

We are told to deny ourselves. Of what? Jesus said we should seek first the Kingdom of God and His righteousness, and all these things will be added unto us. What things? The daily needs of our lives, "for after all these things do the Gentiles seek" (Matt. 6:32). Those who know not God are still seeking only material things.

We are stewards of all things which are Christ's, and we must be faithful. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9:6, 7).

When you begin to earn your own money, will you remember to save some for a gift for the Lord, every pay-day?

Dear Father,

I thank Thee at close of day

For food and shelter and friends at play,

For Mother who loves me and tries alway

To teach me to live the "Jesus way."

Happy Birthday Wishes

Merlin Anthon, Dec. 8, age 9, Hammond, La.

Richard Libby, Dec. 12, age 14, Columbus, Ohio.

Sally Ann Robinson, Dec. 13, age 14, Clyde, N. C.

Helen L. Unterkircher, Dec. 15, age 2, Sherrard, Ill.

Carol Lea Johnson, Dec. 15, age 6, Kewanee, Ill.

Lloyd Foster, Dec. 17, age 6, Hammond, La.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Choose the Best

* * *

By Mary Richardson, Hammond, La.

"That ye may approve things that are excellent." What a beautiful thought, but how few of us see its real worth? There is an old saying that "a man is known by the company he keeps," that is, by the associates he has in the realm of everyday life. Therefore, a person should choose friends and associates who have irreproachable character and who possess high ideals, thoughts, standards of well-being, and morals. The person who chooses thus wisely will have the very essence of happiness and will have the admiration of the people with whom he comes in contact in his daily walk of life.

There are people who seem to be tossed to and fro on the sea of life with no definite goal in view. For the most part, the religious side of their lives is sadly neglected. Those persons are missing the best in life, for they are not including God.

When a master takes the young bird dog out in the woods or fields, the puppy will stop instantly at the first sensation of living things, and will stand as rigid as a statue. His keen senses warn him that some living thing is near. He is setting that bird or whatever it happens to be, for he has not yet learned to detect the quail from the lark, snake, or other wild life. At first he sets various things, but the master does not want him to set snakes and rabbits; he wants the dog to set quail. It takes time and experience for the dog to become efficient in detecting the specific bird from the others that may be in the sphere of his surroundings. Just so with individuals!

There are people who are seeking the larks, rabbits, and snakes of life. Their one aim is to seek the pleasures and "good times" of this life, and they think nothing of the future. The things that are of an enduring nature have no appeal to them, and they can grasp only what life holds for them now. People need to seek for the quail of life—the things pertaining to the Kingdom of God and the wonderful promises and truths He has given. They need to develop a keen sense to look for the best in life. It is all right to have things that are good, but it is still better to have the *best*. Everyone should have a keen sense of values and fix his attention on the best in life, for if one

misses this, he has been living a poor life. A person without God is like a person without a home.

In securing the excellent, a person must be willing to make the sacrifice. The Christian must undergo sacrifices and trials, and only by enduring these will he be the victor. One cannot become a Christian by sitting down and being idle; he must forge ahead, enriching his life by experiences in the service of our Lord. As long as a train stays on the right track, it should encounter no trouble, but it must keep moving or it may collide with another train. The Christian must also keep making progress on the track of life if he is to make any headway; otherwise, he may enter into a state of deterioration. At its best, life is too short to remain idle.

There are three important facts about choosing that which is excellent. (1) From his personal experience with God, the Christian realizes the need of God. It is He who sustains the Christian in great need and comforts him in time of sorrow. The ever-protecting care of the Father is hovering over him. (2) The person who has chosen that which is excellent will grow in the field of Christian endeavor. The wonderful teachings of Christ and the blessings that the Christian enjoys proves to be an incentive to further study to gain knowledge and to be of service to his fellow man. (3) The Christian has a further realization of the usefulness of life in service, and his life is dedicated to this end. He is seeking growth and development of the Christian life. One cannot have a well-rounded and balanced life without having chosen that which is excellent—the things of God.

Correction

Recently this page carried an article which listed Mrs. Elmo Gaspar as a member of the Junior Social Correspondence Committee. This should have been Miss Lorraine Gaspar. We express our sincere regrets for this error.

Memo!

Are you a member of the unorganized letter-a-week club? . . . Have you ordered a sufficient number of copies of the new Berean "Searchlight" for each member of your class? . . . Are you encouraging your friends to read The Restitution Herald?

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.

TO THE MINISTRY

A special section of the Christmas number of The Restitution Herald will be reserved for ministers' greetings to the brethren. All ministers are hereby invited to write a brief message of twenty to fifty words, but time is short—you must write IMMEDIATELY!
 Sydney E. Magaw, Editor.

BIBLE TRAINING SCHOOL NEWS

Puzzle: Why and where do all the students go from the Students' Home every Sunday? "Mom" is seriously contemplating sending each of us a formal invitation to a Sunday dinner, for, since the beginning of school, the average number of students at home on Sunday is about two or three. We all seem to have business or other "attractions" elsewhere, come Sunday. Last Sunday, November 29, the business of substitute preaching took Richard Smith to the Southlawn Park Church of God in Grand Rapids, Mich., and Robert Hardesty, Bro. and Sr. Ellsworth Routson, Bro. and Sr. Lewis Romine and daughter Jo Ann to South Bend, Ind. Francis Burnett fills his regular pastorate at Rockford, Ill., every Sunday, and Bro. and Sr. Alan McLain are continuing their work with the Dixon, Ill., church.

Cram! Cram! Exams this week. Bro. Vivian Kirkpatrick tells us that if we do not know now what we are supposed to know, cramming will only leave us with droopy eyes and a good headache, but none the wiser. Guess I'll just lay aside my spectacles and go to sleep, and tomorrow—hope for the best.
 Iris Hall, Reporter.

THANK YOU

Being unable to answer, individually, all the letters of cheer and good wishes sent me during my illness, I take this means of saying, Thank you. I am now out of my wheel chair and able to walk about the house with only little assistance.
 Ella Carpenter.

NATIONAL BIBLE INSTITUTION

E. S. Logan	\$ 5.00
Maurertown, Va., S.S. (paper)	4.00
Maurertown, Va., S.S.	3.95
Mrs. Anna Eychaner (paper)	2.00
Oregon, Ill., Church	9.19
John E. Miller (paper)	5.00
Dorothy Magaw	2.00
M & T	5.00
M & T (paper)	5.00
Maybelle Hanson	5.00
N. S. Westfall	6.00
Mrs. Catharine Davis	2.00
Georgia & Wayne Thompson	2.00
Anonymous	3.00
David Beck	4.00
Lucy B. Groat	6.00

MINISTERS' FUND

Maybelle Hanson	\$2.00
Casey, Ill., S.S.	2.00
Oregon, Ill., S.S.	2.59

ENJOY THIS WITH US

Recently, we received a most interesting letter from Bro. O. M. Anderson, secretary and manager of the Huron Telephone Company, Inc., Huron, Kans. Everyone, we suppose, knows that "life begins at forty," but we are not sure that everyone knows life gets "really going" at eighty! Thus, we quote:

"Dear friends in the faith of my father and mother and myself. My father-in-law and all his family, also, were many years ago pioneers in the true faith, back in the years when our brethren were often called soul sleepers. Bro. J. W. Orem was among the first to testify for the truth in this part of the country. He often visited over Sundays at my father's home when I was only a boy, and often stayed at our place for a week or more at a time when holding evangelistic meetings at various schoolhouses. He bravely proclaimed to all about the great truths of conditional immortality, baptism by immersion, the second coming of Christ, and the Kingdom of God to be upon the earth. Has the loss, caused by his death, ever been refilled? (My wife was one of his daughters, who was also a half sister to Mrs. Wilma Judy who attended the General Conference at Oregon, Ill., last summer. My wife, Rebecca Anderson, was separated from me by death last March 18.)

"I am now living alone and working day and night. My office work and other work is good three-peoples' job, but I am doing it all. I have been in bed only four times in two years, and lie down on the lounge only one or two times a week—then only about two hours

at a time, and then up at work again. Thomas A. Edison was not in it with me on loss of sleep. I am wondered at by everyone, and even by myself, as no other man was ever known to work as I do and not sleep or relax more than I do. When asked about it every day, I give our heavenly Father all the credit for my most unusual strength. I am unusually healthy and well, eat about five meals a day, that is, every twenty-four hours. I get so hungry I have to have a midnight dinner. I have my natural teeth and they are in good condition. Like a boy, I climb more telephone poles than any man I have working in the crew. I did not think, for a second, of telling you all this, as it may be of no interest to you, but as I have spilled this many of the beans, I will upset the 'kettle' and put the fire out by saying I will be eighty years of age on January 24, 1942.

"I have always been a devoted student in search of the truth. The truth is worth more to man than all else in the world, and in late years it seems to me that people have grown so indifferent and care so little about the truth. It is alarming! No wonder God is withdrawing peace from the earth, for the world has turned its back on God's teaching through Christ and all the Bible writers."

Certainly, the Editor rejoices to have so sturdy and zealous a soul sleeper and pole climber on the subscription list of The Restitution Herald, and we hope our untiring scribe will contribute some more good copy for publication—though, of course, he did not know we would publish the foregoing.

The Editor.

Gleanings From the Field

"The field is the world."—Jesus.

Fellow ministers: please write twenty to fifty words of Christmas greeting to be published SOON in the Christmas Restitution Herald.

"A Church of God Directory! That's just what I have been wanting!"—Mrs. William Hanson, Caledonia, Mich. . . . She ordered one. Have you ordered yours? Price—twenty-five cents.

Bro. Vivian Magaw, Tipp City, Ohio, in his comments on the Sunday school text for next quarter, writes: "As the mustard seed is smaller than the seed of other trees, so will the Kingdom of God have a small beginning. Since the fall of Luxemburg, where is there another nation as small as the city of Jerusalem?"

"I received news yesterday that my young niece in China, Mrs. Gray (nee Maybeth Judd) had Japs and Chinese hand-to-hand fighting at her back door. We do not realize what trials are upon the people in war-torn countries."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

"I very much enjoy The Restitution Herald, and believe it accomplishes much good in the Lord's work."—Lucy B. Groat, Hanford, Calif.

"Come, Lord Jesus": "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6), for "the glorious Lord will be unto us a place of broad rivers (rivers of blessing) . . . and the inhabitant shall not say, I am sick" (33:21-24).

Coming! A picture of the new Blood River, La., church building.

Give him a line of cheer: Word from Sr. T. A. Drinkard informs that Bro. Drinkard is in a Texas sanitarium for treatments. Not having the address, we suggest you write him via his home, Handley, Texas.

Need your help: Writers, why don't you write? You can't live by reputation alone! Nor do good intentions, alone, make a good Restitution Herald! We need your help.

Start the New Year right: Order twenty-five copies of the new Truth Seekers' Quarterly, and organize that new Sunday school you have long visualized. They cost seventeen cents each, or fifteen cents each if three or more copies are ordered sent to one address. Address the National Bible Institution, Oregon, Ill.

LOUISIANA CHURCH NOTES

A New Church Dedicated

Sunday, November 30, 1941, will be a day long remembered by the Blood River Church of God, for on that day our new church building was dedicated to God's service. For years the small group at Blood River had been forced to have services in various homes, later a small log-church was built, and as the membership grew this building was enlarged and improved. The membership and attendance grew, however, until the little church could no longer accommodate even the Sunday school classes. So, more than a year ago definite plans were made to build a new church. The actual work did not start until June of this year, and even then the outlook was not bright for finishing the building this year. Only by hard work, sacrifice, and perseverance on the part of the members and others, and surely by God's grace, the building was completed in time for the dedication services November 30.

Leading up to the dedication services, a short series of meetings was conducted by Bro. F. E. Siple, beginning Wednesday night, November 26. The house was well filled each night, everyone listening to the wonderful sermons being delivered.

Sunday dawned warm and somewhat cloudy, but the sun shone at intervals throughout the day. Following Sunday school, Bro. M. W. Lyon preached the morning sermon, after which dinner was served on the grounds. At 2:30 in the afternoon the dedication service began. Every seat in the auditorium was full and practically the entire membership of the Happy Woods Church of God was present. There were also several strangers present. Special songs were rendered by Bro. M. W. Lyon and Sr. Mary Richardson and the Happy Woods choir. Bro. Siple then delivered the dedication sermon, in which he reviewed the early history of the work at Blood River and mentioned the names of all the ministers who had ever preached there. He stressed the evident fact of sacrifice and hard work necessary to the completion of the church, and brought out that the ones who had put the most into the work were the ones who would receive the most blessings. He urged that the church be held truly as a place of worship and religious services. At the close of his sermon, Bro. Siple offered a prayer of dedication, in which the new church was truly dedicated and set aside unto God's service. Truly, our hearts were full of rejoicing and thanksgiving to God for His blessing and guidance.

Immediately following the dedication service, baptismal services were conducted at which time Mrs. Floyd Rhodus was baptized into the all-saving name of Jesus. Mrs. Rhodus is a young married woman and mother of three children. She had been considering this step for some time and came forward the second night of the meeting. She is a valuable addition to our church group, and we pray God's richest blessing to be with her in the days to come.

In addition to the presence of Bro. Siple and Bro. Lyon, we are pleased to have Sr. Dorothy Siple and her mother, Sr. J. S. Lyon, and Bro. Gerald Niles, all of Grand Rapids, Mich., visiting us.

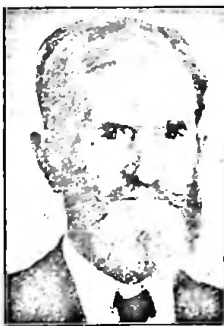
Born to Mr. and Mrs. Sherman Fauntleroy, a girl, whose name is Gloria Lily.

Born to Mr. and Mrs. Spencer Phillips, a boy, named Millard Phillips.

At this writing, meetings are being held at the Happy Woods Church. They will last through Sunday, December 6. Bro. Siple is conducting these meetings also.

Harry Goekler, Pastor.

A. L. CORBALEY



Alvaro Lenhart Corbaley fell asleep in death, November 12, 1941, at his home, 1502 12th Ave., S.E., Puyallup, Wash., after a short illness. He reached the age of seventy-nine years, ten months, and twelve days.

He was born in Plymouth, Ind., moving to California, thence to Washington in 1884, arriving in that part now called Waterville. Following in his father's footsteps, he was a minister of the gospel about fifty years.

He leaves to mourn his death: two daughters, Mrs. Ruth Shafer and Mrs. Eva Thayer, both of Puyallup; four sons, Jack of Puyallup, George of Wenatchee, Wash., Earl of San Diego, Calif., and Paul of Ellensburg, Wash.; a sister, Mrs. Mary Loraine of St. Helena, Calif.; and a brother, Platt Corbaley, of Glendale, Calif. There are also twenty grandchildren and two great grandchildren. His wife and two sons preceded him in death.

Bro. Corbaley's hope was in the resurrection and the receiving of life when Jesus comes to be "glorified in his saints."

Services were conducted by the writer.

Lyle Rankin.

YOUR CHURCH DIRECTORY IS READY

By M. W. Lyon, Statistician

We are pleased to announce the publication of the Church of God Directory authorized by the General Conference. This is the first Directory the Church of God has ever had, at least in our generation. It contains a complete list of the officers of state and district conferences and their addresses, a list of ministers, a roll of local churches in all states, containing information on the kind of building, its exact location, its membership, the time of all regular services, and the names and addresses of pastor and secretary. It also contains a tabulation on each church of the preaching service, gains and losses in membership over the past year, and figures on Sunday school and Berean enrollment, such as published during past years in the census report, and the final section contains a list of the isolated members in all the states, with their street addresses or directions how to reach them if in the country.

The directory is printed in a 16-page booklet about the size of Truth Seekers' Quarterly—convenient to carry with you for constant reference when traveling. If thoughtfully used, it should be of inestimable benefit in bringing our brethren together, helping us to get acquainted with each other. Many of our isolated people, in making their reports, said they would be delighted to have the brethren call on them.

The extent to which this first Directory is used and actually found serviceable will probably determine whether others will be published later. Order yours today. Members of churches might well order in groups through their local secretaries, thus saving the office work and postage, and themselves inconvenience. The price is twenty-five cents, each. Orders should be sent to NATIONAL BIBLE INSTITUTION, Oregon, Ill.

HERALD RECEIPTS

J. M. Prime; Mrs. Emma Swan; Frank Beck; Mrs. Ida Eastman (for others); Leila Whitehead (for another); W. E. Story; Mrs. H. M. McInturff; John Garard; T. F. Presley; Southern California Conference (for others); Floyd Nedrow; W. I. Hunt; N. S. Westfall (for others); O. M. Anderson (self & others); Wayne Yows; Mrs. F. G. Carpenter; Mrs. H. S. Bell (for another); Marion Long (for another); Forest Carpenter; M. Fetters (self & others); David Beck; Lucy B. Groat (self & others); Ellsworth Richardson; Horace Pierce; E. M. Richardson (for another); Mrs. William Thut; Mrs. A. L. Hicks; Mattie Benjamin (for others); D. S. Kirkpatrick; Charles E. Johnson; Sarah Keyser.

BIBLE TRAINING SCHOOL

Michigan State Conference	\$20.00
A Friend	20.00
Joe Smith	3.00
Mrs. Edna Brewer	5.00
Southlawn Park, Gr. Rapids, Mich.	3.00
A. G. Townsend	2.50
Mrs. Ben Carpenter	5.00
Minnesota Conference (G. M.)	65.00
Mr. & Mrs. C. R. Randall	3.00

EVANGELISM

A friend from Tulare	\$5.00
Don Huffer	1.00
Leila Whitehead	5.00
The Frank & Wayne Lanings	5.00
Mrs. H. M. McInturff	2.00
Golden Rule Prayer Circle, Cleveland, O.	2.50
Maybelle Hanson	3.00
Hope Chapel, South Bend, Ind.	2.66
Oregon, Ill., S.S.	3.37
Earl Smith	2.00
David Beck	4.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

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

Send The Restitution Herald to your friends.
New subscriptions: \$1.50 per year

— 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				
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				
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, R. H. Judd	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 31

OREGON, ILLINOIS, DECEMBER 16, 1941

NUMBER 11

Glad Tidings of the Kingdom of God

By J. W. McLain

(The basis of a series of studies recently given at Skelton, West Virginia)

HISTORIANS tell us that the history of every nation could be written in five words: *barbarism, utility, conquest, culture, barbarism*. Thus we learn the futility of human governments to deliver us from the vicious circle of history that returns us regularly to periods of war and barbarism that rock the whole world, destroying the culture, science, art, and learning of that period cycle of history.

The very struggle of the nations to solve by war their political, economic, territorial, social, and spiritual problems, indicates beyond all question of doubt that there is in sight no human solution to the ills of human rule. It will take the wisdom of the Divine to establish equity and justice in all the earth.

The Kingdom of God offers the solution to every human problem, bringing equity and justice and an end to all wars, forever. (Isa. 2:2-4; 9:7; 11:1-5.) "*Thy kingdom come. Thy will be done in earth*"!!!

Christians are taught not to expect the world to grow better, progressively. "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13). This would seem to indicate the failure of the church, but if we understand that there is no promise that the church will convert the whole world, but, rather, will *take out* a people for God's Name, there is no failure evidenced. (Acts 14:15.) The world will not be converted before the return of Christ. Before that, there will be a great falling away, disbelief of the truth, and general conditions of apostasy. (2 Thess. 2:3; 1 Tim. 4:1; 2 Tim. 3:1-5; Luke 18:8.)

As it was in Noah's day before the Flood, so it will be in the day before the coming of the Son of Man to execute *judgment*. People will be eating and drinking, going about the usual daily walk of life without any considera-

tion for God. (Genesis 6:5-8; Matt. 24:37; Luke 17:26.)

The age will end with the greatest upheaval of sin and war the world has ever known. (Joel 3:2; Zech. 14:2; Rev. 16:14.)

As surely as the first age of man was brought to an end by the Flood, so this present evil age is reserved by God's decree unto a day of destruction by fire. (2 Peter 3:1-12.)

Daniel saw the age of the Gentile dominion likened to the image of a man. He saw a stone smite the image in the feet, causing its utter destruction. The stone, then, grew until it filled the whole earth. This is a true picture of the end of this age by the coming of Jesus Christ and the establishment of God's Kingdom which will grow until it fills all the earth. (Dan. 2:31-45; 7:14; Psalm 2:8; Rev. 11:15.)

The prospect of judgment is not very pleasant, but the Christian knows that he is promised an escape from the wrath to come. As Noah and his family were in the ark of safety, so the followers of Christ will be with Him at the time of judgment. (1 Thess. 5:9; Isa. 26:20-21; Luke 17:34-36.)

This will not be the end of all things, since there is to be a "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

The Kingdom of God

The Kingdom of God is not a new subject, nor one that has only a future consideration. The Kingdom of God was in process of development when God delivered the children of Israel out of Egypt and established them in the land of Canaan. *They were the Kingdom of God*. God ruled over them, and they were His people. (Ex. 19:5,6; 1 Chronicles 28:5.) (Please turn to page 11)



J. W. McLain

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

War, Rapture, Famine

War, dark and sinister, rumbles round the earth. Mighty ships at sea plunge to its bottom, there to witness a little later the sinking of sailors of their own crews. Hideous sharks grow fat when men engage in war. Bombers obscure the sun, as though the wild pigeons had returned in their innumerable numbers, but every bird grown to ten thousand times its normal size and dropping stones of death from its talons. Submarines, like wolf packs, hunt their prey, make their slaughter, then, hungry only for the chase and kill, speed for another boat at bay. Parachutes rain soldiers from the sky. Millions of guns spit fire, and bigger guns roar the lion into shameful shelter in his den. Men like it, though, and, grimly mad for victory, they fight as beasts have never fought—*killing their own kind!*

The day and hour is not known. God knows. It may be soon. There has been a falling away. The church has become worldly, and Laodicean Christians "love to have it so." Positively, this time cannot be seen in the head, or breast, or belly, or legs, of the Great Image—we are somewhere down in the toes! Perilous times have come, and if Jesus were to return today, would He find faith, the true faith, in the earth? Are men learning today of the gospel which was preached to Abraham? Are they repenting of their sins? Are they "requesting" baptism? Who goes with Jesus to the sinful and the poor? Who "follows in His train"? Suddenly, with little or no warning to the world, the Lord Jesus will come to claim His chosen and faithful ones. The more it might seem He is not coming soon, the more certain His coming will be soon. When scoffers mock, let Christians pray—"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), for, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). Said Jesus: "I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left" (Luke 17:34). "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42).

What sorrow will sweep the earth when all saints are "caught up . . . to meet the Lord in the air" (1 Thess. 4:17)! What gnawing hunger will bite the vitals of war-mad millions when they discover that the "sissies" who preached love and peace have been taken up into the sky to escape the plagues that will torment the "left" ones for "five months" (Rev. 9:5)! What famine will there be in the earth when men "shall wander from sea to sea, and from the north even to the east, (when) they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 9:12)! Like Saul, men will choose to fall upon their own swords—but, alas, "in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6).

A Voice From England

Says a pastor at Bournemouth, England: "We have been a pleasure-loving people, dishonoring God's day, picnicking or bathing. Now the seashores are barred—no picnicking or bathing. We have preferred motor traveling to church going. Now there is a shortage of motor fuel. We have ignored the ringing of the church bells calling us to worship. Now the bells cannot ring except to warn of invasion. We have left the churches half empty, when they should have been filled with worshippers. Now they are in ruins. We would not listen to the 'way of peace.' Now we are forced to listen to the way of war. The money we would not give to the Lord's work, now is taken from us in taxes and high prices. The food for which we forgot to give thanks, now is unobtainable. The service we refused to give to God, now is conscripted for the country. Lives we refused to live under God's control, now are under the nation's control. Nights we would not spend 'watching unto prayer,' now are spent in anxious air-raid precautions. The evils of modernism we would not fight. Now see what Germany . . . has produced!"

Queer? Not at all!—that this voice from England seems to remind us of our American religious lapse: The Church of God, especially, must marshal to its Lord, or expect soon to be lost with the world.

A Man Calls Men

By C. E. Lapp

A ROMAN governor stood before a bloodthirsty mob of Jews, while beside him stood a Man bound as a criminal. A peculiar sort of wreath was upon His head, and blood matted in His hair as it streamed forth from the newly pierced wounds made by the thorns' pricks. From His shoulders hung a loosely draped robe which covered a bleeding back that had a short time before felt the lash of the scourge. All night long the Prisoner had borne the brunt of abuse and torture until He made no effort to answer the blasphemous tirades heaped upon Him.

Pilate, the governor, spoke; and may we meditate upon the words he uttered. "Behold, I bring him forth to you, that ye may know that I find no fault in him." "Behold the man!" Despite all that the Jews had said and done against Jesus, Pilate could find no fault with Him. Furthermore, Pilate placed upon Him a title that might well be coveted by men today. He was a "man." Jesus was a *man* among men and in spite of all the lies and fault-finding, He stood before them as one in whom there was no fault.

The Church of God is desperately in need of *men* today. It needs men who will be willing to follow in the footsteps of *the Man*. There are a great many criticisms placed upon the church of today, and many times rightly so, but none of the critics or faultfinders have yet been able to find anything wrong with Him who was a Man. Tradition and custom have a tremendous influence upon us, even as they had on others during Jesus' time; but, regardless of whether a denomination may be right or wrong, we know one thing, that Christ, the *Man* is perfect. As of old, we are sure to make mistakes if we follow tradition, but if we walk as He walked, only perfection awaits us because He is our righteousness.

A Man of the Desert

There was a man sent from God whose name was John. It was he who came to tell of One greater that should come after him. When Jesus came to him for baptism, John revealed *Him* as the "Lamb of God, which taketh away the sin of the world." Two of John's disciples heard Jesus and followed Him. The Church of God needs men today who, upon hearing about Jesus as the Lamb of God, will gladly follow Him in service.

Fishermen

"One of the two which heard John speak, and followed

him (Jesus), was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ." With this word, Andrew brought Simon to Jesus. To follow Jesus is not enough, and one of the greatest needs today is for men, who, after they have learned of Jesus, will bring others to Him. When Jesus saw Simon He said, "Thou shalt be called Cephas, or a stone!" There are still many "diamonds" in the rough who need only to be brought to the Master of men that they may be polished to radiate His glory.

Useful Men

There is an old saying that if one would get something done, ask a busy man to do it. Jesus worked upon that same principle when He called His disciples, for He called useful men to work for Him. He knew there would be *no loaves for loafers*. One day, while walking by the sea-side, Andrew and Peter were casting their nets into the sea. Jesus said, "Come ye after me, and I will make you fishers of men." A little farther, Jesus saw James and John in the ship mending their nets. He called them, and immediately they left their father and servants, to follow Jesus. To catch fish was to bring them out of life into death, but to catch men was to bring them out of death in sin to *life* by faith in Christ. The Church of God needs men today who will fish earnestly for men.

Government Men

Matthew was a tax collector, but that did not hinder Jesus from giving him a call into His service. Jesus needed men from all walks of life, and when He had finished calling the Twelve, they were given a training course of instruction in the great work of saving men from sin. "He called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. . . . They went out, and preached that men should repent. And they cast out . . . devils, and anointed with oil many that were sick, and healed them" (Mark 6:7-13). The Church of God needs men who are willing to be used in every phase of Christian endeavor. Christian laymen are needed who will help to bind up the brokenhearted, proclaim liberty to the captives of sin, and to proclaim the acceptable year of the Lord.

Men of All Walks

A chief tax collector climbed into a tree to enable him to see Jesus. When Jesus went to (*Please turn to page 11*)

Faith, a Stabilizer

Notes and Queries—No. 2

By F. L. Austin

JUDGING from the number of inquiries received by the writer during these first three days of Japanese aggression against the United States, it is evident that there is no little personal annoyance about the increasing world-wide upset. How well all think they would like to know exactly what is ahead. But—not so.

The first suggestion offered to all is that each one who has faith in God, and in His tried and proven Son, should abide calmly in the serene confidence that God will certainly do all things well. The assurance is given in Paul's first letter to the Corinthians: "God is faithful, who will not suffer you to be tempted above that ye are able" (10:13). And, if our faithful Father assures us His watchcare, why should we worry?

But, if one's faith in Him is insufficient to permit of restful confidence, then, evidently, there is something lacking in the Christian faith of such person. His faith is not of sufficient weight to keep life's boat from rocking. Perhaps he realizes that he is not living truly and loyally before the Father—that his Father cannot really trust him. Maybe he knows he is "playing hooky" before God; that he is not truly conforming to God's all-blessed laws and instructions. How true it is that such known erroneous living always hounds one with that secret small voice from within, crying: "Guilty! Guilty!" The faith of every such one always vacillates and doubts.

How diligently the Christian should cultivate and test his faith! Not just his faith in doctrinal tenets, but also his trust in, and daily reliance upon, his Saviour. Indeed, this latter is probably far more important than the former—lest one fall asleep at his post.

As to the War

It is here! The United States has commenced to "drink." (Read the entire chapter of Jeremiah 25.) She has hitherto steadily refused. But "the LORD of hosts" asserted, "Ye shall certainly drink." Others are yet to follow: "For, lo, . . . ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts." One of the earlier steps of the United States which pointed toward this present embroilment was the one-hundred-fourteen-day war with Spain—April 20 to August 12, 1898—resulting in American possession of the Philippines upon the payment to Spain of \$20,000,000, plus \$100,000. By that war, and its result, America definitely entered into world politics.

Well does the writer recall that in those days, in Rensselaer, Indiana, he read the same above cited scripture and publicly suggested that the Stars and Stripes had been set upon the same platform as were the other national flags, and that its bearers would necessarily need mingle with those bearing all other national emblems in the world's final military conflagration of the age.

That such an overflowing cataclysm is now in progress there seems small reason to doubt. The quicker we turn to God in deed and in truth, the less will be our sorrow.

God's Nationals

"The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein," sang David in Psalm 24:1. Christians should long since have recognized that in the upbuilding of His clearly outlined Kingdom, God, throughout the ages, has been continuously engaged in perfecting the national body of that Kingdom as well as in perfecting its King and the King's helpmeet. But, for centuries, students of the Word have mostly focused their eyes upon the church and its salvation. As to national salvation, few have sensed its basic necessity as a part of God's revealed plan. A national family, or group, or portion, as distinct from, and additional to, the church group has not been, nor yet is, generally considered. This, even though God's symbolism indicates that the national phase of His perfected Kingdom will comprise greatly more than nine tenths of the whole; and all obediently subject to the anointed King, and His church helpers.

That we are now well within the period of God's judgment of the nations, gathering the tares in bundles, and purging the wheat, in readiness for the harvest, appears all too plain. This judgment period has some years to go yet, it would seem. Soon, wheat nations will begin to look more to God and less to armament; but tare nations will possibly increase in the foam of their wrath. Both church, and Kingdom nations will undoubtedly greatly awaken to the righteousness of God. "When God's judgments are in the earth, the inhabitants will learn righteousness."

Stone Upon Stone

Stone upon Stone was the process by which Solomon's magnificent Temple was constructed. The deep foundation stones were laid first. All others were built in succes-

sive layers thereupon. Such is the manner of natural law construction. The foundation is at the bottom.

The spiritual law of construction is reversed. It is "contrary," according to Paul in Galatians 5:17. The foundation is at the top. Jesus, as reported in John 12:32, said: "I, if I be lifted up . . . will draw all men unto me." Thus, according to Matthew 21:42 and Acts 4:11, the topmost foundation of the new Kingdom structure is Christ, the head Stone of the corner, and was first in perfection. He then proceeded to lift the other Kingdom members up unto Himself. The first course lifted unto Himself consists of His called-out ones—the church. The second course seems to consist of God's called-out nation—Abraham's multitudinous seed. The final and lowest course seems to consist of Gentile kings and nations who, as in Isaiah 60, "bring their glory and honour into it."

The Refiner's Fire

But, before any particle can react to this mighty uplift-

ing power of Christ—the great spiritual Magnet—it must be passed through the Refiner's fire. It must be melted down, that its neutralizing dross shall separate from its pure metal of value.

So the washing "away the filth of the daughters of Zion," and purging of the blood "by the spirit of judgment, and by the spirit of burning," as predicted in Isaiah 4:4, seems, by harmony of fact and time, to be actually in progress in these days.

Thus, we may quite well expect that the United States has now entered the Refiner's pot. Her economic, political, social, religious, dross which, like barnacles, have attached to her—inner and outer life, must be all melted away.

Agony? Yes, much! National destruction? No, never! Rather, the purging process, followed by burnishing under God's righteous arm, will make her to shine forth before all nations, to the glory of God—the ever-creating Creator.

Peace on Earth

By Gerald L. Cooper

ALMOST two thousand years ago a group of shepherds on the hills near Bethlehem were privileged to hear a chorus of angels from heaven announce in song the birth of Jesus Christ, the Saviour. The content of this message is very interesting to us at this time. The message was, "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. . . . Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10, 11, 14). Yes, at the birth of Christ, tidings of peace on earth were sung, but we realize that it was not yet time for these tidings to fully come to pass. It is true that Jesus has given us, through the Word, the Holy Spirit, the "peace that passeth understanding," but there has not yet appeared "peace on earth."

Man has ever strived for peace, and most of the wars that have been fought have been fought under the guise that the warring nations were seeking peace. At the conclusion of the first World War, one that was proclaimed to be "a war to end all wars," the Versailles Treaty was formulated. While it was not considered to be what the world needed at that time, it was the only thing upon which the men who were formulating it could agree. We know how futile it has been. As early as 1935, Adolf Hitler denounced it, and now it is only a forgotten docu-

ment. From time to time during the last twenty years, there have been attempts, honest attempts, to bring about permanent world peace. The League of Nations was the most prominent of these efforts, but as early as 1931, Japan repudiated the League when it attacked China for no justifiable reason and appropriated a large slice of that country. In rapid succession, Italy and Germany also ignored any effort that the League made to hold their conquests, and the great League of Nations, upon which men pinned such great hope, is also only a bitter memory. More recently do we remember the famous Munich farce at which Hitler promised that he would refrain from taking any more land from his neighbors, and Prime Minister Chamberlain uttered those words that will be forever associated with his name: "This means peace in our time." A merciful God has spared him the knowledge of how wrong he was by taking him in death, ere Hitler could scarcely get started to conquer the world.

What is the meaning of all these peace efforts and their failures? This is difficult to understand to the ordinary person who has no knowledge of the Scripture, but to a student of the Bible it is no mystery. We are fully warned in 1 Thessalonians 5, that we are to expect these things. Verse 3 of this chapter has been quoted by writers and ministers many times, but never before in our history have the words, "When they shall (Please turn to page 10)

The Life of Paul

By Mrs. Alvin Ratering

(This treatise was recently read before the missionary Society of the Pennellwood Church of God)

SAUL was born in Tarsus in Cilicia, a part of Asia Minor. He was a Roman citizen by inheritance. His family was of the tribe of Benjamin. He was reared in a Pharisaic home in Jerusalem, trained to be a rabbi, being taught at the feet of the famous Gamaliel. At circumcision, he was named "Saul," probably after the first king of Israel. As a Roman citizen he necessarily had a Roman name (it was customary to give three names), and as Paulus was his last one, it is not strange that this alone remains. Therefore he was called "Saul" by the Jews and "Paul" by the Gentiles.

Saul was a tentmaker. Contrary to popular belief, he was not a weaver, but was a tanner. It is a well-known fact that the tents of Corinth and Ephesus were made of leather.

Saul zealously persecuted the followers of Christ. He stood by at the stoning of Stephen, consenting to it. Then he went to the high priest, and asked him for letters to Damascus that he might bind and bring to Jerusalem any that he found calling on Jesus' name. As Saul was nearing Damascus, suddenly a light from heaven shone round about him. As a direct result of the vision he received at this time, he was converted.

Saul's conversion was no gradual development, but a sudden and violent rupture with all his past thinking. The light broke upon him, not as the dawn of day, but as a lightning flash, which revealed the glory of God shining in the face of Christ, at the same time showing his previous striving in its true character.

Saul was a man of high ideals and moral purpose. His was an active, restless, achieving nature. As a lover of the law, he had high ideals which he could not attain. He was also a courageous man. A coward could not have taken the position he did before friend and enemy. He actually repudiated his past, confessed publicly that he had been wrong, and set to work to make amends for his former misdeeds.

We do not know how long Saul stayed in Damascus, but Luke gives the impression that he wasted no time in raising his voice to defend the teachings he had heretofore branded as heresy (Acts 9:19-25). This proves that he was among those persecuted soon after his confession, suffering much after this. Five times he was beaten with "forty stripes save one." Thrice he was "beaten with rods,"

and stoned once. He also spent some time in prison.

It was at Antioch in Syria, thirty miles from the Mediterranean Sea, that each of Paul's missionary journeys began. This city had become a center of religious interest and action, second not even to Jerusalem.

The First Missionary Journey

When the Apostle set out on his first missionary journey, he was accompanied by Barnabas and John Mark. They went first to Seleucia, seaport of Antioch, sailing from there to the Island of Cyprus and crossing it from Salamis to Paphos. At this point in his life, his name was changed to "Paul," since he was to be apostle to the Gentiles.

From Paphos he sailed to Perga. Here John Mark left the group and returned to Jerusalem. Paul and Barnabas continued to Antioch in Pisidia, Iconium in Lycaonia, Lystra and Derbe in Cilicia, and returned by the same way. They went, also, to Attalia, and there set sail for Antioch of Syria.

At Antioch, Paul told of his experiences among the Gentiles. A dissension arose in the church, so Paul and Barnabas and certain others went to Jerusalem to consult with the apostles and elders about the question. On their way, they passed through Phoenecia and Samaria—being received with joy as they related their success with the Gentiles. After everything was decided at Jerusalem, Paul and Barnabas, with Silas and Judas, returned to Antioch.

Paul's Second Missionary Journey

After some time, probably about two years, Paul desired again to visit the churches established during his first journey, and he asked Barnabas to go with him. Barnabas wanted to take John Mark with them, but Paul refused because Mark had deserted them before. So, Paul and Barnabas separated: Barnabas taking John Mark to the Island of Cyprus, and Paul taking Silas to visit the churches of the mainland. The second missionary journey lasted three to four years. Paul went up into Cilicia through Tarsus to Derbe and Lystra and on to Iconium and Antioch, traveling through Phrygia and Galatia. He then went to Troas on the Aegean Sea. At Troas, Paul had a vision calling him to Macedonia. He and his com-



pany immediately set sail, going straight to Samothracia; and the next day after he arrived, these sailed for Neapolis from which place they went to Philippi. Paul was then to begin his great work in Macedonia. He traveled through this country, preaching as he went. He visited Amphipolis, Apollonia, Thessalonica, and Berea.

In Berea, the Jews from Thessalonica came and caused trouble, so the brethren sent Paul, by way of the sea, to Athens. After preaching against the idols in Athens, he went to Corinth where he preached to both Jews and Gentiles, working at his trade, and living with Aquila and Priscilla.

From Corinth, going to a seaport town, Paul sailed for Ephesus. Here he spent some time in the Jewish synagogues. The people wanted him to stay a long time, but he, wishing to keep the feast at Jerusalem, refused and sailed to Caesarea. He went on to Jerusalem, and later returned to Antioch—thus completing his second missionary journey.

Paul's Third Journey

The first part of this journey was much the same as the second. Paul went through Cilicia, Galatia, to Phrygia, then to Ephesus and Troas, over into Macedonia, and down to Corinth.

From Corinth, he traveled back through Macedonia, and from Neapolis, he sailed down the east coast of the Aegean Sea. He stopped at Troas, Assos, Mitylene, Samos, and Miletus. Here he met with the elders from the church at Ephesus and bade them farewell in an address of love and tenderness. He sailed on to Patara and from

thence shipped for Tyre. Here he was warned by the disciples not to go to Jerusalem, but he would not be persuaded, and went on first to Ptolemias, then to Caesarea, where he was again warned. Paul ignored the warning, however, going on to Jerusalem where he was taken prisoner. There he availed himself of his right as a Roman citizen, appealing to Caesar, and was taken before Felix who kept him a prisoner two years before he was sent to Rome.

The Journey to Rome

On the voyage to Rome, Paul's ship was wrecked on the island now known as Malta. He spent nearly three months there, then sailed for Rome in a ship that had wintered at the island. For two years, Paul was a prisoner in Rome—living in his own hired dwelling, but with a guard over him, yet receiving "all that came unto him, preaching the kingdom of God . . . with all confidence, no man forbidding" (Acts 28:30, 31).

These words end all definite accounts of the Apostle Paul. The story as told by Luke is broken off abruptly. The rest that is known about his life is gleaned from his writings to various churches and people.

It is believed that Paul was set free at the end of two years, that he went again to Philippi, Ephesus, Crete, Corinth, Miletus, and possibly Spain. His writings seem to show that he spent the time strengthening and perfecting the churches where he had been before. It is believed, too, that about four years elapsed before he was rearrested, for what reason we do not know. This time he was not as

(Please turn to page 11)

BIBLE PLANTS

Selected by Arthur Gilbey

AN EXHIBIT by the New York Botanical Garden of some of the plants mentioned in the Bible, at the International Flower Show last spring, drew much public attention. Interest in the subject will be further met by a book of two hundred pages by Eleanore Anthony King, "Bible Plants for American Gardens," just published by the Macmillan Company at \$2.00.

The large number of plants mentioned in the various books of the Bible provide plenty of material for those interested in research on the subject. Interpretation of the spiritual meaning of some verses is aided by knowledge of the plant mentioned, particularly since the names used in the English translation at first sight indicate something else than the plant revealed by research. The "lily of the field," for instance, is not the Madonna lily, but the

poppy-flowered anemone. The apple is actually an apricot, and the chestnut is really the Oriental plane tree.

Some explanation lies in the fact that the translators of the Bible into English were of a northern latitude, while Palestine is in the latitude of South Carolina and northern Florida, Jerusalem approximating the position of Jacksonville.

From that fact it may be inferred that most of the plants mentioned in the Bible are more likely to be planted successfully in the South than in the Northern gardens. Nevertheless, the author of this book, besides presenting much interesting information about the context in which the plants are mentioned in the Bible—a long list—gives some description of those accurately identified, and tells how they may be used in the garden or possibly as house plants.

English Translations of the Bible

In Two Parts—Part Two

By Hazel Burk

AFTER the accession of James I to the throne of England, a conference of the leading divines was held at Hampton Court, 1604, to investigate the matters thought to be amiss in the church.

King James Version—1611

It was at this meeting that Dr. Reynolds of Oxford moved that a new version of the Bible should be prepared. Fifty-four translators were nominated with the advice of the bishops and the approval of the King. This is all that King James did for the translation that bears his name. The expenses seem to have been borne by Barker, the printer and patentee. The translators were among the best scholars in England. Of the fifty-four originally nominated, only forty-seven entered upon the work. They were divided into six companies, each company taking a portion, and the work was again revised by the whole body. From that day to this, it has been commended for its "masterly English style, its grace and dignity," and many other qualities. Of this version, Dr. Geddes, a Roman Catholic Divine, in 1786 said:

"If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this of all versions is the most excellent."

The final revision of the whole was conducted in London by two delegates from each of the six companies. The twelve scholars met daily in the old hall of the Stationers Company for nine months. The time spent upon it was about seven years, and a more complete system could scarcely have been invented. This version has now been in common use for over two hundred fifty years.

Such a noble translation was destined to live through centuries. It is not surprising that, while the Revised Version has been in our hands for nearly half a century, and the American Revision for about forty years, the great majority of the people still cling to the Authorized Version, and in English-speaking Protestantism it continues to be the Bible of the church and of the home.

Revised Version—1881-1885

Many people wondered why it was necessary to make a revision of the Authorized Version, and in many minds there was a feeling of antagonism for the Revised Version. This feeling was ignorantly expressed by a young American preacher of whom Dr. Bickersteth speaks, who, when the Revised Version appeared, declared: "If the Author-

ized Version was good enough for St. Paul, it is good enough for me."

There are four reasons for the Revised Version: 1) That in the present day we have access to a treasure of ancient manuscripts, and quotations, such as the scholars of King James' day had never dreamed; 2) That the science of textual criticism, which teaches the value and the best methods of dealing with these documents, has arisen since the King James Version was published; 3) That our scholars are better acquainted with the sacred languages, and better able to distinguish delicate shades of meaning which was quite lost on their predecessors; and 4) That, owing to the natural growth of the English language, many words in the Authorized Version have become obsolete, and several have completely changed their meaning during the past three hundred years.

In June, 1870, a distinguished body of scholars gathered in the Jerusalem Chamber in Westminster Abbey. The chairman of this great assembly was Bishop Ellicott. Around the table were gathered Wescott, Hort, Alford, Stanley, Lightfoot, Schrivener, Dr. Eadie of Scotland, Archbishop Trench of Dublin, and many others, the greatest Biblical scholars of the kingdom.

In November, 1880, the New Testament Company met for a special service of prayer and thanksgiving, for the work on the New Testament was completed. It was four years later (1885) that the Old Testament Company finished their work which made complete the Revised Version of the entire Bible.

American Revised Version—1900

In the revision of 1885, the work was done by two companies laboring jointly. They could not agree on all points, so the English Company was given the deciding vote, because they had taken the initiative in the work. The work of preparing the appendix, which the American group was to do, could not be undertaken until after the revision was concluded; but the public urged a hasty preparation, which was done under pressure, and, as a result, was very unsatisfactory to the American committee. The English Company disbanded, but the American committee kept up its work and continued to labor for a more perfect revision of the English Bible. This group labored in view of the fact that an American rescission of the English Revision might eventually be wanted. The re-

vision of the Scriptures was completed in 1900. The English Bible is the result of nearly a century of labor and toil.

Modern Translations

There have been many later translations using our modern speech instead of the classic dignity of the King James. Some of these are used for reference work and study, but are not too well known.

J. M. P. Smith and Edgar J. Goodspeed have published a translation of the Bible with five outstanding distinctions: 1) It is in the American language free from the stumbling block of antiquated Sixteenth-Century words and phrases; 2) It is translated by both Greek and Hebrew scholars; 3) It distinguishes between prose and poetry; 4) Conversation is indicated by quotation marks easy to read; 5) It contains the fourteen books of the Apocrypha, rarely found in standard Bibles. These two men have also published "The Short Bible" which is a selection of parts of the Bible which have the most meaning for modern life from a religious, historical, or literary point of view.

The translation by James Moffatt was written to present the books of the Old and New Testament in effective, intelligible English. No translation of an ancient classic can be quite intelligible unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. The ideal of a translator is to let his readers enjoy part of that pleasure which the original once afforded to its audience in some far-off century, and Moffatt hopes that this translation may occasionally give such pleasure to those who cannot consult the Hebrew and Greek Scriptures.

The New Testament in Modern Speech, by Richard Francis Weymouth carries through the Pentecostal ideal, that we may hear in our own tongue the wonderful works of God. The Weymouth translation, now revised and enlarged by explanatory notes by James A. Robertson, is dignified, but clear, comprehensive, and colorful. In no sense does it do violence to the traditional versions. On the contrary, it is an aid in appreciating both the beauty and finer shades of meaning of the New Testament.

The New Testament by Constantine Tischendorf is the "Authorized Version" reproduced, and in the notes are given variations from that text in the manuscripts by the Sinaitic, the Vatican, and the Alexandrine. It is called the *Tauchnitz Edition*.

The Emphasized Bible by Joseph Bryant Rotherham is designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals. It is arranged to show, at a glance, narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several divine names— and emphasis throughout the translation being after the idioms

of the Hebrew and Greek tongues. It is written with an expository introduction, select references, and appendices of notes.

The Emphatic Diaglott was written by Benjamin Wilson of the Church of God. It contains several features as: an approved Greek text, with the various readings of the Vatican Manuscript; an interlineary literal word-for-word English translation; a new version, with the signs of emphasis; a copious selection of references; many appropriate, illustrative, and exegetical footnotes; and a valuable alphabetical appendix. This combination of important items cannot be found in any other book.

In 1755, Philip Doddridge translated the New Testament and entitled it *The Family Expositor*, but it became known as *A Paraphrase and Version of the New Testament*. This version contains many critical notes.

Some of the other translations that are less known to the general public are:

A New Literal Translation (from the original Greek) of the Apostolical Epistles by James Macknight—1795,

A Translation of the New Testament by Gilbert Wakefield—1795,

A Translation of the New Testament (from the original Greek) humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature—1798,

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected text—1808,

A New Family Bible, and improved version, from corrected texts of the originals, with critical notes by B. Boothroyd—1823.

Conclusion

The Bible's history, when known, cannot fail to impress upon the mind a deeper veneration for it and a fuller confidence in its faithfulness. There is romance in some of the incidents of its long story which fixes these incidents indelibly on the memory, and endears the Bible itself to the heart of the Christian. Persecutions, hardships, exile, and death could not shake the men who laid the foundation of our Bible from their firm resolve to give to their countrymen the pure Word of God.

The work was crowned with martyrdom that gave to us the Book in which Christ is its grand Subject, its design our good, and the glory of God its end. Read it carefully and prayerfully, for it is a mine of wealth and a river of pleasure.

Bibliography

New Indexed Bible, Revised Edition (John A. Dickson Publishing Co.); New Analytical Edition, Authorized Version (John A. Dickson Publishing Co.); The Ancestry of Our English Bible by Ira M. Price, 9th Edition (Harper and Brothers); Emphatic Diaglott, by Benjamin Wilson.

A MAN CALLS MEN

(Continued from page 3)

the home of Zacchaeus, Zacchaeus became very repentant, and it was then that Jesus said, "This day is salvation come to this house."

A lawyer and judge of the Jews came to Jesus by night seeking the way of salvation, and Jesus said, "Ye must be born again," and, "Except a man be born again, he cannot see the kingdom of God." The last tribute Nicodemus paid to Jesus after His crucifixion was to bring a mixture of myrrh and aloes to wrap around Jesus' body.

After Jesus' resurrection, He came to a group of sad-hearted men who were all "in the notion" of going back to the old way of life; and, when the Saviour revealed His identity as being risen from the dead, great faith was re-born in their hearts to remain until their death. Jesus loved men and ministered to their every need, but His greatest ministration was to their spiritual needs. Men are as needy of spiritual help today.

Spirit-Filled Men

The Master of men knew the disciples' hearts. Because He knew what was in their hearts, they were called to be filled with a Spirit that was higher and nobler than their own. He taught His men to pray and depend on Him for strength, rather than each one depending on his own talent and ability. On the day of Pentecost, they were all with one accord in one place waiting for the promise of the Father. When God's power came upon them they became bold and fearless, even in the face of skeptic Jews, and with such great force did they proclaim the gospel that three thousand souls accepted the Lord and great fear came upon the people.

Tentmaker and Lawyer

Persecution came to the members of the early church, but God turned their trouble into a blessing. In this new trouble they were more zealous than before, and as they were scattered over the land, they spoke the Word so fearlessly that many believed. One of the greatest opponents of the early church was a tentmaker and a high-ranking Pharisee. He was zealous, but was mistaken, and it was necessary for him to meet Jesus face to face on the Damascus road before he understood his mistake. The Apostle Paul became the greatest missionary of all time, and suffered for Christ even to his death. His was the privilege of first preaching the gospel to the Gentile peoples, and everywhere he went churches were established.

A Doctor Follows

Perhaps there is no more beautiful word picture of the birth and infancy of Jesus than is recorded by Dr. Luke. He was also the writer of the *Acts of the Apostles* from which many have been inspired to a greater service for the Lord.

Jesus Calls Men Now!

"To day if ye will hear his voice, harden not your hearts." Jesus, the Master and Leader of men is still calling for sincere workers today. He calls men for pastors, superintendents, teachers, missionaries, and spiritual leaders in His body, the church. In too many instances only the women have heard the call and answered. How great the privilege to be associated with Him who is saving men today, and will ultimately bring righteousness to this old sin-cursed earth! There is one thing certain! We may fail, and in moments of weakness fall short of the standards set before us by our great *Example*, yet Jesus the Saviour, the Man among men, is always the same, *yesterday, today, and forever.*

"It Will Be Foul Weather To Day"

Skeptic, would you see "a sign from heaven"? Would you know what the day will bring forth? Look to the Eastern horizon—"the sky is red and lowering"! "It will be foul weather today" (Matt. 16:3). "Can ye not discern the signs of the times?"

For a few hours, it may seem that the glowing East will really develop into a bright day. "Take heed that no man deceive you" (Matt. 24:4). "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (v. 7). "Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). "Every man's sword shall be against his brother" (Ezek. 38:21). "It will be *foul weather to day!*"

Finally, suddenly out of the night, "shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2), and *Christ will establish glorious and eternal Day.*

PEACE ON EARTH

(Continued from page 5)

say, Peace and safety; then sudden destruction cometh upon them," meant more to us. As this article is written (December 8, 1941) the declaration of war on Japan is only a few hours old. The sudden opening of hostilities by Japan will go down in history as one of the greatest betrayals ever connected with human events. Even as our President was negotiating with two of their representatives, that enemy nation was silently preparing for war against us.

As citizens of the United States, we are angry and resentful at such cowardly tactics, but as citizens of the Kingdom, we should be watchful and prayerful, for Paul continued in his letter to the Thessalonians: "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." Our Saviour also warned us about these things and gave us these words for our consideration: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Yes, we have been duly warned. The coming of our Lord cannot be very far away. It behooves each one of us to watch, pray, and, above all, to *work*, that many will be brought to Christ before it is too late. When He comes the song that angels sang to the shepherds will at last be fulfilled, for the "Prince of Peace" will surely bring "peace on earth, good will toward men." May God hasten that day!

THE LIFE OF PAUL

(Continued from page 7)

kindly treated as before. It was hard for his friends to visit him. He was permitted to write his second letter to Timothy at this time, however, and this was probably the last of his writings.

Uncertain tradition has it that Paul suffered martyrdom, being beheaded—the execution meted to Roman citizens. He was one of the most influential men in the world.

His heart was full of love for man. He *did* fight a good fight, he *did* finish his course, and he *kept the faith*. Surely he had a right to believe: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

GLAD TIDINGS OF THE KINGDOM OF GOD

(Continued from front page)

Israel is still the Kingdom of God in every sense. Although the Israelites have been scattered for many years as punishment for their sins, God has promised by many of His prophets to restore them in their land, eternally. When this takes place, they will be cleansed of all their sins. The light of God will rise upon them as a nation in such glory that the other nations of the world will go to them, desiring to know the God of Israel. Thus will many nations be brought to God. The people of Israel will be the evangelists of the new age. (Jer. 31:27-37; Ezek. 37; Isa. 60; 2:3; Joel 3:16; Amos 9:14; Micah 7:14-20; Zech. 14.)

Watch Israel, the *fig tree*, as it puts forth leaves. (Luke 21:29.)

The King of Kings

The Prophet Isaiah foretold the birth of one who was to be the ruler of his people Israel. (Isa. 9:6,7.) The angel that appeared to Mary at the annunciation also affirmed the right of the Son of the Highest to occupy the *throne* of His father *David*, and to rule over the house of *Jacob* (Israel) forever. These promises await the return of the

Son of God from heaven. Then He will regather His people from the four winds to which they have been scattered and will establish them in their land. (Matt. 24:31; Jer. 23:5, 6; Gen. 49:10; Rom. 11:25, 26.)

Christ will take the *throne of David* when He returns. He is now on God's throne as High Priest. (Matt. 25:31; Rev. 3:21; Acts 1:6-11; Heb. 9:28.)

He will execute judgment upon the ungodly at His return. (Jude 14, 15.) He will rule all nations with a rod of iron. (Psalm 2; Rev. 11:15; Dan. 2:44.)

He will make restitution of all things spoken by the mouth of all the holy prophets. (Acts 3:21; Isa. 11:6-9.)

The New Heavens and the New Earth

We can best appreciate the Christian hope when we are able to visualize the new age in its arrangement and glory.

God will be among men. The throne of God and the Lamb will be there. (Rev. 22:1; 1 Cor. 15:24.)

Christ will sit upon the throne of David over the house of Israel. (Luke 1:32, 33; Isa. 9:7.)

The apostles will sit upon twelve thrones, judging the twelve tribes of Israel. (Matt. 19:28.)

The 144,000 and the tribulation saints will have places of honor in the Kingdom. (Rev. 14:1; 7:4; 20:4.)

The church will be with Christ at all times, partaking of His glory as joint heirs with Him in rulership. (1 Thess. 4:17; Rom. 8:17; 2 Tim. 2:12.)

The land of Palestine will be divided on a final and eternal basis among the twelve tribes of Israel. They will never more suffer dispersion. The law will go forth from Zion. (Ezek. 48; 37:21-28; Isa. 2:3.) All nations will flow to this Kingdom of God until the earth is full of the knowledge of the Lord. (Isa. 2:2; 11:9.)

"Seek Ye First the Kingdom of God"

In response to these words of Christ (Matt. 6:33), we may ask, How does one seek the Kingdom of God? The first requirement is *faith*. (Heb. 11:6.) Faith is belief. In this instance, it must be belief of the Word of God (Rom. 10:17). For this reason, the message of the Kingdom of God is most important. The *glad tidings of the Kingdom* was the message of Christ and the Apostles. (Matt. 4:23; Acts 1:3; 8:12; 28:31.) The gospel is the power of God unto salvation *if* one believes it. (Rom. 1:16; Mark 16:15.)

In seeking the Kingdom of God, one must *turn* from the way of this evil world. This is *repentance*. It includes a sorrow for one's past sins, wherein is true repentance.

One is then ready for the true test of his belief in the first act of obedience the gospel requires. He is then ready for *baptism* (immersion) whereby he is made one with Christ that he might be a joint heir with Him. (Acts 2:38; Gal. 3:26-29.) In this act, he is freed from sin, arising from the water to walk in newness of life made after the pattern of the Christ life. (Rom. 6.)

ARE YOU SEEKING?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The Father sent the Son to be the Saviour of the world" (1 John 4:14).

A Poem for Christmas Time

"One night I dreamed I was a guest
In little Bethlehem town,
Where He was born who gave to it
Its deathless world renown;
And safe I slept within the inn
That quiet starlit night,
While in the stable near was born
The world's Eeternal Light.

"And in the morn our host revealed
That guests had come to stay,
But when they knocked upon the door
Were told to go away;
And one inquired in careless mood
Why lodging was denied.
'There was no room within the inn,'
Our genial host replied.

"Then up spake I to them, and said,
'If I had only known,
They might have had my room last night
In little Bethlehem town!
Then I awoke—and now I know
The Prince of Peace has come,
And needs a place within my heart—
Will I now give Him room?"

—Charles M. Sheldon.

Christ Is Foretold

The Prophet Isaiah told of Jesus many, many years before He was born. The Prophet told of His birth and of the time He will return to earth again.

Isaiah said, "Unto us a child is born, unto us a son is given." It was written many years before Christ was born, but written as though he were already born. We read in Romans 4:17 that God "calletth those things which be not as though they were." That is why this is written as though the Child was already born at that time. Time doesn't count much with God in that way. We read on: "Of the increase of his government and peace there shall be no end." That is yet future, yet to come, for all of us

who have *faith* and *love*—in Christ. We know Jesus will be our King when He returns.

The Word of God

Did you ever hear the following spoken concerning a playmate? "His word is no good. Don't believe him!" Or, "You can take his word for it. If he said so, it is correct." In a way, your word represents your worth.

When we think of the power of God's holy Word, we know that He *spoke* and it came to pass. The world was formed. The sun, moon, and stars were made. Christ was in this great plan of our Lord. Jesus was the spoken Word made flesh. He was brought into being through God's Word (Gen. 3:15). He was promised after Adam and Eve sinned. Yet He *was not*, except in the plan, until angels told the shepherds of His birth in Bethlehem.

"Unto Us a Son Is Born"

Mary and Joseph found no room for them in the inn, though they were tired and far from home. So they rested in a stable. Jesus was born and laid in a manger.

Shepherds were in the fields, watching their flocks that night. "Lo, the angel of the Lord came upon them . . . 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. . . . And suddenly . . . a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:9-14).

Happy Birthday Wishes

Bonnie Weis, Dec. 17, age 13, Eden Valley, Minn.
Phyllis J. Kessler, Dec. 18, age 14, West Milton, Ohio.
Doris Smith, Dec. 19, age 14, Cleveland, Ohio.
Esther O'Neil, Dec. 20, age 14, Cleveland, Ohio.
Juanita Gainey, Dec. 21, age 15, Hammond, La.
James Capps, Dec. 23, age 14, Shady Springs, W. Va.
Travis E. Kidd, Dec. 23, age 10, Lucerne, Ind.
Betty Ann Mills, Dec. 25, age 9, Eden Valley, Minn.
Jane Waller, Dec. 27, age 16, Hickory Ridge, Ark.
John Phillips, Dec. 27, age 11, Waterloo, Iowa.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Develop Understanding

Does anything which you completely understand ever make you angry, fearful, or doubtful? We do not believe that it does. However, this very statement, though it recognizes the element of doubt, by realizing the cause—incomplete knowledge—and effect—trouble—of misunderstanding, makes possible the acquisition of more complete understanding.

David said in Psalm 19:12: "Who can understand his errors? cleanse thou me from secret faults." A person lives with himself all his life—every minute of it—and everyone, at one time or another, must come upon times when he errs in a way for which he can find no ready explanation. It seems that it was for times like these that David asked his Lord for divine assistance.

"Great men are not always wise: neither do the aged understand judgment" (Job 32:9). Taken as a group, there is no class of people more capable of wise decisions and worth-while undertakings than those who have spent the greatest number of years solving the problems of present-world life. Yet Job recognized the fact that even these do err. How do we solve this puzzling problem?

The learned professor steps into his automobile, starts the engine, drives a few feet, and his ordinarily even temper is severely jolted when the engine stops, refusing to start. The mechanic under the same circumstances, looks under the hood, diagnoses the difficulty, corrects it, and proceeds on his way with temper unruffled. So it is in everyday life.

If we disagree with a statement that is made or an act that is committed, either we are wrong and need to learn added truth, or someone else is wrong and needs to be corrected—necessarily without offence. Recognizing the fact that misunderstanding causes many of our troubles will go a long way toward making our days more pleasant. If all the time that is spent in criticism and the making of excuses were spent in study and teaching, many lawyers would be seeking work in a more lucrative profession. Also, such activity would take a considerable amount of time that the participants would have much less chance to develop the "secret faults" about which David wrote.

To anyone seriously considering the project of study-

ing the causes and cures for troubles of all kinds, we highly recommend a book which was released several years ago entitled "The Holy Bible."

Hardened to Sin

* * *

By Mrs. Ellsworth Routson, Oregon, Ill.

All too often we find ourselves planning to attend a certain well-advertised "good show"; or we may be startled with the realization that we are blurting out harsh and vile words from our mouths. To us these have been occurring more frequently during recent months. When we were in our early youth with all the unconquered future ahead of us, and with high moral ideals as our armor, we set out to be that innocent, patient, much-loved individual that anyone would be glad to use as his pattern.

So, with that Christian ideal ever present, we conquered for a time and overcame temptations, remembering 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." We quoted, too, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

Later, being mindful of the worldly responsibilities of this life, we began letting our self-consciousness slide, until after a period of time our ideal was broken down. "A broken spirit drieth the bones," and, oh, how it grieves us when we realize we are failing to attain our own goal! Then it is that we feel the undermining disgust in ourselves, and once more make secret resolutions, and pray for new inspiration and for new strength to reach our goal. Also, how hard it seems to build ourselves up again. Doctors tell us that low blood pressure is so much harder to build up, and takes so much longer, than to break down high blood pressure. So, "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

May we "exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." Resolve to go forth each morning with new vim and vigor and to fight harder the good "fight of faith."

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

PENMAN AND SPRAGUE, WEST VIRGINIA

We have just closed a four-days' meeting at Penman, W. Va., which was conducted by Bro. Harvey U. Krogh, Jr., from Tipp City, Ohio. Bro. Krogh was accompanied by Bro. Timothy Pearson of West Milton, Ohio. Though there were no baptisms, we are sure several families became interested. There was good attendance at all services. The very first night all seats were filled, and there were people standing around the walls and some sitting in the windows. It brought to mind Acts 20: 7-9, except that no one went to sleep. We took about two dozen extra chairs over for the next evening.

On Sunday we had Sunday school and morning services at Penman, and in the afternoon all went to our church at Sprague where Bro. Krogh gave a timely sermon on "The Devil's Wedge—Discouragement." After the sermon, he played some recordings of Bros. J. R. LeCrone's and C. E. Lapp's sermons. We then returned to Penman for the evening services.

Truly we had a feast on the Word of God. Bros. Krogh and Pearson gave some instrumental numbers on their cornets which were also enjoyed. We are very thankful to the Evangelistic Board in making it possible for us to hear the Word proclaimed by able ministers.

We are beginning to see Bro. J. W. McLain's work here bearing fruit. We have more in attendance at Sunday schools and other classes, and most of the members are working harder in the work at Penman. We have a regular attendance of about thirty-four.

I'm sorry there was no report of Bro. McLain's recent meetings. It was not because we were not glad to have him, but because of neglect. We all enjoyed his sermons on prophecy. We are looking forward to hearing him again.

Clarence Poland, Reporter.

EDEN VALLEY, MINNESOTA

The last month has been one of joy and also of sorrow. We were glad to have Bro. L. E. Conner with us for two weeks, also Dr. Jacob Peltz who was here November 11.

We have had five funerals in the last month: Bro. W. F. (Doc) Hoskins, November 12; Bro. E. E. (Dud) Mills, November 17; Mrs. Leslie Caswell, November 19; Bro. George Goble, December 1; and Mrs. Fred W. Fields, December 9.

The Ladies' Aid has sponsored an addition to the parsonage which is a wonderful improvement. One has to see this to appreciate the improvement.

The church had a woodcutting bee—the result was twenty-five truck loads of wood—which will be about a two-years' supply. We believe this is quite an item in Minnesota when it's thirty degrees below zero. It was ten degrees below this morning, December 10.

Walter Wiggins, Pastor.

OUR SOUTHERN TRIP

On November 24, it was our privilege to start southward on a seventeen-day trip. The first night was spent with the brethren at the Eldorado, Ill., church, where Bro. James M. Watkins is doing a very fine work. It was a pleasure to meet the old friends again, and they turned out in full force to the meeting that night.

The remaining time was divided almost evenly between the two churches in southern Louisiana, where Bro. Harry Gockler has been doing such splendid work for the past four years. No attempt was made for a regular evangelistic meeting, as we had only a few days at each church. The attendance was wonderfully good, however, and it was an inspiration to us to see the loyalty shown at both churches.

The people of the Blood River district have torn down the old log church and built a splendid new building that more than does justice to their community. The sacrifice necessary for this accomplishment is really touching, but you could hardly find a group more happy and thrilled in their new church home. It was indeed a joy to assist them in the dedication on November 30. We were glad, also, that one young woman confessed Christ and was added to the church that same day.

Our last work was done with the Happy Woods Church, where as a boy we attended Sunday school. Many of the older generation are gone, but the brethren there are very faithful. In fact, it was from the influence of some of this group that the newer work at

Blood River had its beginning some years ago. The churches are only ten miles apart, and many from each church drove to the services being held at the other.

It is with deep feeling that we commend to the brethren the faithfulness of the Louisiana churches, and the splendid work which they are doing under the leadership of their hard-working pastor, Bro. Harry Gockler.

F. E. Siple.

MARSHALL, ILLINOIS

A group of members of the Salem Church of God at Marshall, Ill., met at Sr. Mary Gockler's on the evening of November 19. The group enjoyed hearing the recordings of a sermon given by Brother S. J. Lindsay. After the sermon, a recording was made of all the members present by Bro. Lucian Murphy.

At this time it was decided to organize a Berean Society to meet at the homes. The first of these meetings was held at Bro. Ivan Veach's home, November 26. Mildred Murphy was appointed secretary and treasurer. The next meeting was held at Bro. Sylvan Richey's home, December 3.

Mildred Murphy, Secy.

NATIONAL BIBLE INSTITUTION

Mrs. Anna Fales	\$100.00
Belle McCandless	1.35
Mr. & Mrs. Charles Netts	5.00
Eva Fletcher & Helen Chisholm	2.00
Leonard Peltou	5.00

Gleanings From the Field

"The field is the world."—Jesus.

We are sorry to report that Sr. Clara Chaffee, resident of Golden Rule Home, is a patient in St. Anthony's Hospital, Rockford. She recently fell and fractured a hip.

Bro. Emory Macy, Troy, Ohio, recently had an auction of his farm goods, that he might come to the Bible Training School and study for the ministry. We now have fifteen students, making the School almost self-supporting. Our development, however, depends almost entirely upon the financial support of the brethren at large. Don't "let us down" now; let's keep the good work rolling along!

"Meat in Due Season": Especially would we call the reader's attention to Bro. F. L. Austin's article on page 4, in which he writes of the present world crisis and gives good counsel as to the true Christian's attitude and outlook in these last-day "perilous times."

We understand that Sr. A. J. Eychaner of Cedar Falls, Iowa, is spending the winter with her son Karl in Tampa, Fla.

"Ednah (his sister, Mrs. Powers) is getting along well, and we expect her to come home from the hospital, Wednesday, December 10."—Gerald L. Cooper, Ripley, Ill. . . . A later report informs that she is at home.

Sr. Waldo F. Wood, Frankfort, Ind., sends us a clipping from the Indianapolis News of December 3, from which we quote: "Stories of the atrocities since Hitler's rise to power in Germany have not been exaggerated. . . . Executions of the sick, infirm, aged, and insane are now being ordered in Nazi Germany. . . . Illicit love is being condoned and youth is being taught that Hitler is the 'Christ on earth' today."

Faithful worker: Sr. Emma C. Railsback, new member on the Quarterly staff, has already submitted all her copy for the Golden Text comments for the SECOND quarter of 1942.

"We much enjoy reading The Restitution Herald, as it seems Jesus will soon return to earth to establish the Kingdom of God. We are praying to be found faithful when He comes."—Mrs. A. L. Hicks, Greer, S. C.

Bro. and Sr. L. E. Conner are now happily engaged in their new work at Tempe, Ariz. They plan to return to Oregon, Ill., the first of March.

Bro. John Miller and Sr. Jennie Townsend, both of St. Jacob, Ill., recently visited at Golden Rule Home and attended church services at Oregon, Ill.

HILLISBURG, INDIANA

As you know, of course, Bro. Celaine R. Randall and wife were with us again last Sunday, November 30, and we had a very enjoyable day—it being warm and pleasant. Many attended both the morning and evening services, but some were absent because of sickness.

Sr. William M. Huffer of Michigantown is very ill, and has been taken to a hospital in Indianapolis. Sr. Elsie Finney has been ill, also, and Sr. Alma Orr and her mother are on the sick list. We are hoping for a speedy recovery of all these sisters and that they may be able to attend church services on Sunday, December 14. Bro. and Sr. Randall will then be with us and again on the fourth Sunday of December. So, everyone please remember these dates and try to attend the services. Everyone is invited and welcome.

Lota B. Huffer.

BIBLE TRAINING SCHOOL NEWS

Last Thursday, December 4, all of the students enjoyed a chicken dinner party. The Students' Home was decorated with evergreen branches and candles. "Mon" Brewer and Iris Hall made placecards and table decorations. The students sat in groups of four at small tables during the meal. Hazel Burk played her accordion. Francis Burnett sang, accompanied by Eunice Randall at the piano. Francis Burnett furnished the chickens because of a promise (?) made last year.

Michigan is a grand state. Iris Hall accompanied Ellsworth and June Routson to Michigan over the week end, where she visited with her parents. Ellsworth conducted preaching services at Southlawn.

"Watch the birdie and smile pretty." Today Bro. James W. McLain took pictures of the students, instructors, Students' Home, and the School for evangelistic work.

Bro. McLain spoke to the students on "How to Study the Scriptures." Pictures were shown Tuesday night, December 9, on the evangelistic work in West Virginia and Ohio. The congregation enjoyed Bro. McLain's pictures very much, especially those in technicolor, including scenic views.

Quizzes?—Bro. S. E. Magaw is really finding out what we know in Millennial Prophecy. Each morning we are given a short quiz before we discuss the lesson.

Spare minutes? Some of the students have been practicing the Christmas cantata with the Oregon choir. Sunday night, December 14, is the time for the musical program, and we are on last-minute rehearsals this week.

It seems that Emory Maey arrived in Oregon just in time. If he had arrived a day later he would not have been in the students' picture. We welcome him to the Bible Training School. Beth Hoganson, Reporter.

OREM CLENCY

Orem Clency, a grandson of one of the Church of God ministers first to work in the Southwest, Elder J. W. Orem, was born April 21, 1903, at Baileyville, Kans., and died November 8, 1941, at Tucson, Ariz. He is survived by his parents, Bro. and Sr. John Clency, a half-brother, Earl, these three of Manhattan, Kans., and by a sister, Ruth, of Hammond, Ind. Funeral services were conducted by the writer, November 11, at Manhattan, Kans., where the deceased had lived most of his lifetime.

(So zealous was the mother, daughter of Elder J. W. Orem, to have the Truth preached at her son's funeral, that she said she might have spoken, if we could not have been present, rather than to have used an Orthodox minister.)

Sydney E. Magaw.

E. E. MILLS

Bro. E. E. (Dud) Mills, a resident of this community for a half century, died at his home north of Eden Valley, Minn., Friday morning, November 14. He was born in Indiana in 1865. He was the father of Bro. Page Mills, Bro. Philip Mills of Eden Valley, two daughters, Mrs. Walter Kirkpatrick of Cannon Falls, and Mrs. Ben Magedanz of Lexington, Ky. Bro. Mills had been a member of the Church of God for forty years.

Funeral services were conducted by the writer, assisted by Bro. John Denchfield and Bro. L. E. Conner.

Bro. Mills had been in ill health for a year. He was buried in Eden Lake Cemetery to await the call when the Lord comes.

Walter Wiggins.

MRS. FRED W. FIELDS

Mrs. Cora Bell (Bennett) Fields was born in Eden Valley, Minn., April 3, 1895, and lived in Eden Valley until she married in 1914. She leaves two daughters, Mrs. Lowell E. Peterson of Litchfield, and Lucille of Minneapolis.

The writer spoke on the hope that takes us beyond this day of tears. She was laid to rest in Eden Lake Cemetery just north of Eden Valley.

Walter Wiggins.

MRS. LESLIE CASWELL

Mrs. Leslie Caswell, who was born in this community in 1892, and lived here until 1931, at which time she and her family moved to Paynesville, died at Minneapolis, November 16.

The writer was called to conduct the funeral, being assisted by Bro. L. E. Conner. Burial was made at Paynesville.

Walter Wiggins.

YOUR CHURCH DIRECTORY IS READY

By M. W. Lyon, Statistician

We are pleased to announce the publication of the Church of God Directory authorized by the General Conference. This is the first Directory the Church of God has ever had, at least in our generation. It contains a complete list of the officers of state and district conferences and their addresses, a list of ministers, a roll of local churches in all states, containing information on the kind of building, its exact location, its membership, the time of all regular services, and the names and addresses of pastor and secretary. It also contains a tabulation on each church of the preaching service, gains and losses in membership over the past year, and figures on Sunday school and Bereau enrollment, such as published during past years in the census report, and the final section contains a list of the isolated members in all the states, with their street addresses or directions how to reach them if in the country.

The directory is printed in a 16-page booklet about the size of Truth Seekers' Quarterly—convenient to carry with you for constant reference when traveling. If thoughtfully used, it should be of inestimable benefit in bringing our brethren together, helping us to get acquainted with each other. Many of our isolated people, in making their reports, said they would be delighted to have the brethren call on them.

The extent to which this first Directory is used and actually found serviceable will probably determine whether others will be published later. Order yours today. Members of churches might well order in groups through their local secretaries, thus saving the office work and postage, and themselves inconvenience. The price is twenty-five cents, each. Orders should be sent to NATIONAL BIBLE INSTITUTION, Oregon, Ill.

HERALD RECEIPTS

Mrs. James Robinson; Waldo Wood; Lota B. Huffer; W. H. Poole; George McMurtrie; J. H. Williams (for another); Mrs. C. Hoganson (for another); Elizabeth Ordnung (for another); Belle McCandless; F. O. Sapp; Vaughn Long; H. R. Pearson (self & others); Joe D. Lawrence (for another); D. W. Weaver; Grant Hogan; Mrs. E. F. Myers (for another); Mrs. J. A. McCurry; H. H. Hawkins; Evangelism (for another); Mrs. E. R. Burk; Lillian Gunning; Mrs. James Kincheloe; Valura Karnett; B. A. Commings (for others).

CHRIST CAME TO SAVE SINNERS

By Emma C. Railsback

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

By the disobedience in Eden the human family was made sinners. Death was the penalty. Paul stated it this way: "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). God promised a Redeemer immediately after the fall. The coming of that Redeemer was foreseen in the types and shadows through the ages, as well as through direct prophetic utterance. When the fullness of time was come, God sent forth His Son to redeem the human family from sin and death.

From the Apostle's reasoning throughout Romans 5, we gather that Christ will not only remove the Adamic penalty, but will do "much more." May we have the honor of reigning with Christ a thousand years.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

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 J. R. LeCrone

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

Gifts

"Thanks be unto God for his unspeakable ('inexpressible,' Diag.) gift" (2 Cor. 9:15).

At this season of the year the thoughts of saint and sinner alike, turn to gifts and giving. Gift lists, are carefully checked and rechecked to be sure that no one has been forgotten. A list of gifts received last Christmas and the names of givers is gone over, lest another gift this year from one whom we have overlooked prove the occasion for much embarrassment on our part. If we are to thoroughly enjoy the Christmas season, no shadow of selfishness nor twint of conscience must mar our peace of mind.

Now let each person check his list just once more. Does the Giver of the Gift that the Apostle Paul considered too precious to be expressed in words appear on your list? "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). "What shall a man give in exchange for his soul?" (Mark 8:37).

Of course it is obvious that we have nothing to offer to the Father than can possibly approach in value the precious Gift of the Babe of Bethlehem. We often assure each other, however, that the value of a Christmas gift cannot be measured in terms of money. Rather, it is the sentiment that prompts the gift that is important to us. Do we have any reason to suppose that our heavenly Father is less sensitive to and appreciative of the spirit that prompts the giving of His children? Are we not assured that God looks not upon the outward appearance, but upon the thoughts and intents of the heart?

Since there is nothing that the Father needs and we have no way of presenting our gifts directly to Him, He has provided that we may present our gifts by doing His work among men. This may be done directly or by our financial means making it possible for others to declare the gospel of Christ to those who otherwise might never learn the way of salvation. "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).

A Word From the State Treasurer

The Illinois State Conference is supported by freewill contributions. There are four "Dollar Days" each year which have proved very successful. Monthly contributions by various members and churches are relied upon to aid the work of the Conference.

During the year 1940, \$359.64 was realized through the Dollar Days. To date, \$122.00 has been donated by Dollar-Day subscribers this year. All the dollars for November 17 Dollar Day have not been received at this writing.

There will be two more Dollar Days this Conference year, in March and in June.

There are thirty individuals who contribute regularly every month. As we have over four hundred names on our Dollar-Day list, you can readily see how small a percentage are regular contributors. Won't *you* try to help more? Please send your freewill offering to the treasurer, 123 West First Street, Dixon, Illinois.

Elizabeth Ford, Treasurer.

The foregoing report was written especially for this issue of the Illinois Evangelist at the request of your current editor. Though short and to the point, it is worthy of our serious consideration. It reveals that, though the Dollar-Day effort has "proved very successful," the receipts realized from the Dollar Days of the fiscal year beginning with August, 1940, and ending with August, 1941, were only about 24 per cent of what they would have been if each of the four hundred or more persons on the list had contributed a dollar each Dollar Day. Instead of \$359.64, the amount made available for evangelistic effort in the State would have been \$1,600.00. We cannot answer for those who do not contribute, but each *can* do his part.

Wise Men

"Now 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. . . . When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

The Magi of the East appear to have been able, by means of signs in the heavens, to determine the time of the birth of the Child that was "born King of the Jews." It was not their understanding of the signs, however, but what they did about it when they understood that gave them their enviable place in Christian history. Had they not been willing to make a long, dangerous journey to seek Him; had they not worshiped Him; had they come emptyhanded instead of opening their treasures before Him and presenting Him gifts, succeeding generations of men would never have heard of them. Their wisdom would have availed them nothing.

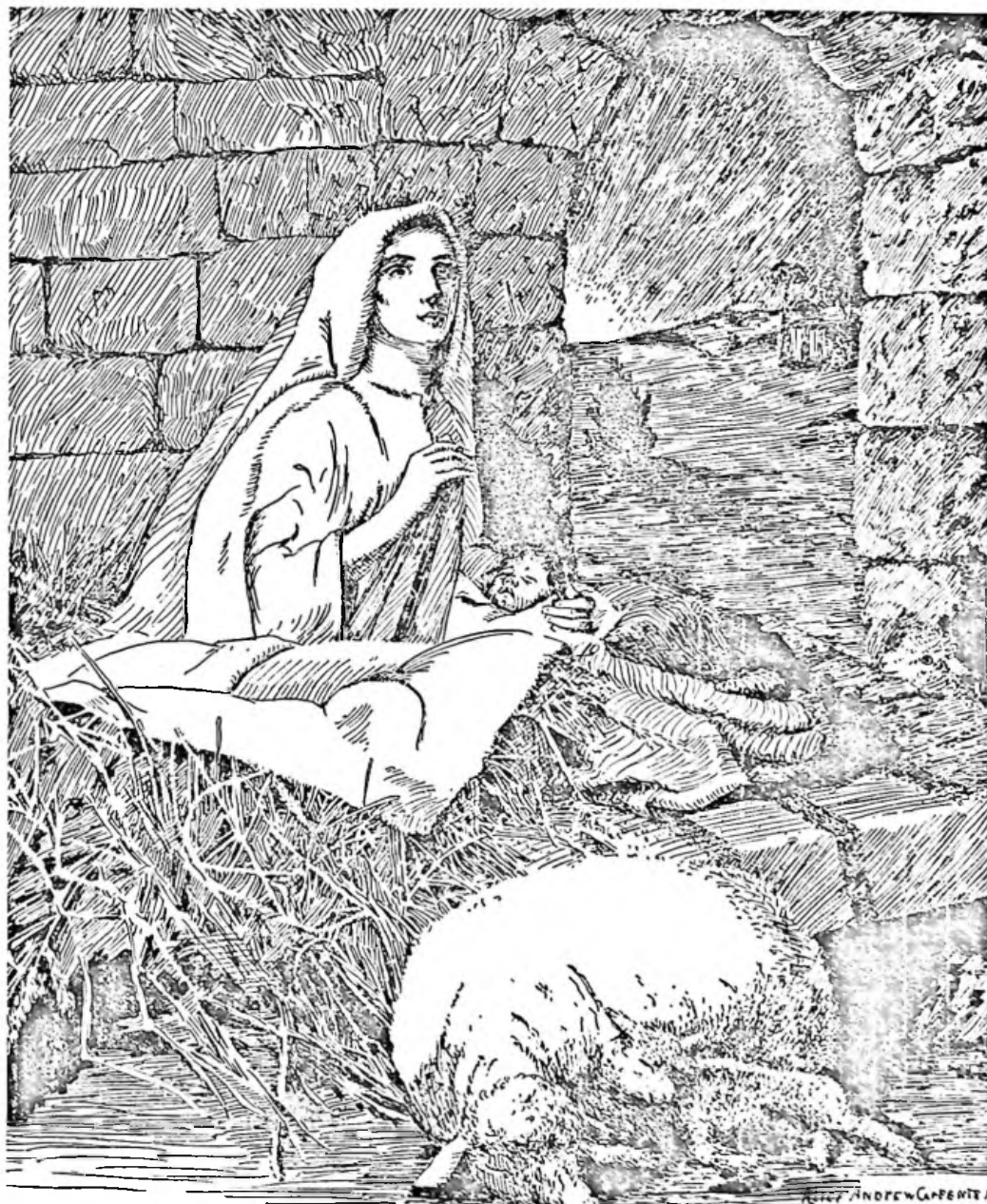
If we are motivated by the same wisdom that moved the Wise Men of old, will we, too, not be led to seek Him, worship Him, and open our treasures before Him, presenting Him with our most precious gifts?

THE RESTITUTION HERALD

VOLUME 31

OREGON ILLINOIS, DECEMBER 23, 1941

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

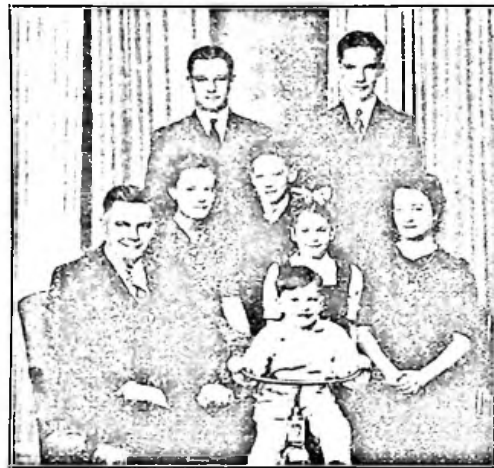
Guided by the Sign

In the days of faithful Isaiah, wicked Ahaz was king of Judah. Pekah was king of Israel, and Rezin was Syria's king. Rezin and Pekah, confederates, "went up toward Jerusalem to war against it, but could not prevail" (Isa. 7:1). Nevertheless, Ahaz feared they would ultimately sack the city and strip him of his regal robes: "His heart was moved . . . as the trees of the wood are moved in the wind" (v. 2).

Outside Jerusalem, "at the end of the conduit of the upper pool in the highway of the fuller's field," Isaiah and Ahaz met in secret consultation. Surprisingly, Isaiah's words were not against the wicked king. Instead, he counseled: "Be quiet; fear not, neither be faint hearted, for the two tails of these smoking firebrands (Rezin and Pekah) . . . have taken *evil* counsel against thee" (vv. 4, 5). Ahaz, however, was reluctant to trust the Lord, bringing quickly upon his head this retort from the Prophet: "If ye will not believe, surely ye shall not be established" (v. 9).

They who doubt seek signs. Thus, the "Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above" (v. 12). Now, Ahaz recognized that God's offer of a sign was indication that Isaiah's words were true and would be upheld by the forthcoming sign. Ahaz, however, preferred to strengthen the cause of Jerusalem by allying the armies of other nations. Why did not Isaiah tell him to enlist Egypt's help? Isaiah's, "Be quiet; fear not," was the balm of foolish pacifism! Ahaz saw only the fray; he saw not God who "mingles in the game." He would not be fooled! He would not ask a sign from the Lord. Said he: "I will not ask, neither will I tempt the Lord"—though in that very denial he was tempting the Lord, for the Lord had recommended a sign.

Said Isaiah: "Therefore the Lord himself shall give you



Merry Christmas to Everybody!
 —The Editor and family

a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (v. 14). According to the angel which appeared in vision to Joseph, the birth of Jesus was in fulfillment of this "sign" prophecy (Matt. 1: 19:23).

How, though, could Jesus have been a *sign* to Ahaz? Did not Ahaz die centuries before Jesus' birth? Yes, certainly!—but where was Ahaz when Isaiah told of the "great light" to shine upon men who walk "in the land of the shadow of death"? Where was

Judah's King when Judah's Prophet told about the "Branch" to grow out of the roots of Jesse? Where was Ahaz that he did not learn about the One "despised and rejected of men," "wounded for our transgressions," yet who "with righteousness" will "judge the poor," fill the earth with "the knowledge of the Lord, as the waters cover the sea," and "make Jerusalem a praise in the earth"? Had not Moses and Elijah recognized the *Sign*? else how could they in vision speak of His "decease which he should accomplish at Jerusalem"? Said Jesus: "Abraham rejoiced to see my day"!

"Who hath believed our report?" Simeon prophesied, "This child is set for . . . a *sign* which shall be spoken against." Alas! A thousand troubled lords refuse the *Sign* who points the only way to life and victory. Legions of Ahaz shake in the wind. God laughs at the tails of smoking firebrands!

Emmanuel! Emmanuel! The Church of God has seen the Star of Jacob! We are not alone! *We are guided by the Sign!* Though we "dwell in the land of the shadow of death," though "darkness shall cover the earth," we "have seen a *great light*" (Isa: 9:2). Come fire, dungeon, or sword—we shall fear no smoking firebrands, nor covet Egyptian assistance. "The Lord is (our) helper, and (we) will not fear what man shall do unto (us)" (Heb. 13:6).

Jesus, Beginning of the New Creation

By Paul M. Hatch

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

CHRISTMAS is the time of year Christendom celebrates the birth of the most wonderful child ever to be born. In that event, the birth of Jesus, many prophetic pronouncements made of old time by the prophets of Israel began their fruition. Here was "the Seed" of the first-uttered promise of God in the Garden of Eden. Here was "the Star" that was to arise out of Israel. Here was "the Sceptre of Judah" that Jacob foresaw in his dying hours. Here was "the One of low degree" that was to be highly exalted—the golden thread of the Psalms. Here was "the Child" of Isaian prophecies. Here was *manifested in Life* those glowing promises of old—no longer were they shadows and figures. No longer were the promises to be observed as enigmatical. They were now a reality, flesh-born and living, something that now could be heard, felt, seen, and loved.

Yet, Jesus was immeasurably more than these. He was the beginning of the New Creation. The New Creation was to be spiritual, and not physical. It was the beginning of *faith* that was to be revealed; to free the law-and-death-fettered groaning creation of carnality and hopelessness. It was that *hope* of salvation, the fortification of all our thoughts and aspirations, and it was that *love*—the manner of which bestowed the world with that covering of wings, the eternal concern of the Father to His children.

The Foundation of this New Creation of the spiritual was seen more clearly by the disciple John, probably, than by any or all the other disciples of Jesus. Looking down the long vista of years to the physical Creation, it seems that John saw the shadowy form of the new order. The new foundation that was made of God, John saw more clearly in his Lord and Master, Jesus. He was the Corner Stone and the Key Stone of it; the First and the Last. He was the Author and Finisher of our faith. He was the Captain of our salvation. He was the Father's Love—that is the theme of John's letters to the elect lady.

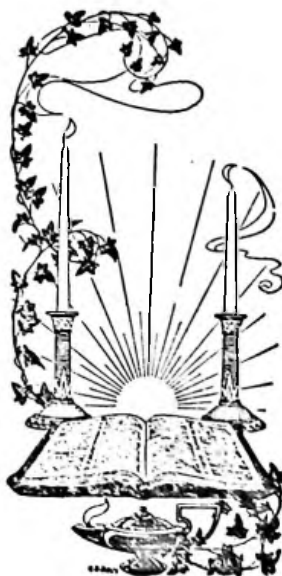
The New Creation was definitely not a form of evolutionary progression, nor was it an ethical transformation. It was the

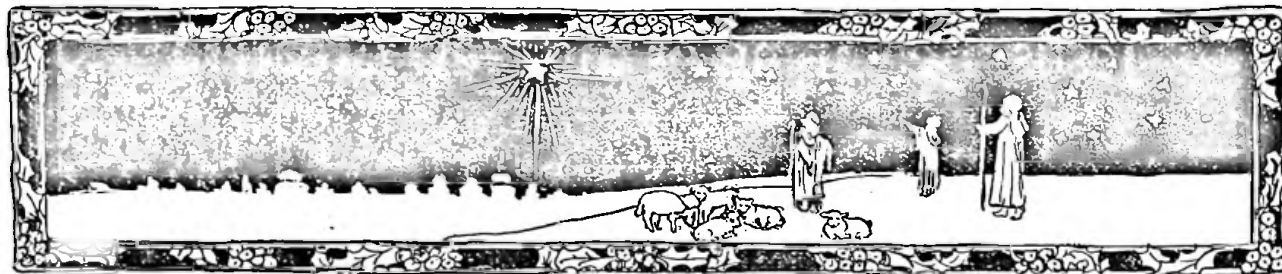
great "Light out of Darkness"—the lighthouse of *hope* upon the great rock of *faith*, put there by the great *love* of "the Father of lights, with whom is no variableness, neither shadow of turning." That Light "which lighteth every man that cometh into the world" is true and trustworthy—not a false light to dash the hapless man or woman into destruction. No shadow has it to dim the danger attending every pitfall of life. Only as men turn from its light do they fall into deception, and waste away in anguish of their own choosing. This is chaos and not order: when men of their own carnality of mind try to light their way out of their own minds to an order wherein is nothing but hate, treachery, selfishness, boastfulness, and every evil work. Those who have seen the Great Light, and who have been guided by its cheering and warmful rays, have not been shipwrecked upon the treacherous coast of carnality.

God's provision through this New Creation is limitless. It embraces all climes, environments, races, and cultures. It extends the helping hand to men of high or low degree, equally. It knows no national demarcations. It reckons all men as being of "one blood," and it reckons all men as under "One Blood" for the forgiveness of sins that are opened in repentance to Jesus. "Ask, and ye shall receive," says the Man of Galilee, "Knock, and it shall be opened unto thee." Said Jesus: "I am the way."

Jesus is now standing, we believe, at the Father's right hand—ready to receive the passports to His Kingdom. The great document of God is being sealed, giving the right to the King, Priest, and Judge, to redeem His own, to judge and make war, to comfort all those of his children that mourn, to make reconciliation for iniquity, to seal up vision and prophecy, to finish the transgression, to make an end to sins, to bring in everlasting righteousness. All Thy sons and servants pray for Thy soon coming. May Thy New Creation be established in the earth in its fullness, filled up with peace, equity, and justice—where spiritual things will be predominant.

We have seen (Please turn to page 11)





The Light of the World

By Mabel Lindsay

"There were in the same country shepherds abiding in the field, keeping watch over their flock by night."

FAR back in the history of the world, "God planted a garden eastward in Eden; and there he put the man whom he had formed." In this perfect setting, God placed the man He had made in His own image. With beauty and plenty and peace all about Adam and Eve, it is hard to understand how this first pair yielded to sin. The Tempter was there, however, and he was very cunning. He knew, as now, how to deceive. By hearkening to him, Adam and Eve sinned and fell from their high estate.

God, in His infinite wisdom, foresaw down through the ages to come the awful consequences of that first sin. Everyone who has come into the world from that time forward has been born subject to sin and death. "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).

Foreseeing the evil that was to be in the world, and knowing that man could never lift the curse of sin from himself, God from the beginning had in His great purpose a plan to free mankind from bondage. The *thought* of a Redeemer, the *knowledge* of His office and service to humanity, His place in the great redemption plan, was with God from the time of creation. "The same was in the beginning with God" (John 1:2).

As the years went by, sin seemed to increase. Cain, within the first generation from Adam, *slew* Abel, his brother. When the Lord said to him, "Where is Abel thy brother?" he answered, "I know not: Am I my brother's keeper?" thus adding to the sin of murder, that of lying to God. In Noah's day, several hundred years later, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So, God destroyed man from the face of the earth—saving only eight souls.

About three hundred years later, God made a covenant with Abraham, and of Abraham's descendants God made a great nation—a nation that was to be His own peculiar treasure, the nation through which the covenanted blessing would come to all others. That nation, so favored of God, was to wander in sin and learn many hard lessons before the promised Messiah should come. Many times the Israelites turned away from God, doing many things grievous to Him. Many times they were punished for their wickedness. Isaiah, lamenting their sins, said: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." This being true of God's chosen nation, the conditions prevailing in the idolatrous nations about Israel can well be imagined. Before the Birth of Christ, "the whole world was *lost in the darkness of sin.*"

In fact, the nation of Israel had ceased to exist as an organized people. Many years before, its people had been scattered through other nations, but, as the time drew near for the birth of the Messiah, many of the Jews had returned to their homeland. The Temple had been rebuilt. Herod was king of Judea. History was being made. Prophecy was being fulfilled. The plan of the ages was unfolding.

"It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city" (Luke 2:1-3). Thus it was that Mary and Joseph journeyed to Bethlehem where Jesus the Saviour was born, as had been foretold. Micah had prophesied: "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6; Micah 5:2).

Out on Judea's plain, not far from the town of Bethlehem, a little group of shepherds were watching their flocks. It was to them, these men of lowly birth and simple ways, that the light appeared in the sky—"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." To them the message of the angels came: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." These men, no doubt, knew of the promised Messiah, the "seed of Abraham." They understood the import of the divine message. They did not hesitate, but went at once to Beth-

lehem to worship the Christ child. They told others of the things they had seen and heard, and returned "glorifying and praising God."

The light is in the world today. It shines ever brighter as dark clouds gather. As privation, disaster, doubt, and fear increase, the light will continue to shine—a beacon from heaven in earth's dark night. God grant that we who are Christ's followers may "look up," being reassured at this Christmas time. May we faithfully follow *the guiding light* that "shineth more and more unto the perfect day."

Prince of Peace

By J. R. LeCrone

"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).

"TANKS," states a recent magazine article, "now rumble down the ancient road where the Prince of Peace once walked." The same article also contains the following words: "If the star which glowed brilliantly over the little town of Bethlehem that night long ago were to shine over Jesus' birthplace this Christmas, it would do so in violation of stern, military law." Thus, the contrast between the "peace on earth, good will toward men," which the Prince of Peace came to establish, and the actual condition of the earth vividly is dramatized. In just a few words, the extent to which mankind has chosen to disregard the precepts of the Son of God is brought home to us with sudden shock. By the same token, mankind's need of the leadership of the Prince of Peace is emphasized.

The fact that our own United States is now at war, that enemy planes are over United States soil, and blackouts in United States cities have become a dread reality will do far more to bring home the real meaning of "wars and rumours of wars" than any amount of reading about them could possibly do. Though no bombs have, as yet, fallen on North American soil, outlying possessions of the United States have been attacked, and American lives have been sacrificed to the god of war. Though the "rumours of wars" may seem harmless by comparison with the

destruction wrought by falling bombs, the "war nerves" caused by the "rumours of wars" are no small consideration. A survey reveals that experts estimate that insomnia now afflicts, at least in some degree, one out of every three Americans. The cost in lost efficiency in defense workers due to lack of sleep and in health and efficiency of other workers, viewed on a nationwide scale, must be tremendous. Yes, the "rumours of war" also take their toll.

It is the avowed aim of the Axis partners and of the allies, alike, that when this war is over, the affairs of the world will be so arranged as to make further wars an impossibility. Though our sympathies and loyalties are with



the allied cause, man has demonstrated over and over again his inability to keep peace on the earth. The Prince of Peace Himself assures us that His coming will be preceded by just such a time as we seem to be experiencing. "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Since Japan's surprise attack upon American (Please turn to page 11)

The Gospel of the Kingdom

By R. H. Judd

"A king shall reign and prosper" (Jeremiah 23:5, cp. A.V. and R.V.)

WE HAVE looked forward to the Christmas articles each year for two very good reasons. The first is that at perhaps no other time in the year are our thoughts so much centered on Jesus as a human personality, born a Man among men. The second reason is because at this season we are drawn more closely together in the realization that Jesus was, and is, the Saviour of the world—the only *name* "given among men, whereby we must be saved" (Syriac, "have life").

A name given at birth does not in our time have the significance it once had among Hebrew people. Even a casual reader of the Bible cannot fail to be impressed with the importance attached to the *names* given to places and special objects, and still higher, almost superstitious, regard in choosing of *names* among human personalities.

Some readers who take the time to compare one version of the Scriptures with another will have doubtless noticed that there are many alterations in the Revised Version from that of the Authorized Version in reference to the name and title of Jesus the Christ. In some instances the title is omitted and the *name* "Jesus" retained; and in others we read "Christ Jesus" instead of "Jesus Christ." There is not space in a short article even to begin to explain the why's and the wherefore's of these various changes. It is, however, a practical truth that these expressions are designedly used, and bear their part toward a full understanding of the subject being dealt with by the inspired writers.

As a church, the Church of God has rightly laid considerable stress on "the gospel of the kingdom" (Matt. 4:23; 9:35; 24:14), but our numbers are small, and other missionary effort has so largely been directed toward *spiritualizing* everything—even the human personality—that the true "gospel of the kingdom" has been bereft of both real subjects and a correspondingly real Kingdom, almost entirely; with the consequence that the preaching

of the "good news of the kingdom" (see margins, R.V.) has been rendered considerably more difficult for our earnest-hearted evangelists.

At this juncture we can almost hear someone ask—"But what has 'the gospel of the kingdom' to do with the varied terms, 'Jesus,' 'Jesus Christ,' and 'Christ Jesus'?" The following are some facts which I find transferred to notes in my Bible which may help to explain.

The *name* "Jesus" occurs some six hundred twelve times in the pre-resurrection period. It is the name by which our Lord was known among men as an Individual

among individuals—an individual Saviour for individual men. The name, or rather title, "Christ" occurs alone only fifty-six times in the Gospels, but in other books two hundred fifty-six times, and the name "Jesus" seventy-one times. In the light of present-day tendency to give prominence to figures, there is surely something remarkable in the above facts. During the history of the church since the time of the apostles, activity has been mainly centered on the preaching of individual salvation for individual men, namely, "*whosoever* believeth on him," and the name "Jesus" has been loved and honored because of His intensely human and individual relationships and His sufferings on our behalf, and the knowledge that "the blood of Jesus (note

the change in the R.V.) his Son, cleanseth us from all sin." That Jesus was *born* for this purpose is the main story of the Gospels, and naturally the beautiful story of His birth is the foundation story that calls forth our love at this season. But here is a vital question—Does not the relative change in the names and title clearly indicate a change (at least to some extent) in the message to be proclaimed? Again, is it not reflected in the present changed conditions now prevailing on the earth?

At the present time the individual relationships of man to man are well nigh lost sight of in the terrible (fore-told) *national* struggles taking (Please turn to page 11)

CONSECRATION

By Fred J. Daubanton

Jesus, take my life today
And mold it in Thy precious way,
O Saviour, take my life, my all,
And make it subject to Thy call.

My heart from worldly cares set free,
My only thought is serving Thee,
That day by day I may stronger grow
To serve the Christ who loved me so.

The talents Thou to me hast lent,
Help me to use them as Thou meant,
And not as a slothful servant of Thine
To hide them deep in this world of crime.

But that each talent some fruit shall yield,
And perhaps be wafted to foreign field,
That every talent that I have won
May render more in Thy Kingdom to come.

Help me to render Thee service sweet,
And lay some trophy at Jesus' feet,
And not to labor for the plaudits of men,
But to hear, "Well done," when Thou
comest again.

REJOICE

By D. G. Harvey

"So you also must be patient, keeping up your courage; for the coming of the Lord is at hand" (James 5:8, Wey.).

PERHAPS no year in the history of our country, since that horrible winter endured by General George Washington's ragged army at Valley Forge, has ended with such a dark outlook for the coming year. *Our nation is at war.* If war could be called holy, this could be called a holy war.

Our foes both on the east and the west are non-Christian. Japan, ruled by the so-called "Son of heaven," no doubt offered prayers to the sun goddess of Japan, requesting that she inform his forefathers that he had begun a war with the American people. On the other hand, "Herr" Hitler has styled himself as the savior of Europe and reverted to the worship of the old Norse pagan gods. Both nations have a creed of death. Both teach future glory for those who die in battle. *The gods of force are loose in the world.*

Each day will bring suffering and sorrow to our people. We of the Church of God will sacrifice much. We shall learn to do without many things we think we need today, but we shall not suffer beyond our strength to bear. We need the encouragement of the words of James: "So you also must be patient, keeping up your courage: for the coming of the Lord is at hand" (5:8, Wey.). Listen to Paul's words: "Always rejoice in the Lord: I will repeat it, rejoice. Let your forbearing spirit be known to every one: the Lord is near. Do not be anxious about any thing, but by prayer and earnest pleading together with thanksgiving let your requests be unreservedly made known before God, so will the peace of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Jesus Christ" (Phil. 4:4-7, Wey.). Why should we fear with such assurance as this? "My God—so great is his wealth and glory in Christ Jesus—will fully supply every need of yours" (Phil. 4:19, Wey.). Think of it! *God will fully supply every need!*

Trust God! Be patient! We know the dark hours come before the dawn. *Keep up your courage.* God's Word is true. He has promised to bless all who bless Israel. How then can the "three unclean spirits like frogs" (Rev. 16:13) ever harm the Church of God?—for shortly He, *the King,* will come for His bride, *the church.* Then the church will be caught away. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

Rejoice! Not because of war and the suffering that war brings, *but rejoice* for that soon coming rapture of the church, and the future peace over the whole earth. Soon "the desire of all nations shall come" (Hag. 2:7).

THE COMING OF GOD'S SON

By Mary E. Hatch

"The Father sent the Son to be the Saviour of the world" (1 John 4:14).

ONE of the outstanding prophecies of Christ is that of Isaiah's words: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6). Not all of this prophecy has, as yet, been fulfilled. The Child has been born of the Virgin Mary. We read in Matthew 1: 18-25, of the birth of Jesus Christ, that His name should be called Jesus, for "he shall save his people from their sins." The coming of the Son of God into the world is also declared by John (1 John 4:14) to be a great manifestation of God's love for us. God's love for mankind is so great that He sent His Son to be our Saviour. Jesus was sent to save the world from death, which was the penalty placed upon man for his transgressions and sins.

Soon we shall be celebrating the birth of Christ. The true significance of the occasion will be valuable as long as it serves to keep alive an appreciation of whom Jesus is and what His coming to earth means to us. Our love deepens as we think of God's great Gift to the world. In Jesus' first coming mention is made of God's love being manifested by His Son in His ministry and message. The text in Isaiah's prophecy of Christ's mission is not yet fulfilled; it contemplates His work when He will come the second time to take up the unfinished work. "Of the increase of his government and peace there shall be no end, upon the throne of David." This refers very definitely to the Second Coming and the work to be established when Jesus sets up His Kingdom.

"The Redeemer shall come to Zion" (Isa. 59:20). "With righteousness shall he judge the poor" (11:4), and "in that day there shall be a root of Jesse, which shall stand for an ensign of the people" (v. 10).

When on earth, Jesus said to His disciples: "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). Without a king there can be no kingdom, for the very name signifies it. We find that the prophecies of the coming Kingdom are not more prominent than those of the coming King (see Isa. 32:1) who will establish His Kingdom and reign on the earth in peace with a righteous government of which there shall be no end. May the King and Kingdom soon come.



Greetings,

I wish to take this opportunity, afforded by The Restitution Herald, to express sincere wishes for a Merry Christmas and a Happy and Prosperous 1942, to all the readers of The Herald. The celebrating of Christ's first coming always refreshes our minds as to the nearness of His second coming. Let us each strive to live in 1942, each day, as if it were the Day of His coming. May God's blessing attend each one of us.

Gerald L. Cooper,
Ripley, Ill.

Season's Greetings:

May the peace of God rule in your hearts,
Great love to man His truth imparts.
Lyle, Joyce, and Jimmy Rankin,
Cashmere, Wash.

Christmas Greetings:

As we are entering the season set aside for the remembrance of the birth of the Christ, may it also mean a new birth of God's love in every heart.

Fred J. Daubanton,
1516 4th St. N., St. Cloud, Minn.

Dear Friends and Brethren,

At this Christmas season may we rejoice anew for the birth of our Saviour, and look more fervently for His second coming.

Harry Goekler,
Hammond, La., Rt. 3.

Best Wishes to all our faithful workers everywhere for a fruitful harvest.

Board of Evangelism,
J. W. McLain,
C. E. Lapp,
Harvey U. Krogh, Jr.

Greetings in the name of the King who shall soon come to take sin and strife from the earth, and may the peace of that glad Day be in your heart till He comes.

Mr. and Mrs. Harvey U. Krogh, Jr.,
Tipp City, Ohio, Rt. 2.

Dear Brethren,

May God richly bless both ministry and laity of our church as they co-operate in taking its heavenly truths to a generation of people that are in "gross darkness." We can do this great work, even in time of war.

John F. Green,
6216 Peery Ave., Kansas City, Mo.

To our Brethren everywhere,

May God give you His perfect peace at this Christmas season, and on through the years may our hearts turn ever to His glorious promise, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Mr. and Mrs. A. M. Jones and Delbert,
Eagle Grove, Iowa.

Greetings:

As Simeon of old waited "for the consolation of Israel," even Jesus, may we as Christians "serve the living and true God; and . . . wait for his Son from heaven . . . even Jesus" —for He is soon to be revealed.

Mr. and Mrs. Paul C. Johnson,
Oregon, Ill.

Merry Christmas,

Disquieting as conditions may be in America, we can yet say "Merry Christmas" with more meaning than the people of many nations. May God's blessing through Christ continue richly upon all who trust in the saving truth.

Sydney and Margaret Magaw,
Oregon, Ill.

Christmas Greetings,

May the "peace that passeth all understanding" keep the hearts and lives of the dear ones of our Faith, until the Prince of Peace shall come whose right it is to rule and reign and bring peace on earth and good will toward all men.

Mr. and Mrs. James A. Patrick,
Ashland, Ohio.

Christmas Greetings,

To our friends and members of the household of God, we send greetings. In these times of unprecedented conflict, and perhaps coming days which will be exceedingly fierce, may we as a people examine ourselves to see whether we be in the faith, and make sure of our moorings to Christ. We glory in Christ's first advent, and expect soon to triumph in His second coming. God bless all of you.

C. E. and Mrs. Randall,
Fonthill, Ont.

Greeting to All,

It is with pleasure that greetings are extended to all the household of faith in this day of our celebration of the One whose birth brought in a hope for Israel and whose resurrection from the dead brought in a lively hope for the church who are to be the first-born of the dead. The old creation is groaning in its old age, its disease-wracked body is staggering under the onslaught of war. The Hope of the world is soon to be revealed. Let us stand under His protective care unto the end. May it soon be revealed in the Redeemer's coming.

Paul M. Hatch,
Harvey, Ill.

Merry Christmas,

It is difficult to associate the thought of happiness with the war situation which we find ourselves entering, but the believer of the true gospel has something to be happy about even in such a time. . . . How thankful we are for a real hope! . . . It must be very discouraging for those who expected the world to get better and better till perfection was attained. But when we understand that wars and turmoil will prevail till Jesus comes, and when we see in today's affairs of the world definite signs of the soon coming of our Lord, then we can rejoice even in face of difficulties and hardships. . . . It is with this thought in mind that we say very sincerely, Merry Christmas.

F. E. and Dorothy Siple,
147 Nottingham St., S.W.,
Grand Rapids, Mich.

Christmas Greetings:

May this Christmas Day reverberate with praises to Him who now restraineth the remainder of world-wide wrath unneeded for the cleansing of Church and State unto preparedness for His return. We add our voices of praise thereto.

Mr. and Mrs. F. L. Austin,
1705 S. Leer St., South Bend, Ind.

Dear Brethren,

The message that the angels gave on that first Christmas night (Luke 2:11-14) should be in the minds of those who observe this Christmas Day. Too many of us celebrate the Day without any thought of why our Saviour was born. We pray for the soon coming of the Prince of Peace.

Walter Wiggins,
Eden Valley, Minn.

Brethren,

Christmas and the New Year, with our beloved land at war with pagan leaders in the East and West! Surely dark days are before us! Be of good cheer; the darkest hour is before the dawn. May the blessing of God, our Father, be with you.

Mr. and Mrs. D. G. Harvey,
907 S. Waugh St., Kokomo, Ind.

Greeting to the Household of Faith:

Another year has almost passed, and we are one year nearer the reign of peace. With the world torn up and suffering from the horrors of war, let us lift up our eyes and visualize the beauties of the new earth, when the Kingdom of peace and righteousness is established. May God's blessing attend you, and may He guide you in all things to do His will.

R. L. Tice,
Perry, Ark.

Christmas Greetings:

In these dark days when the clouds of war are over the earth and the song of the angels to the shepherds seems to be void of meaning, we wish to extend our greetings to the brethren, and point to the Star of hope of the coming Day when "glory to God in the highest, on earth peace, good will toward men" will be a reality. . . . We have a full assurance of faith that the "earth shall be full of the knowledge of the Lord, as the waters cover the sea" and that "in his days shall the righteous flourish; and abundance of peace so long as the moon endureth." . . . Until that time, "let the peace of God rule in (our) hearts," trusting in Him who works all things well.

Mr. and Mrs. Grover Gordon,
Springfield, Ohio, Rt. 2.

THE SPIRIT OF GIVING

By Gerald L. Cooper

EVERYONE has heard much in the last month or more in regard to giving or sharing what he has of this world's goods with his less fortunate fellow man. The first of November marked the opening of the Community Chest Campaign in all the major communities. Next, all who could and would do so were invited to contribute to the Red Cross organization. Finally, we were asked to buy Christmas seals to help eradicate a dreaded disease. It is our thought that all these organizations are worthy, and that it is our duty as citizens and Christians to help as much as it is possible. It is regrettable, however, that there is only a small portion of the year that these organizations are really alive and active. If a cause is worthy of support at Christmas time, it is worthy of support during the whole year. Persons who contribute to these works are to be commended, for it seems they are clinging to the real spirit of Christmas giving, though they may not know just why they do it.

The story of the Wise Men bringing gifts to the Christ child is a familiar one to all, and we rather suppose that it is where people conceived the idea of giving gifts at Christmas time, supposedly the birth date of Christ. However, would we not think the Wise Men very queer, if, when they had at last come to Bethlehem where the Star had led them, they had stopped outside the village and exchanged the gifts among themselves? Yet that is exactly what people—most of us included—do each year! What must Christ think of us, we who claim to be His people? You may say: "How is it possible for me to give to Christ?" You could do so by giving to His church or cause. If you give your gifts in a true spirit, we believe He will recognize them as having been given to Him, or having been given in His name.

There are many scriptures which show that God's people should give. Jesus said: "It is more blessed to give than to receive." This is difficult for most people to understand, chiefly because they have never tried it. We are also told that "God loveth a cheerful giver." If we give to our church, to the poor, or even to our friends that we might get our names in the county paper, because we think that we have to, or that we might get a gift in return, we are not giving cheerfully.

We have heard of many people who say they have not the means to give to others, for they need all their money for themselves. This is no doubt true in many cases, but it should not hinder from giving to the cause of Christ. Remember that Jesus commented very favorably on the "mite" that the poor widow gave, in contrast to what the rich gave. Finally, there is the scripture found in Matthew 10:8—"Freely ye have received, freely give." After

all, everything that we have today comes from the heavenly Father. Even our Saviour was an outright gift! Therefore, we who are Christians should be willing to share whatever has been entrusted to us with our fellow men. To do so will make for a better Christmas this year. Let us not stop "Christmas giving" after the holidays, however, but let us carry that spirit all through the year. Men are hungry in July, disasters will come in March or August, and diseases are equally as rampant in April or June or any other month as they are in December.

In closing, we recall these words of Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

OUR CHRISTMAS GIFT FROM JAPAN—WAR!

By M. W. Lyon

A SAD and tragic gift indeed, to be thrust into this bloody conflict at last, and in the same month in which we celebrate the birth of the Prince of Peace! The war we have tried so desperately to escape has finally dragged us in. It could not be otherwise. How could we hope to escape the harvest of the seed we ourselves helped to sow? Our chickens have come home to roost.

It was twenty years ago that the great powers met in Washington and signed solemn treaties renouncing war as an instrument of national policy, and pledging themselves to respect the integrity of China. Ten years later that nation with which we are now at war wantonly attacked China, in violation of all her solemn engagements. The other nations, pledged to go to China's aid, equally in violation of their treaty obligations, found it convenient to turn the other way, not caring to be bothered with trouble on the other side of the earth. Perhaps you can still remember the spirit of that day, "Why should we send our boys to die on foreign soil, just for the sake of a treaty?" We were too busy with our own affairs at home.

But that was the actual beginning of this present conflict. Japan's attack on China nine years ago was the start of the vicious downward circle. It has taken all these years to bring home to us that fact, with ghastly meaning. Because Japan got away with it, Mussolini took a try. When he, too, got away with it, Hitler tried the same tactics, in a small way. Each time the nations backed down, and each time a bigger bluff was worked, until the thing went so far that no course was left but war. If we had honored our treaties with China and checked Japan in 1932, we might not now be fighting (Please turn to page 11)



Important Bible Doctrine

By Harvey U. Krogh, Jr.

IF SOMEONE were to ask you, "What is the most important teaching in the Bible?" it might be difficult to settle on one specific doctrine. Each doctrine is inter-related with every other, and doctrines cannot really be separated. Early in Israel's history an outstanding truth was declared: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). One may say that the unity of God is of greatest importance. Another may say that "faith" is the predominant. In Hebrews 11:6, we find that faith is, at least, an absolute requirement: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

It seems, however, that each one who taught, took into consideration the knowledge that the people already had, and began at that point to teach them what was henceforth necessary. Since Paul founded a successful church at Corinth, converting many Gentiles who had not known God, we shall seek to understand his first teaching there. Paul, of course, knew that all must come to God by faith. All of his teaching was, therefore, directed to that end. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

In 1 Corinthians 2:2, we have Paul's statement: "I determined not to know any thing among you, save Jesus Christ, and him crucified." Now, we are sure that Paul did not only go about saying that one Jesus, an anointed One, was slain. That might have meant nothing to the Corinthians. Let us suppose, however, that Paul had attracted some attention by those simple words. The people would undoubtedly have first asked who this Jesus was, and Paul would surely have explained that He was *the* Son of God—not a son of the gods, for the Corinthians, as other Greeks, worshiped many gods. Those people probably knew what was meant by "anointed," for it had long been a custom to anoint kings. They may have also known that a good king would bring blessing to them.

Next, they might have asked how and why Jesus was slain. When Paul explained about the sacrifice and how that by Jesus' death He did a service to men, they certainly understood, because they had long believed that their gods favored them when they offered meat to them. The truth concerning blessing for sacrifice had come from the time of righteous Abel's acceptable sacrifice, but the true God had been forgotten by them.

To know that a man had voluntarily become a sacrifice

for all other men was sufficient to create great interest. There had been many human sacrifices before that time, but the voluntary ones were few and little known. We know that Paul, sooner or later, explained fully the benefit of this outstanding sacrifice, because we have it in part of his letter to the Corinthians. "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9.) Here the Kingdom had been promised to them, they were to be coheirs with Christ, but the promise was only to those who were righteous. Paul further told how some of them were made fit to receive this great blessing. After naming those who would not inherit, he said: "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (v. 11). It was through Christ and God's accounting them clean and righteous, that they could become heirs.

We suppose that the Corinthians were skeptical at first, and that it was difficult to get them to believe this story that Paul told them. Later, Paul wrote to them, restating the proof of the truthfulness of his message. "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:3, 4). Paul did not come as a deceiver or a man who had a message from man, and we read why: "That your faith should not stand in the wisdom of men, but in the power of God" (v. 5). Paul was a God-empowered man and his message was from God.

Paul also demonstrated a power that God had given him. This power was the ability to give self in service for others. Paul suffered many things for the sake of those to whom he taught the Word of God. We know that Paul also had power to perform some miracles, but the more important point is that he used that power to bless the believers and glorify God. If we really love the Lord, He will give us this same power to use all we have for Him. We could not do this by our own strength. Paul counted all temporal things as nothing, compared with the reward that he expected from God. *This was convincing proof of the truthfulness of his message.* It was not so much the miracles, but his coming in weakness and fear, "and in much trembling," giving to them of the blessings that God had given him.

The great Apostle constantly carried a burden that

would have broken many a man. That burden was "the care of all the churches," but Paul knew the secret of burden bearing. Jesus had said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30). Paul quickly cast his burden upon Jesus who bears our griefs and carries our sorrows. So, by demonstrating to the Corinthians the love of Christ, they began to have faith in God.

Paul did not end his story of Jesus with the crucifixion, but made it plain to men that God raised Jesus Christ from the dead and made Him heir of all things. Paul most certainly told them of the blessings that he had received and *would* receive, and of the blessings that would come to them.

Many in Corinth believed. Paul had taken them as he found them, and first taught the Corinthians those doctrines which caused them to have faith in God and His Son Jesus. Undoubtedly, the outstanding part of the gospel to the faithful Corinthians was that Jesus gave Himself for us that we might have great blessings. Therefore, many of them served the Lord faithfully. To know that Jesus did so much for us before we did anything for Him ought to make us more zealous to do all we can for Him now.

OUR CHRISTMAS GIFT FROM JAPAN—WAR!

(Continued from page 9)

for our very life against fearful odds, in 1942. Now, because of our blindness, many of our American boys will be killed by weapons made from the scrap iron we so foolishly sent to Japan for so long. Are the dollars we made from those blood sales worth the lives of our boys which already are being sacrificed to the god of war?

Exactly five years ago, on December 6, 1936, in a sermon on "Milestones on the Road to War," we called attention to the fact that even then the world had gone a long way on the road to war. At that time seven steps had been taken which could lead to no other end: 1) Japan's unchallenged attack on China in 1931-'2, 2) Hitler's militarization of Germany, 3) Italy's unopposed conquest of Ethiopia, 4) the nations' intrigues in the Spanish war, 5) the formal alliance of the three outlaw nations, Germany, Italy, and Japan, 6) the collapse of the League and of all idealism in international affairs, and 7) the open resort to force with the beginning of an unlimited arms race.

Since then, many more steps to war have been taken, and we have arrived, with a vengeance! We have come back to the starting place, to eat the fruits of our former

folly. We have sown to the wind, and must now reap the whirlwind.

Why cannot we ever learn the meaning of those words of the Master, that he who seeketh to save his life shall lose it, and he that loseth his life for His sake shall find it? Never in the history of this planet has this truth been so emphatically and so tragically demonstrated than in the history of these past ten years! Must the whole world be destroyed before it begins to dawn on the sons of men that the Word of God never returns to Him void?

THE GOSPEL OF THE KINGDOM

(Continued from page 6)

place. Under these circumstances of *national* upheaval, how comforting it is to see, when fear is taking hold of the hearts of men, that the name "Jesus" is not by any means lost sight of, as the seventy-one instances referred to declare, and that His *regal* titles of "Christ" and "Jesus Christ," the anointed One, come so much more, *so very much more*, into prominence, giving us a *Bible guarantee* that—

"A KING SHALL REIGN
in RIGHTEOUSNESS."

JESUS, BEGINNING OF THE NEW CREATION

(Continued from page 3)

the beginning of spiritual and eternal blessing in the Lord and Master, Jesus the Christ. Let us also see the end of this great Creation!—this is our prayer to the Father. Amen.

PRINCE OF PEACE

(Continued from page 5)

outposts, it has been announced that Army and Navy recruiting stations have had to remain open twenty-four hours each day to care for the many applicants for admission into the armed forces of the United States. If we believe that the only possible hope for the world to gain any permanent relief from the carnage and destruction of modern warfare—with its companions, pestilence, disease, starvation, and death—lies in the promised coming of the Prince of Peace who will establish His righteous Kingdom upon the earth; and, if we are sincere in insisting that we wish to be among those who have proved their faith in Him through loyalty and devotion to His work of bringing salvation to others, how many hours a week will the church have to remain open in order to accommodate those who wish to gather there to study for knowledge and wisdom and to pray for strength and inspiration for the troublesome and trying times that we feel sure lie ahead?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"In my Father's house are many mansions" (John 14:2).

Christ Prepares a Place

Jesus said He was going to prepare a place for us. He is our Mediator. Only through Him can we approach God. Jesus has given His life for us, that we may be saved. Only by accepting Christ as our Saviour can we receive the gift of everlasting life. Jesus said there were many mansions, or abiding places, or positions, in His Father's house. Jesus will prepare a place for you and me *if we only will fit into His plan.*

When we accept Christ, are buried with Him in baptism, and begin the new walk of life with Him, we begin to fit ourselves for a place in the body of Christ. We learned there are many parts to this body, just as there are many parts to a person's body (1 Cor. 12). Every part is necessary and important. In our Father's house are many important and necessary places. The gift of God is eternal life, yet "every man shall receive his own reward according to his own labour" (1 Cor. 3:8). Yes, it depends upon us what place Christ will prepare for us: "Other foundation can no man lay than that is laid, which is Jesus Christ. . . . But let every man take heed how he buildeth thereupon" (1 Cor. 3:11, 10). We read further: "If any man's work abide which he hath built thereupon, he shall receive a reward" (v. 14).

We may be compared to the boards the carpenter uses. Some trees grow straight and tall. Good useful boards can be made from these. Other boards are warped and have knots in so many places as to be of little or no value. The study of the Bible and gathering of the faithful will help keep us from warping.

"My Reward Is With Me"

Many people believe they will live in some faraway place with Jesus. For a time the church will be caught up to meet Jesus in the air, and "so shall we ever be with the Lord" (1 Thess. 4:17). However, Jesus is to be a King on David's throne (Luke 1:32, 33). That is an earthly kingdom. "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). Therefore, if we are always to be with the Lord, and He is to reign upon this

earth, we will be here, too. The Bible does not teach that we are to live in heaven, but upon the earth made new.

No Night There

The last part of our lesson will be real some day. The "wood of life" (Emphatic Diaglott) with fruit every month, and whose leaves are for the "healing of the nations" will be near the river of the water of life. "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. 22:5).

What a wonderful place in which to live! O, to be fitted for a place in that everlasting Kingdom! There will be no sickness or disease among the nations. The church will rule with Jesus. There will be only joy, joy, joy for us!

ECE Club

Two new members: Bonnie Huffer, Michigantown, Indiana. Her name was sent by her brother, Alva Huffer. Patricia McGowan, Niagara Falls, New York. Her name was sent by Mrs. E. R. Sullivan.

Special Notice

Our membership, correctly given, is 330. If your age or name has not been correctly given, send me a postal card. If your name has been sent in and you have no membership card, let me know. If your name has been sent in and never listed in the birthday list, perhaps you forgot to send your birth date. Send it to me.

Happy Birthday Wishes

Mary Jane Sullivan, age 8, Dec. 9, Niagara Falls, N. Y.
 Patricia McGowan, age 11, Dec. 10, Niagara Falls, N. Y.
 Bonnie Huffer, age 11, Dec. 15, Michigantown, Ind.
 Nina Capps, age 9, Dec. 28, Shady Springs, W. Va.
 Virgil VeNard, age 15, Dec. 30, Macomb, Ill.
 Betty Pritchard, age 13, Dec. 30, Macomb, Ill.
 Amie Lou Moss, age 13, Jan. 1, Waterloo, Iowa.
 Dorrance Paul, age 13, Jan. 1, Niagara Falls, N. Y.
 Gordon Rhodes, age 7, Jan. 1, Hammond, La.
 Millicent Kennedy, age 4, Jan. 1, Hammond, La.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hineckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Peace?

All day long, day in and day out, at work and on one's way home, and when one tries to relax at home by turning on the radio, or settling back to read the newspaper, all he can hear and read about these days is *war*. Each side vies with the other for claims of infliction of greater destruction upon the other. Factories clamor for increased production, the battle for profits rages unceasingly, every day one hears of new and improved weapons of death—then, in the evening, he turns the dial and for a moment hears the strains of a song: "Glory to God in the highest, and on earth peace, good will toward men."

Peace, indeed! Where today in this wide world can any man, Christian or infidel, find any immediate hope for enjoying even a small degree of peace? Before Christ ascended, He told His followers: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Ever in Christ's mind were thoughts of His Kingdom which He would establish upon His return to this earth. He was not as concerned with providing for the immediate happiness of His disciples as they would, in a worldly way, perhaps have preferred at the moment, but He foresaw a time when they would have an opportunity to enjoy a more complete and lasting contentment. Christ realized that the disciples could not look ahead with the same foresight which He possessed, so He merely asked them to have faith in His judgment until such time as they could understand more fully.

Must Christians wait until the Kingdom is established before they can enjoy any great degree of peace? Isaiah has said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Right now any man may enjoy a peace of mind—for which an unbeliever could not begin to hope—by turning more and more often to the Scriptures for comfort and for instruction in living. David wrote, "The Lord will give strength unto his people; the Lord will bless his people with peace," and, "Depart from evil and do good; seek peace, and pursue it." Isaiah supports this with, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." The Lord has made the first move in making an offer of reward for ex-

pected service. The next step must be taken by any man hearing the offer. He who would center his attention upon works that would serve to help his brother by making his life more worth while will then be rewarded—why not immediately?—with peace, and this immediate reward coupled with expected study will give him a further assurance of a still greater reward. An almost immediate and impliedly continuous reward is promised where it is written, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Adding to this, Paul's statement, "Being justified by faith, we have peace with God through our Lord Jesus Christ," it can be seen that much depends upon the amount of faith which one can display, perhaps even when he meets rather severe, though temporary, reverses—even attacks upon his religious beliefs.

However, as one meditates upon his new-found problem of finding peace in a greatly disturbed world, and those words, "On earth peace, good will toward men," sift back into his thoughts, he compares for a time present conditions with his conception of how the course of life will run during the reign of our Saviour in His Kingdom. When one recalls that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," his present troubles and distress, no matter how severe they may be, slowly shrink in importance. As his imperfect mind conceives of the wonderful possibilities for life under conditions about which he can only dream in this dispensation, he is filled with a new hope and a new determination to make a much better effort to achieve that perfection toward which Christians are commanded to strive.

As the heat from a fire will warm and restore circulation to a numbed member of one's body, so will the power of God contained in the written words of the Scriptures restore hope and confidence to one's mind which may have become numbed with the repetition of troubles that seem to grow worse and worse.

If we as Christians only give the Bible "a chance" by reading it more frequently as everyday living gets more difficult, we shall find that the angel's message applies to this very day, and that "the Lord (will) lift up his countenance upon thee, and give thee peace."

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 4—Iowa Quarterly Conference at Gladbrook (in American Legion Hall).
 January 27-30—Ministerial Conference at Oregon, Ill.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

MINISTERIAL CONFERENCE

The first mid-year conference of Church of God ministers will be held at Oregon, Ill., January 27-30, inclusive. There has long been felt a need for such a meeting. Our men are widely scattered and the summer Bible schools and conferences have been the only times when the spiritual leaders of our work have gotten together to discuss the work from its various angles and its many-sided problems, and partake of the spirit of each other. This spiritual retreat in which new ideas can be worked into shape, plans co-ordinated, and spiritual enthusiasm generated, will have a most wholesome and stimulating effect upon the ministers and the church in general.

At our ministerial meetings at General Conference, it was decided to pool our traveling expenses. In doing this, the men nearby share equally in the expense with those from distant points. Yet, it doesn't seem just right for the ministers to have to bear the whole expense when, in the end, the churches reap the benefits. I have attended several different conferences of ministers, and my church here at Fonthill has always paid my expenses—and that of their own free will. I have received letters suggesting that conferences and local churches assume the expenses of their ministers, and send them to this Ministerial Conference. This certainly would be a fine Christian act! Living and traveling expenses have increased a great deal, yet many churches are paying the same wages they did during the depression years, although income has been greatly increased. Conferences, send your evangelists! Churches, send your pastors! Bro. Magaw writes me: "The Oregon Church of God will entertain the ministers during the coming Ministerial Conference." Thank you, Oregon! The Program Committee will publish a complete program, shortly. Let everyone help to make this gathering a spiritual blessing.

C. E. Randall, President,
 Church of God Ministerial Association.

LOUISIANA CHURCH NOTES

The meetings at the Happy Woods Church of God came to a close Sunday night, December 7. These were the best attended meetings in recent years, and, though there were no additions, we feel that much good was accomplished. All members received new courage and inspiration for future service.

Mr. Gilbert Bottolf, who has been sick and unable to attend services, is some better at this writing. We pray he will show continued improvement.

Plans for the Christmas programs at the churches here are completed and practice sessions are being held. We look forward to interesting and instructive programs.

Harry Goekler, Pastor.

TO OUR BROTHERHOOD

As the new year approaches, we are reminded that usually the National Bible Institution has difficulty in carrying on its work, for the reason that many of our people, on account of extra expenses during the holiday season, feel that they cannot keep up their contributions to the National Bible Institution during this season. The facts are, that the work of the National Bible Institution must be kept going during this season the same as other seasons of the year, and expenses are the same. Therefore, in arranging our gifts of this season, would it not be fine to remember our Lord and His cause in a principal expression of love?

When we consider the matter carefully, we will realize that the Lord is our closest relative, and has done more for us than any other being; and what we give to His cause is not used for His personal benefit, but serves rather to assist other human beings in attaining to higher things in life, and a little later returns to the giver in the form of rich rewards that will not fail.

I cannot take the time and space necessary to give in detail the many items of expense in conducting the business of the General Conference, but can assure you that not a penny of the funds contributed for this purpose is wasted. Your servants do the best they can with what they have.

In sending contributions please do not enclose cash with your letters, as much money is filched from the mails. Post office money orders for small amounts cost but a few pennies, and assure safe delivery.

On behalf of the General Conference,
 I thank you.

L. E. Conner.

SUNDAY SCHOOL EXHIBIT

Sometime in the near future the Sunday school workers throughout the country will be hearing from Sr. Ruby Railton and the other members of the Committee, asking for materials for the Sunday School Exhibit to be held in conjunction with our General Conference at Oregon, Ill.

The Committee hopes to have more Sunday schools represented this year.

Frances Walls.

WE THANK YOU!

A hearty "thank you" and sincere appreciation to all of you who have been sending breakfast food coupons for silverware! I have received enough Medality coupons for six dinner knives and six forks, but need more. I especially want the Medality and Sweetheart coupons, as they require no cash.

The students join me in thanking all who have so generously sent us fruits, vegetables, jellies, and other gifts for the Students' Home.

We wish all a Christmas full of peace and good cheer—which comes only through Christ our Saviour.

Edna Brewer and the Students.

ANNOUNCEMENT

Arrangements are being completed for mailing the first six-months' lessons of the new Berean study by January 1. The theme of this first six months of study is about the background and application of the gospel.

In addition to the lessons to completely cover this groundwork in study, there are also special comments and teaching suggestions upon each lesson.

Included with each lesson is a special memory work section that will, by simple and easy stages, provide a complete understanding of the contents and arrangements of the books of the Bible.

You will also find included special plans for examination and recognition by the National Society of all who desire a permanent record of their study through the entire five-year course.

We have endeavored to print only our needs, and have allowed no surplus, so we can guarantee to fill orders only up to the limit of our printing. So, if you want to begin this study early in January, it is highly important to get your order in at once. Mail your order to the National Bible Institution, sending fifteen cents for each copy desired.

James M. Watkins,
 Berean Publishing Committee.

EVANGELISTIC FIELD NEWS

In reporting his recent trip to Penman and Skelton, W. Va., Bro. Harvey U. Krogh, Jr., stated that it was necessary to put extra seats in the schoolhouse after the first night. He was very enthusiastic over the opportunities of that field.

Bro. Clarence Poland leads the Sunday school at Penman, while Bro. Lon Capps leads the Sunday school at Skelton. They have begun a teachers' training class.

The Missionary Society of Pennellwood Church of God in Grand Rapids, Mich., started a project to raise by mite boxes and self-denial offerings the tuition and fare to send a worker from West Virginia to the Summer Bible Training School. Hearing of this project while the projector scenes from West Virginia were being shown in Oregon, Ill., a brother afterward pledged \$30.00 to be used for such a purpose.

We are in correspondence with other fields concerning future evangelistic work, but cannot give dates at this writing. The West Virginia field will be cared for by meetings at frequent intervals.

Pray for the work.

J. W. McLain, Chairman.

ELDORADO, ILLINOIS

Plans are being formulated for a seven-o'clock Christmas night service at Eldorado. There will be special singing and a candle-light song-sermon by the choir and Bro. James Watkins, also entertainment and treats for the Sunday school members.

Much interest is being shown in the new Berean class (Tuesday nights at 7:00). More interest is being shown in the sermons and things pertaining to the future, as we see dark clouds of doubt and destruction arising. May God give us strength and faith that we faint not, and continue faithful till the end.

Lorene Wiggins, Secy.

RIPLEY, ILLINOIS

The Church of God at Ripley, Ill., met Wednesday, December 10, 7:30 p.m., for the election of officers for the year 1942. The following were elected: presiding elder, Loren Burnett; second elder, Wayne Laning; deacons, George Long and Leonard Robins; deaconesses, Thelma Ranson and Vena Logsdon; secretary, Lawrence Howell; assistant secretary, Mildred Laning; treasurer, Edna Powers; assistant treasurer, Helen Lewis; trustees, Fred Paisley (3 years), Frank Laning (2 years), and William Fey (1 year); S. S. Superintendent, Lozelle Burnett; ass't. S. S. Superintendent, Alfred Hetrick; Berean president, Helen Lewis; S. S. Secretary, Shirley Logsdon; ass't. S. S. secretary, Mildred Laning; S. S. Treasurer, Mildred Hetrick; Ass't. S. S. treasurer, Florence Howell; pianist, Mary Burnett; ass't. pianist, Jane LeCrone; librarians, Helen Burnett, Reva Hetrick, Lyle Dean Lewis, and Orville Dale Lynd.

Sr. Maggie Luthy, at the home of her sister in Cooperstown, is suffering a heart ailment. May she soon recover.

Mr. Al Bray, husband of Sr. Maggie Bray, has been sick the past week with the flu. May he be strengthened.

Our Christmas program was given Sunday, December 21, at 7:00 p.m. Helen Lewis.

HERALD RECEIPTS

William O. Jenter; Earl Koontz; John F. Green (for another); Mrs. Nathan Cox (for another); Pearl Brown (for another); Mrs. Minnie Telschow; Mrs. George Jones; Mrs. O. J. Dorsey (for another); LeRoy Hiott; A Sister (for another); Mrs. E. E. Giesler (for others); Silas Claypool; Mrs. J. C. Waller; Mrs. J. C. Lindsey; Mrs. L. A. Chaplin; Ella Randall (for another); Mrs. Lee Daily (for another); Gilbert Boltolfs (self & another); S. D. Lawis; Mrs. D. B. Smith; H. J. Stadden; Mrs. Lydia Chapman; Mrs. Mary F. Cook; Vernis Wolfe (for others); Mrs. Harriet Boice (self & another); O. H. Berry (for another).

OREGON, ILLINOIS

The Church of God at Oregon, Ill., recently enjoyed a visit from Evangelist James W. McLain. He spoke briefly about the National Evangelistic work, and showed pictures of places visited and workers in these several fields.

Sr. Hazel Reed has returned home from the Illinois Research Hospital, Chicago, where she has been receiving treatment to enable her to walk. Though expecting it to be necessary to return, she is happy to be home for Christmas, and to have hope for eventual use of her limbs.

The choir presented a beautiful Christmas cantata, Sunday evening, December 14, and the Sunday school presented an interesting Christmas program, Thursday evening, December 18.

Most of the students have left for their respective homes to celebrate Christmas. Sr. Edna Brewer, Matron of the School, is vacationing at her former home at Tipp City, Ohio. Bro. Vivian Kirkpatrick has returned to his home at Cass Lake, Minn.

Sr. Orpha LeMasurier, treasurer of the National Bible Institution, and her daughter Diane are vacationing with her mother, Sr. Ruth Hoskins, and other relatives near Eden Valley, Minn. Sr. Shirley Smith accompanied them.

Every member of the Oregon, Ill., congregation should take particular delight in this number of The Restitution Herald, as its front cover reveals local talent that is most commendable. Thank you, Sr. Carpenter!

We rejoice to report that Sr. Clara Chaffee, who recently fell and fractured a hip, is gradually getting better. We hope to see her walking before winter is past.

Sydney E. Magaw, Pastor.

BIBLE TRAINING SCHOOL NEWS

If one were to ask any of the students of the Bible Training School what next week signified or celebrated, the answers received would not be of very wide variety. We fancy the answer would be somewhat after the following manner: "Why, next week signifies the celebration of Christ's birth (which means we have a two-weeks' vacation).

The students will be celebrating Christmas vacation, or portions of it, at the following places throughout the country:

- Paul Williams, Gladbrook, Iowa, Terry Ferrell, Colo, Iowa, Glenn Miller, Oregon, Ill., Hazel Burk, Oregon, Ill., Beth Hoganson, Oregon, Ill., Iris Hall, Ripley, Ill., and Grand Rapids, Mich., Francis Burnett, Ripley, Ill., and Grand Rapids, Mich., George Walters, Dixon, Ill., Robert Hardesty, Fredericktown, Mo., Mr. and Mrs. C. Alan McLain, Oregon, Ill., Emory Maey, Brush Creek, Ohio, Richard Smith, Oregon, Ill., Mr. and Mrs. C. R. Randall, Chicago, Ill., Mr. and Mrs. Ellsworth Routson, Brush Creek, Ohio, Richard Parish, Cleveland, Ohio.

Each member of the Bible Training School extends to you a sincere wish for a Merry Christmas and a New Year filled with joy in the service of the Lord.

R. E. Parish, Reporter.

MINISTERS' FUND

Table with 2 columns: Name and Amount. Tampa, Florida \$3.00, Mrs. Charles A. Harris 4.53, Koszta, Iowa, S.S. 5.25, Ida Jeffrey 5.00

THE RESTITUTION HERALD

Published by National Bible Institution Oregon, Illinois

Table with 2 columns: Name and Title. L. E. Conner Business Manager, Orpha LeMasurier Treasurer, Subscription Rate.—51 issues per annum, \$2.00.

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.

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, preceded by a dollar sign.

Gleanings From the Field

"The field is the world."—Jesus.

"Highest peak in the mountain chain of people and events foretold by prophecy is Jesus Christ our Lord. All prophecy centers around Him and glorifies Him."—M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.

Thank you: Golden Rule Home is thankful to Srs. K. C. Humphreys, Beaumont, Texas, and Lottie Graham, Concordia, Kans., for quilts recently received.

A most interesting and informative series of articles by Elder C. E. Randall will begin next week. He writes historically: first of Elder R. V. Lyon, then of Elder Joseph Marsh, and others.

Closer home: "The war news is terrible. I have a brother and sister-in-law in Shanghai, another and his wife in Vancouver, and two nieces further inland in China. Pray for them."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

"After the War" by I. G. Eagon, a hundred-page paper-cover book, may be of interest to our readers. It can be purchased through the National Bible Institution. Price—fifty cents.

"Geraldine Jones was baptized Wednesday afternoon, December 3."—Harvey U. Krogh, Jr., Tipp City, Ohio.

"There is much agitation here over our entrance into the war. Is this not the time to lift up our heads and rejoice."—Mrs. Emma C. Railsback, 1020 S. Burlington, Los Angeles, Calif.

Another minister: "Bro. E. E. Groat, Hanford, Calif., Rt. 2, Box 69, has been issued a ministerial certificate by the California Conference."—Laura H. Bleasdale, Conf. Secy.

We are glad to learn from Bro. A. M. Jones, Eagle Grove, Iowa, that his son Delbert, a former student of the Bible Training School, Oregon, Ill., is "still preaching in the little church and hopes to keep it going all winter." He says further, "They have reshingled the church building and purchased forty-five hymn books—and the bills are all paid."

Why?: "Bark back at me about that last letter I wrote you."—Alfred Authon, 435 Kings, Rd., Corvallis, Ore.

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
46 Pennell Rd., S.E.
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).

TO OUR FAITHFUL SUNDAY SCHOOL OFFICERS AND WORKERS

Dear Fellow Workers:

The immediate rally of the Sunday schools to the plea of the Board of Evangelism for funds with which to carry out the evangelistic program of the National Bible Institution has given a splendid lift to the effort.

It is commendable that you are teaching our children to have a part in spreading the gospel. Their offerings going out into the field of evangelism give them opportunity to share in the blessings of the harvest.

Various plans are in evidence by which the Sunday schools are making their contributions. Some have set aside the fifth Sunday offerings, some the birthday offerings, some a portion of each Sunday's offering. All of these are good. The important thing is regular, systematic support if evangelism is to grow, and *grow*, and GROW.

Thank you for the co-operation of your school.

Yours for an abundant harvest,

J. W. McLain, Chairman.

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

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, DECEMBER 30, 1941

NUMBER 13

Slipping Sands of Time

By the Editor

"The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore . . . that there should be time no longer" (Revelation 10:5,6).

WITH the passing of 1941, the Christian knows that he is one year nearer the coming of the Lord: gradually and surely the sand in God's hourglass of *time* is *slipping* from the upper compartment into the lower half. Soon the reckoning of *time* will be changed and eternity will begin. Though no man knows the exact day and hour when Jesus will return (Matt. 24:36), every Christian is warned of his Lord to "watch" and "pray always," and is assured by the Apostle Paul that he is "not in darkness, that that day should overtake (him) as a thief" (1 Thess. 5:4).



1942, "an evil *time*" (Amos 5:13), may lead to the prophetic "*time* of trouble, such as never was since there was a nation" (Dan. 12:1), even "the *time* of Jacob's trouble" (Jer. 30:7). The heavy clouds hanging over all nations surely portend a storm. Said Jesus to the Pharisees: "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. . . . Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this *time*?" (Luke 12:54-56).

1942 may well fulfill the Apostle Paul's prophecy that "in the last days *perilous times* shall come" (2 Tim. 3:1). Said he: "The *time* will come when they will not endure sound doctrine" (4:3), foretelling plainly "that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). Of these last-day conditions Jesus said: "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12), and asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Seeing the sand in God's hourglass slipping away,

"knowing the *time*, that now it is high time to wake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11), may the Church of God be spirited to use well the little remaining *time*. "The night cometh, when no man can work" (John 9:4). It seems, in fact, that the night has already settled down upon us. Soon "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). Already there is "upon the earth distress of nations" as there has never been before. (Luke 21:25.) This view, the Bible view, is not, however, pessimistic, for it is out of this world of confusion that, suddenly, men shall "see the Son of man coming in a cloud with power and great glory."

Soon, we trust, God "shall send Jesus Christ . . . whom the heaven must receive until the *times of restitution* of all things" (Acts 3:21)—even "the *times of refreshing* (which) shall come from the presence of the Lord" (v. 19). Isaiah, prophesying of that day as it will particularly affect Israel, said: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders . . . the Lord shall be thine everlasting light . . . thy people also shall be all righteous. . . . I the Lord will hasten it in his *time*" 60:18-22).

Let the sand slip faster! It cannot be too soon that "the saints of the most High shall take the kingdom" (Dan. 7:18). So pathetic are carnal man and time, that we pray the coming of the Lord and eternity. May the angel of the Lord soon swear with his hand raised to heaven that "*time* is no longer to be."

In the meantime, as the Israelites had "light in their dwellings" when the Plague of Darkness was upon Egypt, so does the Church of God have the light of prophecy that points to the better day, and in this world's chaos do we "find grace to help in time of need" (Heb. 4:16).

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 War, the Jew, the Gallows

The "War of Nerves," having developed into a very real war, has now become a "War of Surprises." Less than six months ago Great Britain, leery of the Arabs, patrolled Palestine's coast to prevent landing of home-ward Jews. Though, according to strict letter of English law, it is still illegal for Jews to enter promiscuously into Palestine, it is being reported that hundreds of refugees from the Czech Army are being allowed entrance to help build up British defenses there against the Axis.

We read, moreover, that the British Government has encouraged Palestine Jews to create an all-Jewish Legion. When the Jews are permitted and encouraged to fight for their own lives and nation, we may anticipate the re-enactment of the victory in Queen Esther's day. Hitler, repelled by the Bear in the North, is expected soon to renew his aggression in the eastern Mediterranean. Haman builds his gallows!

There is further Jewish gain in Palestine. Jews who had been interned by British soldiery because of illegal entrance into the homeland have now been honorably released. The Jews will both return and become reasonably well established before the Second Coming, for Ezekiel prophesied that they would be "at rest," and "dwell safely" (38:11).

"We Are! We Will!"

Pat, being a little doubtful as to whether or not his soldiers would faithfully follow him into battle, cried, "Are you *for* me, or are you *against* me?"

In unison they answered, "*We are!*"

Pat, more nervous than before, cried again, "Will you *fight*, or will you *run*?"

Lustily, and in unison, they cried, "*We will!*"

Soldiers of the Cross not infrequently testify as uncertainly as did Pat's soldiers. There may be loud, "We are!" and a louder "We will!" but one is left to guess for himself as to what is meant: fighting the good fight of faith, or faithlessly "Demasing." (2 Tim. 4:10.) Said Paul: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

Peculiar Figures

Give the letter "A" the numerical value of 100, "B" the value of 101, "C"—102, and so forth through the alphabet. Hitler may thus be thought the beast of Revelation 13:18, whose number "is the number of a man," and "his number is Six hundred three score and six," i.e., 666.

H	107
I	108
T	119
L	111
E	104
R	117

666

Another interesting concoction, recently found and submitted to us by one of our correspondents, follows:

	Mussolini	Stalin	Hitler	Churchill	Roosevelt
Born	1883	1879	1889	1873	1882
Given power	1922	1924	1933	1940	1933
Yrs. in power	19	17	8	1	8
Age	58	62	52	68	59
	3882	3882	3882	3882	3882

Figures do not lie, but liars (Psalm 116:11; Rom. 3:4) *do* figure! Spectacular? No! it is a hoax! Similar figures for anyone total 3882, which is, simply, twice 1941.

Also interesting, but of only equal significance to the foregoing "peculiar figures," is the following setup. Number the letters of the alphabet, 1-26, and out comes this *shenanigan*:

C	3	D	4
A	1	E	5
T	20	V	22
H	8	I	9
O	15	L	12
L	12	S	19
I	9		
C	3		71
	71		71 = 71

The Ministry of the Church of God

By C. E. Randall

"Let the elders that rule well be counted worthy of double honour" (1 Timothy 5:17).

FROM the beginning of the Church of God on this continent, our ministry, as a whole, has ruled well. Our ministers have been men of no mean ability. Their literary attainments have been scholarly, having a pronounced influence on the thinking and life of multitudes. As speakers, they have met with wide acclaim, both from the pulpit and public platform. Their abilities to delineate their messages by the spoken and written processes have called forth superlative comments from the press and learned men in all walks of life. For example: one of our earlier ministers in Minnesota was urged by a leading attorney in Minneapolis to give up the ministry and take up law. Of him, the lawyer said: "I never knew a man who could make black look white, and white black like S. P. Matheny."

Though there is a great deal of difference between preaching and teaching, records bear a good testimony for our preachers as teachers. They exercised wisdom and adaptation to their calling by staying well within the bounds of their mission by knowing only "Jesus Christ, and him crucified." It is to the everlasting credit of our fathers in the gospel that they were so dedicated to the purpose of their ordination, namely, preaching and teaching the gospel of the Kingdom, that little strength was wasted on the social, economic, and political questions.

I believe it was Edgar Allen Poe who said that when he was a lad of sixteen he thought his father was the most ignorant man he knew; but, when he reached twenty-one, he was surprised what the old man had learned in the few years. So, sometimes what may seem to be ignorance of the fathers may, after all, be faulty reasoning on our part, due to a lack of knowledge of what they accomplished and the manner in which they adjusted themselves to the times and circumstances under which they lived.

That the younger people of the Church of God might become better acquainted with our earlier ministers, their educational attainments, the successes that attended their labors, and the "sweat, blood, and tears" that marked their ministrations, this and subsequent articles are prepared, trusting that from better acquaintance will come appreciation and gratitude that will call forth "double honour" to all the elders who have "ruled well."

This past week, Sister Randall and the writer drove into Oakwood Cemetery, Niagara Falls, New York. At the left of the main entrance stands a tombstone of obelisk form. Beneath this monument lies Elder R. V. Lyon. The elements during the passing years have almost obliterated some words of the epitaph. The message which was lead in the rock in July, 1891, reads thus: "Here I rest in my grave until Jesus shall come who is the resurrection and the life. Then I shall live again to enjoy unending existence with the redeemed (Job 14:10; Isa. 26:19)."



R. V. Lyon

Few of the readers know anything about this man, yet there are evidences throughout the United States and Canada that speak volumes concerning his work over the years, especially from the Millerite movement of 1844 until the late 1880's. He was born in Southbridge, Massachusetts, October 21, 1809. "He was ordained a Baptist minister, but found Baptist pulpits too narrow for a free discussion of the gospel of the Kingdom," ac-

ording to a press report of his death. His work with the Church of God still lives. Only a few days ago, I received a letter from Sister Cawby, Franklin, Indiana, telling about the work which Brother Lyon accomplished in Warren County, Indiana. He was known as "the roaring Lyon." He was a large man of impressive features—one of which was his well-groomed beard. He carried a bag with him, and every night he would put his beard in the bag, roll it up, and pin it. This served to protect the whiskers from breaking off, and it served the same purpose as curlers do for women's hair—it made his beard curly.

Brother Lyon was a speaker of great persuasive power. Before leaving the Baptist denomination, he occupied some of its most prominent pulpits in the East. Few ministers were his equal in oratorical eloquence. His lectures were outstanding in rhetoric, phraseology, and diction. We quote from one of his lectures on "The Glorious Future": "As Pharaoh was greater in the throne than Joseph, so the Father will be greater than Christ. As Pharaoh governed his empire through or by Joseph, so God will govern His vast empire through or by Christ and His cabinet! Hence, Canaan—the land promised to Abraham and his seed, the Eden where (Please turn to page 10)

A Study of God

Jehovah—Article Four

By R. H. Judd

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (R.V.).

WE COULD have continued quite a time longer in the study of the Hebrew word "*elohim*," pointing out, among other things, how very often its root form "*El*" entered into the personal names of individuals, and of cities and towns of the Hebrew people, and how they call to mind, and are perhaps the outcome to some extent at least, of the injunction in Deuteronomy 6:4, 5, to love the Lord God with the whole heart and mind.

Like "*elohim*," the origin of "*Jehovah*" also remains in obscurity. Hastings Encyclopedia admits this obscurity, and informs us that some authorities consider it is of west Semitic origin, while others attribute it to Kenite sources; but the comment made is that the first is nothing more than "conjecture," and the second is "doubtful." However, the Jewish Encyclopedia expresses agreement that in some sense there was an earlier usage than the Hebrew, and there would seem to be good reasons for believing that both these words were in use before Exodus 3:14 and 6:3 had been uttered, thus the statement in the latter verse that God was not known by the name Jehovah has puzzled many when it is compared with such passages as Genesis 22:14; 24:3, 7, 12, 26, 27 and 50, for in these places the word very definitely occurs.

What is the explanation? To the writer's mind, there is a probable explanation which is well illustrated by Paul's message to the Athenians on Mars' Hill, when he called attention to an altar bearing the inscription, "TO THE UNKNOWN GOD," and said: "Whom therefore ye ignorantly worship, him declare I unto you." There were people then, and in Abraham's time, and before, not satisfied with the current worship of idols, who felt in themselves that there must be *one true living God*, a God who actually IS, but whom they knew not; hence the word "*Jehovah*" meaning "He who is" (Young's Concordance, page 418) and "The existing One" (page 536). Without attributing the same ignorance to Abraham concerning the existence of the one true God, we can well understand that he did not attach to his use of the word the significance of a *personal* name, as is done in Exodus 3:14 and 6:3.

In his dilemma, Moses desired a *name* with which to approach the children of Israel. Hitherto God had been known as *El-Shaddai*—God Almighty—a suitable and de-

scriptive title, but lacking the ties of personality and relationship that a name reveals. Then "God remembered Abraham and his covenant" (Ex. 2:24; 6:5); and in doing so took the very word Abraham had used on memorable Mount Moriah, and turned it into a *name*, and thus revealed Himself in an intensely interesting relationship which would meet every circumstance, both adverse and favorable, that His chosen people could possibly contact. Turn up history, sacred and secular, and see how much that name meant to His people then, and how much it has since meant. Turn up the list of names to be found in any good concordance and you will be astonished how this wonderful name of Jehovah has entered into the family life and the national life of the people of Israel—eloquent testimony to the fact that in choosing such a name, God had entered into the sacred precincts of the heart and the affections of the chosen race. The Revised Version would seem to favor such an explanation of the difficulty we have been considering, for while the word itself was probably previously known in a dimly understood sense, it was now declared or "*made known*" to be His *name* by which and through which all His acts would be accomplished.

The Hastings Encyclopedia says that God was presented as a Personality—"a living Being who thought, felt, and willed." It further says, "The distinctive feature of the Old Testament doctrine of God is the emphasis laid on His moral character," and adds that the *righteousness* of God Jehovah is a favorite theme with the Prophets Amos, Micah, and Isaiah. The same authority says Deuteronomy blends the righteousness of Jehovah with His love for His people, and that Hosea emphasizes His mercy and His tenderness.

The following beautiful extract is taken from Hastings Encyclopedia, and causes one to wonder how it can be that the author of such lucid, delightfully expressed language in regard to the absolute unity of God can later be found to be advocating the doctrine of the Trinity as a forward step in the march of true religion. Here is the extract:

"The lesson of the Old Testament is the establishment of the worship of one God, unique, incomparable—the one God that matters. This main light shines clear what-

ever vague forms flit and glimmer in the twilight, till all the shadows of lesser deities are fled away."

In the face of such a remark we cannot refrain from the comment that if "the lesson of the Old Testament" is true, then any statement which opposes the fact of "the one God that matters" (emphasis mine) must in conse-

quence be *untrue*. Nor have we any compunction in putting the last word in italics.

There are other well-spoken and terse remarks by the same author which are equally at variance with the doctrine of the Trinity, as the one just quoted, and which come under the class to (Please turn to page 11)

Blacked Out!

By G. E. Marsh

Pastor Los Angeles Church of God

BLACKED OUT, but the light still shines! "Put your lights out! Put your lights out!" was the demand repeated over and over by the radio announcer. And, of course, they were put out and the Bereans, who had met at the home of Brother and Sister Ezra Railsback for their weekly meeting, continued their service in the dark, by the dim light of a candle. After the meeting was over, we drove several miles home without lights, through darkened streets and heavy city traffic, safely, meeting occasionally an unlighted rumbling streetcar and numerous police cars with their red lights showing ominously through the gloom—their muted sirens whispering shrilly of unseen dangers on every side.

Somewhere above us enemy planes were supposed to be circling high in the cloudy sky, seeking to catch a glimpse of streams of fleeing cars that would tell them the location of the great oil refineries and other targets for their deadly bombs. At 11:03, however, the welcome signal of "all clear" sounded from our fire station, the street lights again flooded the wet pavements, the radio shouted its message of release, and our first blackout was over!

When the second blackout came, the parsonage was prepared. Black oilcloth covered the windows of the bedroom and kitchen, and it is now kept in readiness for replacement at a moment's notice. To show the extreme and probably wise precaution of the authorities, at one of our homes near Long Beach, California, the shades were closely drawn and a single candle was burning so dimly that it hardly cast a shadow on the stand; a rap came at the door and a voice called commandingly, "Put that light out, it throws a shadow on the curtain!"

After all, what real difference does it make to the brethren out here, living and serving on what Governor Olson calls, "The front line of national defense"? "Darkness and light are both alike" to the One who watches over them and the light of faith glows more brightly in the

darkness of a blacked-out city—and that is where such a light is needed most. So, we are going on, holding high the torch of faith, unseen by carnal eyes, but illuminating the believer's pathway with heavenly glory.

Each morning between six and seven o'clock, the pastor opens the church and offers prayer for himself, the congregation, the community, and the nation, and invites his people to join him in the service in their homes. A special wartime program, that embraces the entire community in its spiritual and comforting purpose, has been inaugurated. There is much, so very much, for us to do for others that the days are too few and too short for us to accomplish it all. There was the young mother, for whom we drove twelve miles to call on this morning, whose husband, we learned, was on the "Arizona" that went down in Hawaii a week ago. She had not heard of him—did not know if he were alive or dead! God knows, and we tried to bring her something of comfort based on that assurance and on our own human sympathy.

Whatever our personal attitude may be toward war, we have a vital and blessed service to render to all who are made sorrowful and anxious by its terrors, whether they are believers or unbelievers. For this is the Church of God—*God's church*—whose splendid task it is to show in action and in word the love and tenderness of Him whose name we humbly bear. May He give us continually of His strength that we may accomplish this purpose for the years of distress and fear we are told may still lie before us!

As I typed the last paragraph, the postman brought me a letter from Sister Minnie E. Elton, widow of our beloved Brother S. G. Elton, from which I venture to quote a line or two without her permission, for they express so clearly both the situation of our brethren on the West Coast and the spirit in which they face that situation. After telling, in a very practical way, her regret in being unable to attend our specially called meeting of December 14, Sister Elton, said: (Please turn to page 11)

"Contradictions" of the Bible

By Herbert F. C. Hill

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

DOES the Bible contradict itself? This is a question asked all readers of the Book, and there are many students who are not clear on the matter. I have many times heard it said, even by some who profess to know their Book, that there are passages in the Bible that are contradictory, and when approached on the matter they have no explanation. Sorry to say, the majority of thinkers today are not workers. Paul, in writing to Timothy, said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed," and John said of certain students in his day, "Ye need not that any man teach you" (1 John 2:27).

Everyone will be rewarded "according as his work shall be" (Rev. 22:12). We can understand to some extent the meaning of that scripture. Christ said, "He that humbleth himself shall be exalted." Humility is required now; exaltation is for the future. There may be many disappointments in that day (work burned up). In the Word of God there are unfathomable depths and deeper things to know than what is seen on the surface. It is very easy when preparing a garden to get the rake and scratch over the surface. This is not enough—it requires some work! This is found by turning over the hard soil, and finally harrowing it in preparation for the seed. To get good results, this preparation must take place. Now, in dealing with the Word of God the method is exactly the same. Our Father bids us to come work in His vineyard, and He has the tools ready for every willing and obedient servant. No other tools will do satisfactory work. Each laborer has his own tools, and has been trained to use them (no borrowed ones). We may here suggest three principal tools: love, humility, patience. There are too many borrowed tools in our assemblies today.

Jesus said, "He that heareth *my* word"! and, "My sheep hear my voice . . . and they follow me." He also said,

when speaking to the Father, "I have given them thy word," and, "Thy word is truth." So, it is *God* that is speaking through the Scriptures. "Seek and ye shall find." "Blessed is he that readeth, and they that hear." "He that hath ears to hear, let him hear." "Hear, and your soul shall live." The Word of God is a living word—it "liveth and abideth for ever." It has been a beacon light to the child of God through the ages.

Nevertheless, as in Daniel's time, we can now see the

writing on the wall: "Woe, woe, woe, to the inhabitants of the earth" (Rev. 8:13). Our Father will soon call to His own, however, as revealed through the Prophet Isaiah: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (26:20, 21).

Christians can today rejoice in that light showing us the unchangeableness of the divine Author who has foretold the history of all generations from the beginning. Today, as never before, the Bible is a challenge to the lost and dying world—a challenge to bring peace to a predominating Barabbas government. Well do Isaiah's words apply today: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Notice herein the contradiction of man: he endeavors to bring peace, but persistently opposes God. Words of peace are continually in the mouths of false prophets. Man has always been adverse to God. Man's governments and many preachers are telling about great things they are going to accomplish after the war, telling what they are doing now to bring about peace and a new order of

GOD'S UNFAILING WORD

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations" (vv. 89, 90).

"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. . . . How sweet are thy words unto my tastel yea, sweeter than honey to my mouth! . . . Thy word is a lamp unto my feet, and a light unto my path" (vv. 99-105).

Said Jesus: "The words that I speak unto you, they are spirit, and they are life" (John 6:63), and, "Ye shall know the truth, and the truth shall make you free" (8:32). Peter said: "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 stars arise" (2 Peter 1:19).

things. There *will be*, according to Scripture, a new order of things—but *not* by man's effort. The Word of God does not contradict itself, but it does contradict man's statements relative to peace by saying, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." This world can never have real and lasting peace until all Barabbas governments are extinct (cannot we see the beginning of this now by the cities of the nations falling?) and the Prince of Peace returns. It is not the Bible which contradicts itself, but many people are teaching contradictory to the Book. My faith and experience in the Scripture convince me there should be no doubt in the Bible message. Peter said, "We have also a more sure word of prophecy," for it "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." God has given us, His children, a Book. It is not for the world to under-

stand, but, dear Christian, you are "*not* of the world." God has chosen you "out of" the world. "Set your affection on things above, not on things on the earth." Many are there who need the "eyesalve" (Rev. 3:18-22). Those who seek for hidden treasure in their study, and who have noticed many *apparent* contradictions—for so they are—should consider that if anything seems wrong, it is *not* the Book that is wrong, but *self*.

.....

"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 unto him again? for of Him, and through him, and to him, are all things: to whom be glory for ever."

This World, a Sinking Ship

By Glenn M. Birkey

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

I WAS much impressed with Brother Magaw's two editorials in The Restitution Herald of December 16, namely, "War, Rapture, Famine," also, "A Voice From England." He has painted a vivid word picture of what the world is now meeting in the way of adverse conditions.

Men's hearts are "failing them for fear" all over the world. A prominent Christian physician in the South who has been in practice since 1901 states that during the last year there has been ten cases of *angina pectoris*, a heart ailment caused by fear which causes sudden death, while during the other thirty-eight years there had been only seven such cases.

It almost seems that the four horsemen mentioned in Revelation 6 are beginning their march: conquest, peace taken from the earth, famine, death.

The editorial spoke of our being no more in the head, breast, belly, or legs of the image seen by Nebuchadnezzar in his dream, but undoubtedly *in the toes*, for conditions among nations—both internal and external—show friction that does not seem to cease.

The true Christian's hope lies in the fact that when these trying conditions reach a certain stage, Christ, the Stone hewn out of the mountain without hands, will come and reign on David's throne. The sad part is that so much

of Christendom believes that, in order to have peace on the earth, we must do away with this individual or that individual—seeming not to understand that it is not persons but sinful systems such as the iron or the clay that are in control of civilization. So long as jealousy, greed, and selfishness predominate, there will be strife among people and nations, and those nations which are the most prosperous are the most likely to become the victims of those attributes.

Today man is depending on cannon, bombs, warships, and submarines to bring peace on the earth, but *that* peace will not be a lasting one. They fail to see God's plan for bringing the peace they desire. No doubt, this can be blamed on modernism in religion which mocks at the thought expressed in the Scriptures that Christ will ever return to this earth to set up a literal government.

Joel 3:9, 10 gives us a picture of our present-day setup on the earth: "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." How true today! The manufacturer cannot get steel to make machinery for peaceful pursuits—the same with rubber and paper.

Our Lord, in His warning of the end days in predicting wars among nations, said (Please turn to page 11)

Conditional Immortality

By T. A. Drinkard

THIS question has been asked by a certain sister: "If the Church of God does not make clear the vital truths of conditional immortality, how can we expect to hold fast to our doctrine?" She then said, "There is much coming over the radio and in printed stories to entrench the belief of a spirit existence immediately after death."

I am glad that this sister has had the courage to speak her mind on this great and important question, because she has seen the danger of failing to "take heed . . . unto the doctrine" and faith that have made the Church of God an outstanding people. Others have voiced their sentiments in this way over a period of years. There is little, if anything, gained by hiding facts. Are we safe? Are we clean "through the word"? Are we all interested in teaching the Word of God as He would have us teach it, or are some of us willing to compromise for popularity's sake? The faith, doctrine, and practice of the Church of God have never been popular, and never will be. One of the most interesting things in this connection to me is this: I ask men if what they teach as the truth really is the truth. The answer, "I believe it is," has come to me, not only from those of other faiths but from some of my own brethren as well. But does your "I believe it is" prove it so? If your faith is supported by the Word of God, you may then say that the Word of God teaches it, and that is the reason you believe it. If I cannot prove what I believe by the Word of God, there is something wrong—with my teaching.

I am glad to see this challenge; I pray that there will be more like it, as it will help to warn those inclined to step aside. The truths of conditional immortality as taught by the Church of God have been a distinguishing mark between her and those teaching otherwise. To fail to teach these fundamental truths, simply because they do not meet with popular consent, or because they isolate their advocates, would be to prove unfaithful to the Author of all truth.

Regardless of popular consent, the ministers of the Church of God should go forward teaching these truths that characterized the work of Christ. The doctrine of conditional immortality conflicts with every doctrine that is based upon the immortality of the soul before the resurrection at the coming of Jesus Christ. Tell me, if you can and will, just one victory that can be won by those who believe in conditional immortality compromising with advocates of the contrary part; or fellowshiping

them in order to have union? I submit that we lower our standards relative to truth by so doing. If we are not right, then let us change and get right. Why live in a doubtful atmosphere? I further submit that when we show the spirit of compromise we violate the spirit of Christ's teaching. Until someone finds at least one instance where Jesus followed this rule, I shall contend that faithfulness to the Master's command is imperative.

Conditional immortality is either right or wrong. I say that it is true, and this affirms that everything pertaining to the immortality of the soul is wrong. The principles relative to conditional immortality teach that man is mortal, that immortality as such is promised to man upon the condition that he render obedience to certain requirements. This fact is clearly sustained by the Word of God. (See Eccl. 12:13; Matt. 7:21, 24, 25; Rom. 6:23; 2:6, 7; Rev. 2:7.)

It is true that over the radio much is said relative to spirit existence after death, rather, between death and resurrection. All such teaching is based upon the innate immortality of the soul—the greatest religious fraud that was ever advocated, with one exception. If the immortality of the soul and what it stands for can be sustained by the Word of God, then I will affirm that I am a sinner without God and without hope in the world and never will be saved. Let us notice what it stands for, and then we can understand it better. I solemnly submit:

(1) It teaches that there is no death to the real person, but only to the shell or house in which the man was encased over a period of years.

(2) What is called death is simply a fiasco, a failure, and a fraud.

(3) It denies the necessity of resurrection of the real person.

(4) It opposes the necessity for the coming of Jesus Christ for the purpose of rewarding His people.

(5) It calls for eternal torment, another unscriptural doctrine.

(6) To briefly summarize, it calls for and demands universalism, because, if one soul is immortal, all souls would be the same; therefore, every soul would be saved. If the souls are immortal, none of them could be tormented; the fire could not scorch them—much less burn them.

When we know that such teaching is being broadcast over the radio and otherwise, how urgent and necessary

it is that the Church of God ministers do their utmost to teach people the vital and fundamental truths as clearly set forth in the Word of God!

Knowing that Jesus Christ said, "Ye shall know the truth, and the truth shall make you free" (John 8:32), I ask: If in order to be made free we must know the truth through teaching (John 6:45) of the Word of God, can we be saved through the teaching of error? Is the doctrine of the immortality of the soul true? If not, how can a man who believes in it be saved? Are we right in our teaching of conditional immortality? Admit that conditional immortality is true and you are forced to reject all doctrines based upon the immortality of the soul.

Of course, if there is no death, that what is called death is all transition, or the passing of the immortal soul through the beautiful gate into the land of bliss; and, if the old fleshly body is nothing but an added weight or an extra burden, why fool with it? There is another thing about this deception. That is: if the soul or spirit can survive the death of the body (can live without the body), why have a body? If those teaching these theories are not entangled in a mixup out of which they are unable to extricate themselves, I am unable to understand their language. If men can and will be saved through teaching of the immortality of the soul, then why teach conditional immortality?

God's Plea With the Nations

By *W. R. Simmons*

"Prepare to meet thy God" (Amos 4:12).

SPEAKING of the the last days, Joel prophesied: "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 (which means a fixed place, or a selected place where God has appointed to plead with all nations), and will plead with them for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1, 2).

All Bible students agree that Judah and Israel have been separated from their homeland. These people have been dispersed among all nations, and have lost all that was so dear to them. The Israelites were once God's chosen people, under God's guiding hand upon the mountains of Israel. For hundreds and hundreds of years, however, they have been driven, pushed, kicked, and slaughtered unmercifully, but this treatment will not last forever.

The Word of God says: "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3). Oh, Lord, for how long will they possess the land that you gave to their fathers? Amos 9:14, 15 reads: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their

land which I have given them, saith the Lord thy God."

If one says this will not be done, he is not making the writer of this article a liar, but he *is* making the Lord God a liar. Is that plain enough?

Now then, let us go back to Joel 3:2: "I will also gather all nations." Why is God going to gather all nations? He says, "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." Notice, "and will plead with them there." The word "plead" means to argue or reason in support of a cause; the Lord will not fail to plead Israel's cause there in the valley of Jehoshaphat. In Joel 3:9-12, we read: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

That this prophecy concerns these last days is shown by these further words: "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 ('decision' means act of deciding, determination, judgment, or settlement): 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" (vv. 13-16).

We have neither time nor space to quote all the Bible texts relating to this subject, but please read all of Joel 3, and it will be found that this present time is fulfilling this prophecy.

The first World War can be found in Nahum 2:3, where we read: "The chariots shall be with flaming torches in the day of *his preparation*." If the beginning of "his preparation" began in about 1900, we might now be nearing the end of time. Anyway, many of the Jews have been gathering back to their land ever since the first World War.

What next? "When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." Is God gathering all nations now? Are they beating their plows into swords, and their pruninghooks into spears? If not, pray that you will not be here when it all happens.

It seems that the "fig tree" is almost ready to bloom. If you are not ready for the coming of the Lord, you had better get ready.

DO YOU?

By M. W. Lyon

Do You Think—

- that death, which is the cause of so much sorrow, can be your friend?
- that eternal rewards will be given before the judgment takes place?
- that the resurrection would be necessary to one who could not die?
- that God would promise immortality to men who were already immortal?

Do You Know—

- that death is an enemy, not a friend? (1 Cor. 15:26.)
- that the dead will not be judged until the Lord's coming? (John 5:26-29.)
- that the resurrection is necessary to a future life? (1 Cor. 15:12-18.)
- that the word "immortal" is never used of man in the Bible?

Do You Believe—

- that immortality is conditional on faith in Christ? (Rom. 6:23.)
- that no one goes to his reward until the Lord comes? (John 14:3.)
- that immortality is not received until the resurrection? (1 Cor. 15:51-54.)
- that Christ is your immortality, and not your own soul? (1 Tim. 6:15, 16.)

THE MINISTRY OF THE CHURCH OF GOD

(Continued from page 3)

the garden was planted and among its beautiful groves Adam and Eve once dwelt—is to become the seat of God's government! And the voice of Elohim will again be heard among its vine-clad hills! !

"O come, come, and take a walk with me around its beautiful city, view its jasper walls, its pearly gates, its street of gold. O, see the redeemed, as they are standing upon the sunny banks of life's beautiful river, whose waters are clear as crystal, as they roll majestically along among the verdant hills of the Paradise of God! View the redeemed as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their ears are saluted with the sweet notes which will fall from Eden's feathered songsters, borne along on zephyr's stainless wing! The victor's palm they bear, the white robe wear, the conqueror's song sing. Behold them! The joyful multitude purchased by the Redeemer's blood, standing on the celestial hills of their Eden home. . . . Smiles of angelic sweetness dance on their glowing faces, and unsullied beauty lingers at their steps."

Such picturesque speech characterizes all of his lectures as published in his book: "The Kingdom of God and Life Only in Christ."

Though Brother Lyon was a gifted speaker and charming conversationalist, it is apparent from his writings and reports that he was fully alive to the truth that success in the Lord's work is "not by might, nor by power, but by my (God's) Spirit." After all, a successful preacher or teacher is not one who is merely educationally equipped to speak fluently and teach freely, but the individual preacher or teacher who wins people to Christ.

There are many faithful members scattered throughout eastern Canada who are living epistles to the solid work of Elder R. V. Lyon. He was liberal in his thinking and charitable in his attitudes toward others. On one occasion he was upbraided for calling a lady belonging to another denomination "Sister." To this he replied: "Well, Brother Davis, if I missed her in Christ, I hit her in Adam." Yes, he was a versatile scholar that did his work well, and though he sleeps in death, he is worthy of "double honour."

We have scores of men on our roll of honor who were "mighty in the scriptures," scholars in every sense of the word. Yes, and we have many, many today, who are hazarding their lives for the Lord Jesus Christ, and whose leadership is well attested by their converts.

Our next "Get Acquainted" article will concern Joseph Marsh, publisher and editor of the *Expositor and Advocate* and publisher of the first song book of the Church of God, "The Millennial Harp."

JUDGE NOT

"Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the same shoes he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burden he bears, placed on your back,
Might cause you to stumble, too.

"Don't sneer at the man who's down today,
Unless you have felt the blow
That caused his fall or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you
In the selfsame way at the selfsame time,
Might cause you to stagger, too.

"Don't be too harsh with the man that sins
Or pelt him with words of stone,
Unless you are sure, yea, doubly sure,
That you have not sins of your own.
For you know, perhaps, if the Tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter, too."

—Selected by Mrs. George Loudenslager.

THIS WORLD, A SINKING SHIP

(Continued from page 7)

all this is "the beginning of sorrows," then in the same chapter (Matt. 24) He warned of increased iniquity and that the love of many would "wax cold." Brother Magaw mentioned that we have had the "falling away," and we who have watched the signs of the times and other Bible prophecy know full well that *has* and *is* happening.

It was my privilege to listen recently to a world traveler and Bible teacher tell that in England only twenty per cent of the Christian people attended church before war broke out in that nation, which statement confirms what the minister stated of conditions there as reported in the recent editorial about (Please turn to page 15)

BLACKED OUT!

(Continued from page 5)

"We are having novel experiences here in Ventura," a coast city some sixty miles north of Los Angeles in the center of the oil well area, "with blackouts and 'alerts.' We may have more serious things to contend with, as we

are in an oil district and so near the ocean we can be bombed from the air and from vessels at sea. I am so interested in watching God's plan unfold, and am wholly trusting Him."

A STUDY OF GOD

(Continued from page 5)

which we made reference in our prologue of "unaffected and plainly stated fact which establishes the truth," and render void his later verbose but ineffectual efforts on behalf of the present-day doctrine of a Triune God. As these things are more directly allied to the subject of the Spirit of God, we hope to refer to them later.

Jah

Jah is a contraction of "*Jehovah*," occurring some forty odd times in the Old Testament. It is sometimes used along with "*Jehovah*," as in Isaiah 12:2 and 26:4. Like "*El*," it is more frequent in poetry than in prose, and like "*El*," it is also embodied in the names of persons and places. (See Youngs Concordance, where some thirty-two are recorded.)

God's Memorial Name

The name "*Jehovah*" is the name that God proclaims as His *memorial Name*, His everlasting Name to all generations. (See Ex. 3:15; Psalm 30:4, R.V., margin; 97:12, R.V., margin; 102:12, R.V.; 135:13, and Hosea 12:5.) According to Psalm 30:4, it is God's "holy name"—the name *set apart*, for that is what "holy" means—and as such it states in brief the answer to our difficulty regarding Exodus 6:3 and Genesis 22:14, and confirms what we said. No matter what, in the dim shadows of the past, it stood for, it is now *set apart so completely* that the Psalmist of Israel could sing: "Thou, whose name *alone* is JEHOVAH, art the most high over all the earth" (83:18).

What peace and what comfort that name has brought, linked as it has been to the varied circumstances of life of the individual, and the life of all peoples! Who among God's chosen ones has not taken comfort, and given comfort by means of the following wonderful combinations?

Genesis 22:14—*Jehovah-Jireh*—The Lord will provide.
Exodus 17:5—*Jehovah-Nissi*—The Lord is my banner.
Judges 6:24—*Jehovah-Shalom*—The Lord is my peace.
Ezekiel 48:35—*Jehovah-Shammah*—The Lord is there.
Jeremiah 23:6; 33:16—*Jehovah-Tsidkenu*—The Lord is our "RIGHTEOUSNESS."

"Stayed upon Jehovah,
Hearts are ever blessed;
Finding as He promised,
Perfect peace and rest."

(To be continued)

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

The New Year

"What shall the New Year bring?
We cannot know,
For Love in mercy veils
The way we go;
But whatso'er the path,
Our feet must tread;
We know that by Thine hand
We shall be led.

"Thus we commit to Thee
Our onward way,
And only ask, dear Lord,
Thou wilt each day,
Keep us secure from ill,
Grant we may be,
Faithful to Thee, until
Thy face we see."

—Ruth Thomas.

The Wise Men Visit Jesus

We did not mention the Wise Men in the Christmas story. Perhaps you are wondering why.

The story of the Wise Men is told only in the Gospel of Matthew. Matthew wrote for Jewish readers, quoted largely from the Old Testament, and told of Christ as the Promised Messiah for whom the Jews were waiting. He showed how Christ should have been recognized by the Jews from prophecy given in the Old Testament. We can see why Matthew would tell of the Wise Men who visited the child Jesus, who recognized the fulfillment of prophecy, and brought gifts usually given to kings.

We are told that "wise men from the east" came to Jerusalem. How many were there? We do not know. Our account does not say. They brought three different gifts, but several could have brought the same.

The Wise Men 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. 2:2).

When King Herod heard this he was very much interested. He called the chief priests and scribes of the people

to a meeting and told them to tell him "where Christ should be born." They knew, because they answered, "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" (Matt. 2:5, 6). (See Micah 5:2 for the prophecy.)

Herod then had another meeting. He was a wicked, sly fellow. He talked with the Wise Men and asked them when they first saw this star. Then he sent them to Bethlehem to find the young child, and to tell him afterwards so he could go to worship Him, too. (That was not his real reason.)

Did you notice that the Bible account does not say "babe," but "young child," when speaking of Jesus now?

The star led the Wise Men to Jesus. It led them to a "house"—not to a stable or manger—and there they saw the "young child." They gave Him the gifts—kingly gifts to a King: gold, frankincense, and myrrh.

The Wise Men were warned of God in a dream not to return to Herod, so they went home another way. This made Herod very angry. He was anxious to kill this newborn King, so he sent forth and killed all the baby boys two years old and younger. From this we see that Jesus was under two years of age—perhaps anywhere from a year to a year and a half.

We know that God was watching over His Son. He warned Joseph in a dream to take the young child and His Mother and flee into Egypt. There they stayed until Herod and all who sought the life of Jesus were no longer alive.

Happy Birthday Wishes

Donald Croxton, Jan. 3, age 13, Macomb, Ill.

John MacDonald, Jan. 5, age 11, Lander, Wyo.

Barbara Stine, Jan. 6, age 8, Tipp City, Ohio.

Irene Richardson, Jan. 7, age 6, Hammond, La.

If you have not yet reported your name, address, age, and date of birth, please do so. Join our ECE Club today!



Editors:
Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

Acknowledge Through Service

* * *

By Mary Richardson, Hammond, La.

Very frequently an author presents his philosophy of life through his writings. We may not be able to discern that outlook on life, for it may be stated vaguely; and then again, it may be very obvious. Sometimes a man's worth is determined by his conception of life. There are some people who think that the world owes them a living, while others believe that they owe the world a debt. The latter are dedicated to service for others. They have the welfare of others at heart, their interests are varied, and they are not narrow minded, but have a broad outlook on life.

Service for our Lord is a path that very few travel—a path that leads eventually to eternal life. While on this earth, Christ spent His life in service to others. Very early in life, He came to a realization of His mission. Jesus died on Calvary and paid the debt for our sins. In a way, we can repay this debt by traveling the path of service. Through love, if we show it to our fellow man, we can partly fulfill the task before us.

All the service we render should be in Christ's name. It should be a token of our affection, a confidence of our love, a sacrifice for Him. If one possesses the right attitude, he will get real satisfaction out of service. The ministering life is the successful life. It is the normal life, the invested life, the growing life, the happy life, and the triumphant life.

The world's greatest need is the gospel of Christ. The teachings of Christ have been of untold comfort to some people and a blessing to them. We must share this gospel with others, and our mission to the world should be to bring the glad tidings of the Kingdom of God to the people. Something to do is a great gift to us, and, if possible, we should not be idle any of the time. If we cannot teach and preach Christ, we *can* live for Him. We should be positive forces for righteousness, set high standards, and live noble lives. It is ours to help others along life's highway, and through our Christian activities make others see the invaluable nature of the Christian life.

Our influence should be positive and by no means negative. Our very lives, as indicated by our service, should

speak outwardly for Christ and show others the happiness, contentment, and inner satisfaction that comes from being in the service of our Lord.

Eldorado Joins

A friend of ours tells us that a friend of hers wrote that the folks "down Eldorado" (Illinois) way have organized a Berean Society. Yes, friends, sooner or later we get the news, and an item of this kind makes us very happy. Earl Dean Patton, president; Marshall Wiggins, vice president; Juanita Lloyd, secretary; and Bernice Leithliter, treasurer, as leaders of the group have a wonderful opportunity to plan a program that will give every member of the group a chance to actively serve our Lord in participating in and leading group study, and in organizing other activities which will prove beneficial to both church people and other members of the community.

When we heard about this new group, it had been holding meetings for six weeks, and, according to a letter, "everyone seems to enjoy them more and more each time." We understand that the Bereans get together on Tuesday night and "really do get things discussed." If you live near Eldorado or are visiting near there at any time, we are sure you would be cordially welcome at any of the meetings. And you people who still know how to write a letter—these people would certainly appreciate your directing a portion of your correspondence their way. They're new in the work—let's give them a lift!

Want Ad!

Inspirational and instructive material of a religious nature gratefully received. Present supply exhausted. Proof follows:

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 4—Iowa Quarterly Conference at Gladbrook (in American Legion Hall).
 January 27-30—Ministerial Conference at Oregon, Ill.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

TO THE BRETHERN EVERYWHERE:

It was the hope of The Morning Star Church of God, South Bend, Ind., to build a church building last summer. Our hope did not materialize because we had insufficient funds to erect the building without some financial aid, and we were unable to find any institution or person who would make us a loan. God has been very good to us, however, and we have all prospered because of our effort. We are glad to report at this time that our building will be started as soon as the weather will permit in the spring, because we will have sufficient capital by that time to start our unpretentious building. Our desire is not to have an elaborate building, but to have a place where we can worship according to the dictates of our heart and to carry out our commission, that of spreading the gospel.

About two months ago we started a contest to boost our building fund by special effort. This fund could be built only by money earned by some special effort, and did not consist of any money earned by regular salary. This year we gave a Christmas present to Jesus, which consisted of special donations to the building fund, as was our custom last year. Tonight we had our meeting to see where we stood, by closing our special effort contest and turning in our donations. We are pleased to report a total collection of \$250.00, leaving our building fund only \$70.00 short of \$1,000.00. Our church membership still stands at six families. We know God's work will be furthered, don't you?

A Happy New Year to the brethren everywhere!
 The Morning Star Church of God,
 Frances Boyle, Secy.

EVANGELISM

Mrs. Lilian Railton	\$10.00
Mr. & Mrs. John Railton	5.00
Emma C. Railsback	5.00
"An Heir"	5.00
Nancy B. Robison	3.00
Mrs. Minnie Telschow	3.00
Mr. & Mrs. Howard Moore	5.00
Mrs. Lela Drake	3.00
Mrs. George W. Cleek	2.00
Mr. & Mrs. C. E. Randall	2.00
Los Angeles, Calif., S.S.	25.00
A Sister	5.00
Mr. & Mrs. M. Fetters	1.00
John Mercer	10.00
Lorna Macy	5.00
Mrs. Emma Smith	1.00
Laura McDaniel	2.00
G. A. Driskill	2.00
Mrs. J. C. Waller	1.00
Mr. & Mrs. Harvey Krogh, Jr.	10.00
Mrs. D. B. Smith	1.00
Mr. & Mrs. Delos Andrew	2.00
Mrs. Harriet Boice	13.00
Ida Jeffrey	10.00

MINISTERIAL CONFERENCE

The first mid-year conference of Church of God ministers will be held at Oregon, Ill., January 27-30, inclusive. There has long been felt a need for such a meeting. Our men are widely scattered and the summer Bible schools and conferences have been the only times when the spiritual leaders of our work have gotten together to discuss the work from its various angles and its many-sided problems, and partake of the spirit of each other. This spiritual retreat in which new ideas can be worked into shape, plans co-ordinated, and spiritual enthusiasm generated, will have a most wholesome and stimulating effect upon the ministers and the church in general.

At our ministerial meetings at General Conference, it was decided to pool our traveling expenses. In doing this, the men nearby share equally in the expense with those from distant points. Yet, it doesn't seem just right for the ministers to have to bear the whole ex-

pense when, in the end, the churches reap the benefits. I have attended several different conferences of ministers, and my church here at Fonthill has always paid my expenses—and that of their own free will. I have received letters suggesting that conferences and local churches assume the expenses of their ministers, and send them to this Ministerial Conference. This certainly would be a fine Christian act! Living and traveling expenses have increased a great deal, yet many churches are paying the same wages they did during the depression years, although income has been greatly increased. Conferences, send your evangelists! Churches, send your pastors! Bro. Magaw writes me: "The Oregon Church of God will entertain the ministers during the coming Ministerial Conference." Thank you, Oregon! The Program Committee will publish a complete program, shortly. Let everyone help to make this gathering a spiritual blessing. C. E. Randall, President,
 Church of God Ministerial Association.

Gleanings From the Field

"The field is the world."—Jesus.

The Sunday school attendance at Brush Creek Church of God, near Tipp City, Ohio, recently reached a new "high," there being an attendance of one hundred seventy on Sunday, December 21.

Bro. Vivian Magaw and family, Tipp City, Ohio, visited with the editor and family December 25-28. Vivian is our brother both in the flesh and in the faith.

"The truths of conditional immortality as taught by the Church of God have been a distinguishing mark between her and those teaching otherwise. To fail to teach these fundamental truths, simply because they do not meet with popular consent, or because they isolate their advocates, would be to prove unfaithful to the Author of all truth."—T. A. Drinkard, Handley, Texas.

Answered Prayer: Enclosed please find check which we wish to have applied to the General Fund. Judging from various fund reports in The Herald, we fear the General Fund does not sometimes receive its full and needed share of contributions."—Mr. and Mrs. Laurence M. Howell, Mt. Sterling, Ill.

Sr. Ruth Hoskins, Eden Valley, Minn., accompanied her daughter, Sr. Orpha LeMusurier, on the latter's return to Oregon, Ill., following the Christmas vacation.

To the Resuce: "The world today is like a sinking ship: it will go down, but we should try to save all we can on the ship before it goes down."—Glenn M. Birkey, Rochelle, Ill.

"Things seem to be coming along fine out here."—L. E. Conner, Tempe, Ariz.

"They say" a woman's work is never done—well, maybe the Editor will soon be wearing skirts!

"Happy New Year to all: May all the 'good seed' sown in the past year bring forth abundantly, and may that which was evil never sprout—this is our prayer."—George A. and Nina E. Waters, Corpus Christi, Texas.

Bro. Vernis Wolfe, Gatesville, Texas, has been called as pastor of the Saint Cloud, Minn., Church of God. May God's blessing be upon both pastor and the church.

Golden Rule Home appreciates Christmas contributions from the Ladies' Society of the Lawrenceville, Ohio, Church of God and from the Dorcas Society of the Happy Woods, La., Church of God.

We are glad to learn of Sr. Lee Daily, 234 E. 9th St., Indianapolis, Ind., who reports that she was baptized by Bro. L. E. Conner some twenty-odd years ago when he preached at Roll, Ind.

"Happy to report our Sunday school attendance has increased from thirty to forty-five since remodeling the church, two years ago."—C. E. Ballentine, 1007 Pine St., Springfield, Ohio.

"We have waited two thousand years. We shall wait for a few more years. And in the fullness of time God will keep His promise to His people."—Dr. Weizmann, President of World Zionist Movement.

"How can two walk together except they be agreed?" "We should be very thankful for the Bible Training School, and that the students who marry are marrying in the faith. I saw Celine Randall at General Conference when he was a child, and am so thankful that he has grown up in the faith. May the Lord bless all the students."—Hannah Barber, Fountain, Colo.

CALIFORNIA QUARTERLY CONFERENCE

The Quarterly California Conference of the Church of God will be held at the Los Angeles church, 230 W. 103 St., Sunday, February 1, 1942. An all-day meeting is scheduled, with speakers drawn from among the ministers affiliated with the Conference.

Originally, it was planned to hold a three-day conference, beginning the evening of January 30. Blackouts and the urgent request of military authorities to keep the roads as clear as possible at night, however, combined with other circumstances to force a revision of this program.

As a result of a Conference board meeting held during November, 1941, plans were laid for holding informal gatherings, including occasional Communion services, at homes in Redlands, Calif., where a number of isolated and invalidated members of the Conference reside. These informal sessions will adhere to no regular program, and will be held as circumstances and convenience seem to dictate, under the sponsorship of the Pomona and Los Angeles churches working alternately.

Members of the Conference and friends who are living in or visiting in the vicinity of Los Angeles are cordially invited to attend the Quarterly meeting, the exact schedule of which follows: 10:00 a.m., Sunday school; 11:00 a.m., morning worship; 12:30 p.m., dinner; 2:30 p.m., afternoon worship; 7:30 p.m., evening worship. Names of speakers cannot yet be announced.

The Los Angeles church is located on 103 Street, just east of Broadway, one of the main traffic arteries of the city. It may be reached by the 7 line of the Los Angeles Railway Company ("yellow cars").

Mrs. Laura Bleasdale, Conf. Secy.

PRAISE TO GOD

By Beatrice Walter

As golden sun sank slowly down
O'er hilltops far away,
I saw God's glory there unfold
At closing of the day.

I saw the birds at evening tide
Fly homeward to the trees;
There came at dusk unto their hive
The busy honey bees.

The cattle lowing in the lane
Went on their homeward tread;
The sheep, they wandered into fold,
They wait not to be led.

As evening pulled her curtain down,
The moon cast out her light,
And multi-million twinkling stars
Came out to spend the night.

And as I gazed to heav'n, and saw
God's wondrous works in part,
I offered then my praise to Him:
How wonderful Thou art!

"Truly we are living in perilous times—when in His care only are we safe."—Mr. and Mrs. G. B. Sprinkle, Cheyenne, Wyo.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Paul C. Johnson	\$ 4.00
Emma C. Railsback	10.00
W. A. Reid	4.00
Mr. & Mrs. L. E. Conner	10.00
A Sister	5.00
H. J. Stadden	5.00
Mrs. M. F. Cook	2.00
Ida Jeffrey	10.00

GOLDEN RULE HOME

Ida Jeffrey	\$5.00
-------------	--------

ANNOUNCEMENT

Arrangements are being completed for mailing the first six-months' lessons of the new Berean study by January 1. The theme of this first six months of study is about the background and application of the gospel.

In addition to the lessons to completely cover this groundwork in study, there are also special comments and teaching suggestions upon each lesson.

Included with each lesson is a special memory work section that will, by simple and easy stages, provide a complete understanding of the contents and arrangements of the books of the Bible.

You will also find included special plans for examination and recognition by the National Society of all who desire a permanent record of their study through the entire five-year course.

We have endeavored to print only our needs, and have allowed no surplus, so we can guarantee to fill orders only up to the limit of our printing. So, if you want to begin this study early in January, it is highly important to get your order in at once. Mail your order to the National Bible Institution, sending fifteen cents for each copy desired.

James M. Watkins,
Berean Publishing Committee.

THIS WORLD, A SINKING SHIP

(Continued from page 11)

England. We are told in Proverbs 14:34 that "righteousness exalteth a nation, but sin is a reproach to any people."

Man has seemingly forgotten God's promise in Isaiah 50:2: "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness."

Brother Magaw mentioned the rapture— that is one of the most consoling promises to the Christian. It will be the calling of those both living and dead who are to reign with Christ during the thousand years. It seems to me that the teaching of inherent immortality has dimmed this important event to Christendom, for I dare say you could mention the rapture to many professing Christians and they would not understand what you were talking about. I draw this conclusion from the fact that I attended church services since big enough to walk and until middle life I never heard this subject preached. If this truth was believed, it was not mentioned often.

In conclusion, let me emphasize this thought: we are witnessing last-day events, and we have God's Word to check up what we observe. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). We are also admonished in Galatians 6:9: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." There are many who have never heard the truth, there are many others who have backslidden and become indifferent. As much as God gives us strength, we should contact these people, for James tells us, "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" (5:20). The world today is like a sinking ship: it will go down, but we should try to save all we can on the ship before it goes down.

We hope all readers of The Restitution Herald have read Brother Magaw's two editorials. If you did not, read them. If you have read them, read them again. There is much there for your thought.

OREM RICHARD CLENCY

Orem Richard Clency was born at Baileyville, Kans., April 21, 1903, and died at Tucson, Ariz., November 29, 1941, after an illness of more than a year with tuberculosis. He graduated from high school at Hutchinson, Kans., and from Kansas State College in Manhattan in 1926. He was a member of Delta Tau Delta Fraternity and was prominent in musical and social circles of the college and town. He did graduate work in accounting at Kansas State College and at Loyola University in Chicago, and later became a certified public accountant. He became assistant director of the Kansas State Income Tax Department under Governor Landon, and later, director of Kansas State Income Tax Department under Governor Ratner. He resigned this position less than a year ago, because of ill health, and went to Tucson, Ariz., hoping the climate of that State would prove beneficial. He was unmarried. His father, mother, and sister Ruth of Hammond, Ind., survive him.

Funeral services were conducted by Bro. Sydney E. Magaw of Oregon, Ill., and interment was at Manhattan, Kans. He was a grandson of William J. Orem, a prominent early advocate of the gospel of the Kingdom of God.
Elizabeth Orem Clency.

NIKY ELAINE RANDALL

Niky Elaine Randall, age three months and two days, the granddaughter of Bro. and Sr. T. A. Drinkard, died December 19. How we hated to give her up! Thank God that there is a coming resurrection for these little children.
T. A. Drinkard, Handley, Texas.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

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				
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				
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's Covenant with Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				
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, R. H. Judd	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 31

OREGON, ILLINOIS, JANUARY 6, 1942

NUMBER 14



THE CHURCH OF GOD'S TRIPLET GRANDMOTHERS

Through courtesy of the Minneapolis *Star-Journal*, we are able to present a picture of Mrs. Philip Mills, Mrs. Harley Matheny, and Mrs. Henry Thompson, triplet grandmothers, members of the Church of God, and, insofar as they have ever heard, the only triplet grandmothers in the United States. They are shown in the order named. Sisters Philip Mills and Harley Matheny live near Eden Valley, Minnesota, and Sister Henry Thompson lives at Parkers Prairie, Minnesota.

Their birth, eighth out of ten of the late Brother and Sister Alfred Welliver, Eden Valley, Minnesota, occurred March 31, 1897. Among them, they have twelve children and eight grandchildren. These young grandmothers, Edna, Edith, and Esther, have never been seriously sick from the time of infancy, though at two weeks of age Esther was laid out for dead, and the parents hurriedly called a doctor to save Edith whom they thought was also soon to die. The doctor, against the protests of the parents who thought Esther was dead, first revived her and then worked with Edith, saving both lives.

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

Eleventh Round and Millennial Dawn

First, we speak in a parable, that some, seeing, might see not; and hearing, might hear not: The "going" during the first ten rounds had been rough enough, then came the blitzkrieg eleventh round. *Wallop!* We "took it" on the chin. Faintly, we heard "the count" starting. Then we shook off the sting, and here is a return punch, lovingly given, but straight to the eye.

Plainly, now, for unto you is given to know "the mysteries of the kingdom" (Matt. 13:11), we refer to a series of articles being published in an Adventist weekly which, measured by Church of God doctrine, rap about half the glory out of the beautiful truths concerning Christ's second coming. The first ten articles of the series were "weathered," but the eleventh temporarily stunned us. We quote from this "eleventh round":

Some forms of error may not be so dangerous as others. Among the dangerous sorts may be named future probation. . . . According to the Bible, however, there is no opportunity of being saved beyond this life. . . .

Said Dr. B. B. Sutcliffe: "Just when it seems as though Israel would be finally exterminated, the Lord from heaven will appear in His second advent . . . and bring deliverance to His people. . . . They will see Him as their Messiah, and seeing Him, the nation will be converted."

Dr. Sutcliffe's quotation will be recognized by readers of The Restitution Herald as being in agreement with good, sound, "Restitution" doctrine, yet "round eleven" walloped the thought by saying:

Thus, despite the outspoken teaching of God's Word, there have during the centuries been those from Origen down who have declared for some one of the various schemes of Restorationism, Age-to-come-ism, Millennium Dawnism, etc.

While having so much fun swinging, the Adventist "straightenerout" might have mentioned the Church of God of the Abrahamic Faith whose headquarters are at Oregon, Illinois, and whose official periodical has long dared to use the Bible word "Restitution" in its name. Moreover, some of our local churches have been called "Restitution" churches. Just before the bell, the final "seek" in that eleventh round was meticulously sharp:

Indeed, the farther we keep from Age-to-come-ism and Future Probation in all its forms, the better off we are.

Better off? Farther off! If "Age-to-come-ism" is dangerous, what of the "ages to come"? (Eph. 2:7.)

Nevertheless—and this is what makes a fellow shake himself out of the daze—we recently heard another Adventist graciously (diplomatically, too?) commend our beloved late Brother S. J. Lindsay whose heart and soul were woven into the hope of Restoration, Restitution, Age-to-come, the Millennium—yes, even the regathering of world-scattered Israelites and their national conversion to Jesus *after* His coming! How can a man all his lifetime teach such a "dangerous" doctrine, yet hold a definite interest in the hearts of his critics when he is dead and his congregation is temporarily without a permanent pastor?

Would our Adventist friends learn of texts that teach opportunity for the spiritually blind to learn and accept truth in the next dispensation? Let God's Word teach:

"In that day . . . Jacob shall not . . . be ashamed, neither shall his face wax pale. But when he seeth his children . . . in the midst of him, they shall sanctify my name . . . and shall fear the God of Israel. *They also that erred in spirit shall come to understanding, and THEY THAT MURMURED SHALL LEARN DOCTRINE*" (Isa. 29:18-24). When? "In that day"! When? When Jacob's face shall not "wax pale." When? When the Israelites "sanctify" and "fear the God of Israel"!!

Indeed, when Jesus comes, "many nations shall come, and say, Come, and let us go up to the mountain of the Lord . . . HE WILL TEACH US . . . neither will they learn war any more" (Micah 4:1-3). "In those days . . . ten men 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). There shall be "times of restitution" in "the times of refreshing . . . from the presence of the Lord" (Acts 3:19-21), that "the residue of men might seek after the Lord" (Acts 15:17) when "there shall come out of Sion the Deliverer (who) shall turn away ungodliness from Jacob" (Rom. 11:26).

Friend, let us remove the gloves. Let us shake hands *in the truth!* No? You like only half the gospel? That is why, O Church of God, we must work the harder! Who preaches the Abrahamic Faith entrusted to us?

Faithful and Wise Servant

By Edna Mills

"Cry aloud, spare not, lift up thy voice like a trumpet" (Isaiah 58:1).

WE WHO are Christians should devotedly study God's Word, so we may be able to recognize signs of Christ's coming and the approaching end of the age. (Matt. 24:3.) Concerning the one who watches and warns, giving "meat in due season," Jesus said, "Blessed is that servant, whom his Lord when he cometh shall find so doing" (v. 46), and called that servant "*faithful and wise*" (v. 45). Faithful are they who can tell a scoffing, dying, sin-sick generation, the message of Christ's second coming.

Christ prophesied of a time that would be comparable to the days of Noah, days when wickedness had become so rampant that "every imagination of the thoughts of the heart was only evil continually" (Gen. 6:5). Is not that description of the days of Noah very strikingly similar to conditions of our own day? Yes, there is today a fulfillment of Jesus' prophecy.

In Noah's day, with violence and corruption filling the earth, God eradicated sin by destroying all but one family. Only the few righteous were saved. Noah had implicit faith in God, and preached to his generation the Word of God—a message of warning and salvation. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world" (Heb. 11:7). He was a "faithful and wise servant."

Before visiting judgments upon sinners, God always sends warnings sufficient to enable them to escape His wrath if they will *heed* His words. The Lord never compels people to believe, but those who doubt His Word find a broad road to perdition. We who trust God should today pray for Scriptural enlightenment, that we may be wise servants, true watchmen—giving warnings to the world of impending doom for the wicked, and holding high the promise of eternal bliss for the righteous.

Christ comforted His disciples by telling them, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). The Saviour not only affirmed the fact of His coming, but described in simple words the time of His coming. He would have us recognize the "signs of the times" pertaining to His second advent. His words are full of serious, impressive truth, full of caution and admonition to the impious and having much comfort for His faithful followers. His words will never fail! He said, "Heaven and earth shall pass away,

but my words shall not pass away" (Matt. 24:35). Jesus Himself is "*faithful and wise.*"

Paul prophesied, "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God" (2 Tim. 3:1-4). With many people, this is a time of unusual feasting and sporting. The world is hardened by sin, indifferent to the claims of God, leaving Him almost entirely from their daily pursuits of life. Oh, faithless world!—blinded by cares, pleasures, and riches! It is essential to one's salvation to worship God "in spirit and in truth." "Be ye therefore followers of God" and "filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:1, 18-20). Thus shall the Christian be a "faithful and wise servant."

The Saviour foretold that we would hear of "wars and rumours of wars" (Matt. 24:6). *War* is nearly all the news we hear these days. No one will deny the whole world is facing a grave crisis. *War!* and *more war!* Terrible destruction of all types is spreading swiftly upon the earth. Said Jesus: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places." The once-thought exaggerated stories of starvation in most parts of war-torn Europe have proved to be an existing reality. "All these are the beginning of sorrows" (Matt. 24:8).

Who today cannot see the fulfillment of prophecy upon the earth? Who will not be warned? The world is facing the most terrible maritime war that history has ever witnessed. This is a war for the command of the oceans in the midst of which lie the two American continents. Leading spokesmen say it will be the most destructive, the most devastating war ever to be fought—not only on land and sea, but in the air. The outcome will be wide destruction. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15). "I will shew wonders in the heavens and in the earth, blood, and fire, (*Please turn to page 11*)

Earth's Darkest Night

By G. M. Siple

JESUS foretold, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but *the end is not yet*" (Matt. 24:6). Earth's darkest night is still future, as portrayed by the inspired Word of God. Further, this period of darkness will not come to an end until Jesus, the "Sun of righteousness," makes His second appearance to this war-torn and sin-cursed earth. The Bible contains many prophecies concerning present events. These prophecies are very important to Christians, as they concern our future life.

Let us consider a few of the references showing forth this dark period. The Apostle Paul, in telling of conditions before Jesus makes His second appearance, said: "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 . . . 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 and with all deceivableness of them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:3-10). Also, please study carefully Daniel 12:1, 2, which reads:

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy (Daniel's) people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In Matthew 24:21, 22, Jesus spoke of that same "time of trouble," saying: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." This is a very dark picture, but of course the reader knows the old saying that the darkest hour of night is just before dawn. This saying will prove true in Christ's second coming to end earth's dark night.

"But 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 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).

"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).

John the Revelator, as spokesman for Christ, had this to say about the same time of trouble: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:10, 11).

We turn again to one of Paul's letters, to 1 Thessalonians 4:16, 17, and 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." Jesus is now in heaven with the Father, interceding in our behalf. When He returns to the earth, His reward will be with Him to give to every man the reward due. (Rev. 22:12.) He will also judge the nations, as we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31).

After this dark night, and after God has completed calling out His church, He will rebuild the fallen throne of David, for David's Heir, *Jesus*, will reign in peace and righteousness. We read: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16). "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many

people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). Thus, world conditions when Jesus reigns will be just the opposite from what they are today: iron and steel are *now* reserved for implements of warfare—to bring death and destruction to our fellow men!

It will indeed be a happy day when Christ returns to end all warfare, and when universal peace prevails. Then will be fulfilled the prophecy of Daniel 2:44, which says: "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." Let us also read Daniel 7:27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and *all dominions shall serve and obey him.*"

When we think of the terrible struggle that is going on among nearly all the nations of earth, it seems almost beyond belief that such conditions could happen among so-called civilized nations. Indeed, the night grows dark! Our only consolation is found in making ourselves ready for the return of the Prince of Peace—even Jesus. How many will be able to stand with Jesus in that glad Day when He reigns on the restored throne of David in Jerusalem?

An Expositor and Advocate

By C. E. Randall

ONE cannot be a real student of Church of God history without knowing of the work of Elder Joseph Marsh, who was a forebear of Elder G. E. Marsh, Los Angeles, California. Joseph Marsh's greatest contribution to the welfare of the Church of God and the spreading abroad of truth was in his publishing and editing of the *Expositor and Advocate* at Rochester, New York. This paper was of semi-monthly issue, of modernistic digest size (5½ x 8¾), having twenty-eight pages, and printed in 8 point type. This messenger of truth was published for a good many years. There were at least twenty-nine volumes.

As to the educational background of Joseph Marsh, I do not have authoritative information. His works are the evidences of a scholar of great breadth. If he were to be graded according to Albert Edward Wiggam's "Marks of an Educated Man," he would be called a highly educated man, and so he was. His editorials were based upon an accurate knowledge of world events and their prophetic significance. He read widely and quoted freely from the world's great. It perhaps is from this early source that that indefatigable bloodhound of news and writer of "Building Your Library," Arlen Marsh, gets his keen sense of smell for everything that is printed.

The *Expositor and Advocate* first came off the press in 1830. It carried reports of all the conferences throughout the East, and in the Middle West of later years, and was regularly contributed to by such men as J. Wilson, J. M. Stephenson, H. V. Reed, A. Chase, N. Hornaday, R. V. Lyon. Moreover, as a medium of wide influence, it was recognized by such men as Prof. J. A. Sciss, Lutheran, and

author of "Lectures on the Apocalypse" which are widely read by Church of God ministers today. A series of lectures on the "Prophecies" by Elahan and Winchester were outstanding in logic and prophetic insight. This gives a brief sketch of the literary quality of the paper which for so many years was a beacon light of the Church of God. Long before the Millerite movement of 1844, the Church of God was heralding the truths of life only in Christ, the soon coming of Christ and the establishment of the Kingdom of God on earth, resurrection of the dead, restoration of Israel, and all kindred doctrines. In this early work, Joseph Marsh was a pillar.

As yet, we have been unable to locate the first organized work of the Church of God in the United States. I believe the *Expositor and Advocate* was one of the first publications. It reports the organization of a church at Old Union, on Eagle Creek near Indianapolis, Indiana, in 1828. A conference was held there in 1858, and the church had then been organized thirty years. It was at this Church of God at Old Union where Elder A. L. Corbaley's (recently deceased) father was converted. It was most interesting to me to hear Brother Corbaley relate the experiences which his father had told him concerning Old Union. Indiana can be termed the "cradle" in which the Church of God was rocked. In issuing the call for the above-mentioned conference, it was stated:

"It is hoped that the churches whose ministers may wish to attend will render them all the aid in their power, providing for their expenses to and from the conference."

The first song book published by and for the Church of God, was published by Joseph Marsh. (*Turn to page 11*)

The Last War?

By J. M. Morgan

SOME students of the Bible think the present war is the last war, but not so. Some also believe that Jesus will come while this war is raging, but not so. And why not? The Apostle Paul, if alive, would answer even as we are telling you, "That all scriptures must be fulfilled." "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." (2 Thess. 2:3-12.) There are, moreover, other Scriptures to be fulfilled before Christ will come, and these prophesied events are equally as sure to come before the Lord will come as the events about which Paul spoke.

The day of the Lord will be the thousand-year day of Revelation 20:4-6. We have a full description of the day of the Lord in Zechariah 14:6-9. The last world war and the coming day of the Lord will be in conjunction, but they cannot come till other events are fulfilled. Therefore, this is not the last war. In this present war, the two big brothers, the sons of Japheth (Gen. 10:1-3; Ezek. 38:3), even Russia and Germany, or Gog and Gomer, are fighting each other, but in the last world war they will be united for the last battle. God says to Gog and Gomer, and to all their bands (allies): "Be thou prepared." What for? To go to the "land of unwalled villages"—"I will go to them that are at rest, that dwell *safely* (securely) *all of them* . . . having neither bars nor gates" (Ezek. 38:10, 11). This scripture has not and cannot be fulfilled in the present war, for Russia and Germany are not allied. For this reason, this is not the last world war.

Another reason why this is not the last war, and implied in the foregoing, is that God's people Israel are not *all gathered* out of the nations (Ezek. 38:11, 12), neither are they dwelling *safely, all of them*; as they must be, when Gog and Gomer, with all their bands, go up "to take a spoil."

This war did not begin at Jerusalem, but the last world war *will* begin at Jerusalem. At that time it will be said, "Behold, the day of the Lord cometh"—for the Lord God

"will gather all nations against Jerusalem to battle." (Zech. 14:1-3.) The Jews now in the land of Palestine are not dwelling *safely*. Neither can Gomer and Gog go up "to take a spoil," for they are fighting each other. At the time the Jews are at rest, dwelling *safely*, Russia and Germany *will be bands, or allies*. (Ezek. 38:3, 6, 10, 11.) Therefore, this is not the last war. Further, when the last war begins, the angel of the Lord will stand in the sun and call to the fowls of heaven, saying, "Come . . . unto

the supper of the great God, that ye may eat the flesh of kings" (Rev. 19:17-19; Ezek. 39:4). We have no record of any supper to the fowls in this present war, and because of this fact we may know this is not the last war.

At the beginning of the final war, God will "gather *all* nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my heritage Israel, whom they have scattered among the nations" (Joel 3:2). Inasmuch as God has not gathered the nations down into the valley of Jehoshaphat, as yet, this cannot be the last world war.

We have given evidence as to how one may know that this present war is not the last war, and we have given evidence how one may know when and where the last world war *will* begin, but we cannot tell how long it will last. We do know that while the

last war is raging, the Lord will come to earth, and at the end of that war Christ will be King "over all the earth" (Zech. 14:9).

There are some vivid signs of the Lord's coming that *are* being fulfilled. Luke 21:25-32 tells of some of the signs by which we know that the Kingdom of God is "nigh at hand." We are living in the fastest age of all time—the age of automobiles and airships. Our God can, with all these swift means of transportation, in a few short years fulfill any unfulfilled scriptures. Nor is God dependent upon man's speed and ingenuity to hasten His plan!

About Israel, I give another prophecy that must be fulfilled before the last war: "Who are these that fly as a cloud, and as the doves to their windows? Surely the

THE PROMISE

We may know that He is coming,
We may analyze earth's strife;
They who follow have not darkness,
But may have the Light of Life.

Others may grope on in blindness,
Knowing not the day-star bright
Long since started its ascension,
Shedding o'er the world its light.

Ignorance and superstition
Mark this age of unbelief;
And the Saviour, at His coming,
To the world will be a "thief";

Coming when they least expect Him,
When they "Peace and safety" cry,
Piling up their mass of riches
For the crisis now so nigh.

To the faithful few who know Him,
God's Word says, "It need not be
That as to the world about you
That bright day to you must be.

"Ye walk not in worldly darkness";
O'er the earth the heralds sing,
And we hear the joyous message,
"Christ, no longer Priest, but King."

—Iva A. Clute.

isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them" (Isa. 60:8, 9).

Let us keep faith with God, and be ready for the coming Lord. Then we shall be always happy in His presence.

Though the present war is not the last war, conditions may develop rapidly to coincide with the prophecies of the very end. We must, therefore, watch and pray and labor while it is yet day. "Lift up your eyes, and look on the fields . . . white already to harvest" (John 4:35).

Christ, Instigator of a Social Movement

In Two Parts—Part One

By Delbert A. Jones

CHRISt is essential to the life of mankind! But, have you thought of the world-shaking consequences of His life? He was the instigator of a new and entirely different social movement: the starter of a new social order. It is to Him that we owe the justice of the United States, the love of one people toward another.

If we are to truly understand the conditions that were prevalent at the time of Christ and the true importance of His life, it is necessary to go back to the secular sources of history many years before His time.

400 B.C.—Up until this time the divine Scriptures contain the annals of the Hebrew life and times. After 400 B.C. the history of the Hebrews and the things that were done by them are contained in the Books of the Maccabees, Josephus, and other similar secular sources. There are four hundred years that the Bible does not tell about, up until the time of Christ's birth in Bethlehem of Judea.

Judea, it seems, remained subject to the kings of Persia for about two hundred years, and we have no evidence that they had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of affairs was in the hands of the high priest, who, in turn, was subject to the control of the provincial rulers. This raised the high priesthood to a degree of temporal dignity and power which soon resulted in constant strife, and disgraceful action in the family of Aaron. This all resulted in unrest among the Hebrews as a nation.

355 B.C.—Alexander the Great, king of Macedonia, passed out of Europe into Asia and began to lay waste to the Persian Empire. Upon the overthrow of the Persian army, Syria and neighboring countries fell under his power, and Tyre was taken after a long and obstinate resistance. Alexander then marched into Judea to punish the Jews, who as faithful subjects of the king of Persia had sent the Tyrians provisions and refused them to him. It is stated, however, that as he approached Jerusalem and

saw the procession of people coming out to meet him, headed by Jaddua the high priest, and all the priestly race in their robes of office, his heart was turned to favor and to spare them. He gave them certain freedom, but after his twelve-year reign, his dominions were divided among his generals.

Judea became a subject of contention between the kings of Syria and Egypt. Being a subject of such contention, it could not do otherwise than raise unrest in the Hebrews.

Again, they were looking for a man to deliver them.

277 B.C.—It is stated that Ptolemy Philadelphus, a son of Ptolemy Soter, who was king at that time, employed seventy-two Jews to translate the Holy Scriptures out of the original Hebrew into the Greek tongue. The translation which was thus made was called the *Septuagint*. It contributed much to the spread of knowledge of the true religion through the western part of the world. It came into popular use among the Jews. The quotations which

are made in the New Testament from the Old Testament are taken from this version.

Judea, being situated between Syria and Egypt, suffered a great deal throughout this whole period. There were many wars in which both Syria and Egypt were engaged, so Judea was made into a bloody arena of many destructive battles. This, too, could not do otherwise than cause unrest among the Hebrews. Their tranquility was further upset by the claims of rival candidates to the office of high priest. This gave the kings of Syria the opportunity for which they were looking, namely, to interfere with the internal affairs of the nation.

These events were greatly aggravated by the corruption of the leading men and the increasing wickedness of all the people. They were neglecting their worship, not following the law that God had given them. They were the most negligent that they had been since their return from captivity. Antiochus was (Please turn to page 10)



Delbert A. Jones

Mystery Babylon

By E. O. Stewart

"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Revelation 17:5).

BABEL, or Babylon, which means *confusion*, had its beginning in the land of Shinar, and it is in the land of Shinar it is to be re-established and play an important role in the closing scenes of Gentile times.

The restoration of Babylon, after many years of desolation, is pictured in Nebuchadnezzar's dream recorded in Daniel 4. The restoration of the kingdom of Babylon unto Nebuchadnezzar, after his seven years of beastly insanity, is typical of the future restoration of Babylon as revealed in the Book of Revelation and in Zechariah 5. A house for the "ephah," which is a Jewish standard of measure, is to be established upon its own base in the land of Shinar. (Zech. 5:11.) The Jew will certainly play an important part in the re-establishment of Babylon in the land of Shinar. This is clearly indicated by the "ephah" which is the Jewish standard of measure.

John beheld the harlot of Revelation 17 in two different stages. First, he beheld her seated upon many waters. Later, she was transferred from the many waters to the back of the seven-headed, ten-horned beast, which he had seen emerge from the sea in chapter 13. The angel explained the waters to mean "peoples, and multitudes, and nations, and tongues" (Rev. 17:15). "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (v. 18).

Let us not attempt to interpret the interpretation as given by the angel. When he says the waters are peoples, multitudes, nations, and tongues, and that the woman is that great city that reigneth over the kings of the earth, let us accept this interpretation, and not attempt to explain the explanation. Let us forget the waters and the woman, which are, of course, figurative, and think only of a great city supported, first, by multitudes, peoples, nations, and tongues, then later, let us behold that city as an international clearing house, transferred from the waters to a position of apparent safety, upheld and sustained by the beast, or the government which supports it.

The city of Babylon, when it is restored, will for a short time be supported by many people, multitudes, nations, and tongues. During that period, democracy will flourish, for the Allies will win in the present conflict and will establish freedom of the seas. There will be a period of unequalled prosperity, and those who trade by ships will become "rich through the abundance of her delicacies"

(Rev. 18:3). The nations will then say, "Peace and safety" (1 Thess. 5:3), but this peace will be of short duration. The waters will become agitated. The beast with seven heads and ten horns will begin its formation which troubles the waters. Seven great governments will form a league, combining their forces to gain mastery of the world. It will be socialism in the rankest form. The woman will no longer be seated upon many waters, but shall be transferred to the back of the beast, which means absolute governmental control of all commodities. The rich Jews who are not satisfied with the accommodations in Palestine will combine their wealth and take up their abode in Babylon. Here they will lay tribute upon all nations, for the Jews alone will be able to buy their bonds.

While the wealthy Jews are establishing themselves in Babylon, which will be supported by the seven-headed, ten-horned beast, a Jew will also at the same time be obtaining the Jewish kingdom in Palestine by flatteries. He will come in peaceably, and work by deceitful means until he shall have won the confidence of that people, then seat himself in the Temple, upon Mount Zion, declare himself to be their Messiah, and demand that they all worship him. (Dan. 11; 2 Thess. 2.) This will be the Antichrist, or "the man of sin." He will be the second beast with lamb-like horns mentioned in Revelation 13:11. He will perform great miracles to prove that he is the Messiah. He will cause fire to come down from heaven, and heal the deadly wound of one of the heads of the beast with seven heads and ten horns.

The healing of the head which had received the deadly wound will win the approval of the seven-headed, ten-horned beast, which will hail the Antichrist as the Redeemer of mankind with resurrection power. His miraculous power of calling down fire from heaven will convince the majority of mankind that he is the true prophet of God. His slaying of the two witnesses (Rev. 11:7) will convince the world that he is that prophet that God shall raise up, who will destroy those who will not hear him. So the Antichrist in Jerusalem will join hands with the apostate Jews in Babylon who have control over all commodities. With the power over all foods at his command, he will pass a decree "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:17).

The faithful Jews in Palestine will refuse to worship him as their Messiah, and the great tribulation such as was not since the beginning of the world will be upon them. They will be beheaded, and their blood poured out under the altar, in the Temple on Mount Zion, where they had been worshiping God according to their ancient custom, a thing which cannot be fulfilled unless democracy wins in the present conflict, and establishes religious freedom for all mankind. When their blood flows beneath the altar in that Temple, the cry for vengeance will ascend up before God, as Abel's blood cried for vengeance upon Cain. These are the souls under the altar mentioned in Revelation 6:9, 10.

The ten horns upon the beast, which "are ten kings" will then turn against the great city, Babylon. They will strip her naked and burn her with fire. It will be God's vengeance upon that city, and God will put it in the hearts of these kings to give their strength and kingdom unto the beast until the Word of God shall be fulfilled.

(Rev. 17:17.) These shall hate the harlot and make her desolate. Thus God uses the forces of evil to accomplish His purpose. After these kings shall have destroyed Babylon, they will turn and fight against the Lamb, Jesus Christ, but "the Lamb shall overcome them" (Rev. 17:14). These ten kings are the ten horns which Daniel saw upon the great beast. They correspond to the ten toes of the Image as viewed by Nebuchadnezzar, the great king of ancient Babylon. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44).

Thus shall man's rule in this war-torn world come to an end. Our eyes moisten with tears of gratitude as we turn our thoughts to the golden days, whose radiant beams we can almost see on the western horizon. A new day is about to dawn. The Sun of righteousness is soon to arise with healing in His wings, and the long-prayed-for peace, of which the angels sang over the Judean hills, shall fill the earth, and enlighten mankind. God hasten the Day!

Prophecy a Thousand Years Old

Selected by Mrs. F. L. Austin

THERE is no need to ask why the Nazis banned this prophecy of Saint Odile de Baume les Dames, written to her brother in A.D. 860, and is reprinted in the current issue of the *Clifford Chambers Parish Magazine* (England).

The war it described is strikingly parallel to the present struggle; there are even references to aerial warfare. All copies have been withdrawn from circulation in France, while books that mention it are banned by order of the Nazis. The original is in the Vatican Library.

The prophecy reads:

"Listen, oh listen, my brother: I have seen the terror of the forests and mountains. The hearts of the nations are frozen with fear. The time has come when Germany will be called the most martial nation of the world. The time has come when the terrible warrior will appear from the heart of it, who will wage the world war and whom the combatant nations will call the Antichrist. Mothers weeping for their children will come with curses, like Rachel, refusing to be comforted.

Winged Warriors

"Twenty different nations will fight in that war. The conqueror will start from the banks of the Danube. He shall wage the most ghastly war that has ever been known. Weapons will flash and the soldiers' helmets will

streak lightning, while their hands shall brandish burning torches. They will win victories on earth, sea, and even in the air, for winged warriors will be seen in inconceivable flights, ascending as far as the firmament, seizing the stars to throw them on the cities to set them on fire. The nations in amazement will cry, 'Whence does this power come?' The earth will be agitated by the shock of the fights, the rivers reddened with blood, and even the sea monsters will flee away terrified to the bottom abyss of the oceans. The next generation will wonder that the antagonists were unable to prevent his victories. Floods of human blood shall flow round the mountains. This will be the last battle.

"In the meantime the conqueror will have attained the apogee of his triumph, about in the middle of the sixth month of the second year of the war. It will be the end of the first period of the blood victories. He will think himself capable of dictating his own conditions.

Surprises

"The second part of the war will equal in length half the first period. It will be full of surprises that shall terrify the nations. Toward the middle of this time the conquered nations will cry, 'Peace, peace,' but there will be no peace. It will not be the end, but the beginning of the end, when the battle shall take place in the City of Cities.

(Over)

At this time many amongst his people shall seek to stone him, but great things will happen in the East.

"The third period will be of short duration; it will be called "the invasion period," then with the swing of the pendulum the conqueror's country will be invaded from all sides. The armies will be decimated by a great evil, and all shall say, 'God's finger is there.' The nations will believe that his end is approaching. The scepter will pass into other hands and people shall rejoice. His people will seek to stone him when fighting in the Distress of Distresses. All the nations will recover what they have lost and something more. The country of Lutetia (Paris) shall be saved by her blessed bells and her pious women. However, it was deemed lost; therefore the people will go to the mountains and will give thanks to the Lord, for they have seen such horrors in that war that generations to come will want no more of it.

"Woe be to those who do not resist the Antichrist, for he shall produce fresh atrocities for them.

"But the era of peace will necessarily be an armed one, and both horns of the crescent moon shall be seen faltered . . . for in those days the nations that have passed through such horrors shall worship God truly and the sun shall shine."

WATCH!

By C. E. Randall

"What I say unto you I say unto all, Watch."

WITH the sudden turn in the world conflict, Japan and the United States becoming involved, Russia turning the offensive into a murderous rout of the Germans, it behooves all Christians to watch events in the light of prophecy as never before.

As the picture on the Eastern front is being developed, it looks as though Gog of the land of Magog may be nearer the leadership of the forces from the North that are to come against Palestine than many of us have supposed. Don't depend too much upon the friendship of Russia.

Communism as an anti-Christian force fits the picture in Revelation much better than any power that has so far arisen. If it triumphs in this struggle—it will sweep the world, not necessarily by force, but by more effective means of propaganda and education.

Then, too, there is the rising of the "kings of the east." No, we have not reached the time foreseen by the Revelator in Revelation 16:12, but we have gone far enough to observe ever-increasing preparation for its fulfillment. We are being permitted to witness more fulfillment of prophecy than any generation that has ever lived. It is quite possible that this generation will be the one of which Jesus said: "This generation shall not pass away, till all be fulfilled."

O GOD, OUR HELP IN AGES PAST

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

"Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

"Before the hills in order stood,
Or earth received its frame,
From everlasting Thou art God,
To endless years the same.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

"O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last
And our eternal home."

—Selected.

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

CHRIST, INSTIGATOR OF A SOCIAL MOVEMENT

(Continued from page 7)

the man whom God used to punish the Jews for their negligence and wickedness. He took the city of Jerusalem, deprived them of their religious liberties for three and one half years, and refused to let them make their daily sacrifices. This resulted in much unrest and upheaval among the faithful. Never before had the Jews been exposed to so furious a persecution.

God raised up a deliverer for the Jews from the family of the Hasmoneans. Mattathias, a priest, and his five sons were the leaders of the movement. Mattathias gathered a number of the faithful men, and tried to get the people to return to the worship of God. He died before this was completed, but his son did manage to free the people.

143—B.C.—There were wars for twenty-six years with five successive kings of Syria. After many bloody battles and wars, the Syrians were driven out of the country. For a time, the Jews regained their much longed-for freedom. They could again worship as they desired. This season of freedom and happiness was not to be long. The nation

was shaken by internal dissensions, mainly on the part of the Pharisees. On one occasion, these men who made such lofty pretensions carried on a fierce quarrel with their rivals, the Sadducees. Again, there was articulate unrest. The people again dreamed of the day when the Deliverer would come to set up a righteous kingdom.

65 B.C.—Again there was unrest and dissension in Judea. There were violent contests for the throne between the rival members of the royal family. This could have only one effect—it greatly weakened the nation as a whole. Judea was not prepared to withstand the ever-increasing and widening power of Rome. In the year 63 B.C., Pompey marched his army into Judea, laid siege to, and finally conquered, Jerusalem. Rome permitted the Maccabean princes to continue as the governors of Judea. After some time, Herod Antipater, an Idumean by birth, obtained a position of power in the land. After his death, his son, Herod the Great, became very friendly with Rome, resulting in his being made king of Judea and the ousting of the former king, Antigonus.

The Jews were not willing to let Herod have Jerusalem without a struggle. Herod led an army of sixty thousand men against the historic city. For six months the people held out, but the odds were too much. Herod ruthlessly murdered many of the inhabitants. Among the people that he killed was Antigonus (which meant the end of the Hasmonean dynasty). He also put to death all of the members of the Hasmonean family, even his own wife and two children.

Herod made the high priesthood a commonplace office. The tenure of the office was entirely dependent upon his own personal whims and fancies. Such action on his part resulted in more unrest among the people.

He erected in the cities surrounding Jerusalem many heathen temples. This did not set well with the God-worshipping Jews. *(To be continued)*

AN EXPOSITOR AND ADVOCATE

(Continued from page 5)

The Millennial Harp

I have a copy of the third edition of "The Millennial Harp, which was printed in 1858. When the earlier editions were printed, I do not know. There are two hundred eighty-three hymns in the book, and as far as we have studied the songs, they are free from doctrinal errors. The songs are grouped under subjects, there being forty different subjects. The last twelve classifications are: "Sleep of the Saints," "Death of the Sinner," "Signs of the Times," "Judgment Scenes," "Second Advent," "First Resurrection," "Immortality," "Millennial Reign of Christ," "Restitution," "Saints' Home," "Everlasting

Kingdom," "Miscellaneous." The words of the songs are printed separately from the metrical scale.

Joseph Marsh did a good work for the Church. His publishing work taxed his financial resources, but his love for truth and his realization that it is incumbent upon the Church of God to carry out the Great Commission, kept him pressing on, ever contributing more of his time and talents. He left his image on our work, and with Lessing we say: "How can such deeply imprinted images sleep in us at times, till a word, a sound, awake them?" He knew his lesson well—he taught it well. He was not one who looked on from the sidelines, but he went into the thick of the fight, taking the consequences as they came.

Our next article will review the literature of Wiley Jones.

FAITHFUL AND WISE SERVANT

(Continued from page 3)

and pillars of smoke" (2:30). "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. . . . Like the noise of chariots on the tops of mountains shall they leap . . . as a strong people set in battle array" (2:3, 5).

"Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations" (Hag. 2:6, 7), "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. . . . Every man's sword shall be against his brother" (Ezek. 38:20, 21). Thus "cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

"So likewise ye, when ye shall see all these things (the signs of Christ's coming) know that it is near, even at the doors" (Matt. 24:33). If we make our peace with God by trusting and obeying in the Lord Jesus Christ, the conflicts about us, which bring such concern to the worldly mind, will be a revelation to us that the rapture of the righteous is near. The destruction that is now sweeping most parts of the world is but darkness before the Dawn.

Let every member of the Church of God, as a "faithful and wise servant," "cry aloud, spare not, lift up (his) voice like a trumpet," and warn others of the judgment to come. Pray always that ye may be found faithful, ready to meet Him—the Christ who said, "I am the way, the truth, and the life," and, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Great peace have they who love thy law: and nothing shall offend them" (Psalm 119:165).

Praise Ye the Lord

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens." (See Gen. 1:7.) "Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons" (see Isa. 43:20), "and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord." (Psalm 148.)

A Story of Forgiveness

The Apostle Peter had many things trouble him, but he had learned who could help him. He came to Jesus, saying: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter, like many Christians today, thought there should be a limit to the number of times he should forgive his brother who had sinned against him.

Jesus answered Peter, "I say not unto thee, Until seven times: but, Until seventy times seven." Do we understand from this statement that Jesus was setting a limit over which one should not forgive his brother? No! I believe not. Jesus then told Peter this story.

Jesus said that the Kingdom of heaven was likened unto a certain king who was checking up on his servants. In his study of these servants he found one who owed him ten thousand talents, which is a large sum of money. (The talent had not the same value in all the countries,

nor the same value at all times in the same country. *One talent might be anywhere from \$500.00 to \$1,200.00.*)

As this servant had no money to pay his debt, he, his family, and their possessions were to be sold to pay the debt. But the servant fell at the feet of his lord and begged for pity, for patience. He promised to pay him all that he owed. The lord felt sorry for the poor servant, freed him, and "forgave him the debt."

There is a part of the Lord's Prayer where we pray: "Forgive us our debts, as we forgive our debtors." Shall we see if that holds true in our story?

This same servant went out and found one of the other servants who owed *him* some money. He took this fellow servant by the throat and said, "Pay me that thou owest." The poor man fell at his feet and begged him, "Have patience with me, and I will pay thee all." This servant who had been forgiven by his lord would not listen, "but went and cast him into prison, till he should pay the debt."

Of course the other servants felt sorry for the one who had been put in prison. They were so sorry that they told their lord about it. When the lord heard it, he called the unforgiving servant to him and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" His lord said he should be delivered to the tormentors "till he should pay all that was due unto him."

Jesus added this thought after he finished the story: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:35).

Happy Birthday Wishes

- Billy Halls, Jan. 10, age 14, Cleveland, Ohio.
- Gene Bowman, Jan. 11, age 11, Macomb, Ill.
- William D. Savage, Jan. 12, age 2, Waite Park, Minn.
- Joyce Ella Macy, Jan. 13, age 3, Oregon, Ill.
- Elaine M. Johnson, Jan. 14, age 10, Sac City, Iowa.
- Elfrida Morgan, Jan. 15, age 13, Edmond, Okla.
- Helen Rehmer, Jan. 17, age 14, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



At the Turn

Day after day, each of us labors at the work which seems most important to us to perform, but each night we stop to consider our day's accomplishments and to plan our next day's work. Each Sunday we do much the same thing. Now we repeat the procedure, but cover a much longer period of time.

Corporations on down to the very smallest business enterprises set a certain time of the year as the beginning of a new fiscal period. At this date directors of the business pause for a time to reflect upon the results of the expenditure of their time and money.

The peoples of the world, almost of one accord, pause, if but for a moment, at the beginning of each new year to review the events of the past year, to enumerate their triumphs and errors and to plan a course of action for the coming year, profiting by the experiences of the year that has past. August 11 was the beginning of the National Berean Society's fiscal year, but we think that it may be well to take advantage of this universal time of reflection to see what our Society has been doing thus far.

Perhaps the most important single effort which was started this year was the publishing of a new series of Berean study material. We understand that the first issue of "The Berean Searchlight" is now ready for distribution. The Publishing Committee, James M. Watkins, chairman, is to be highly commended for its accomplishment in making this lesson material available to us on *schedule*. Although this is an entirely new series, presenting the material in a little different manner than that to which some of us may be accustomed, we believe that you will support "The Berean Searchlight" whole-heartedly. You can best do this now by making sure that you and all your friends, both local and those with whom you correspond, have a copy. What could provide a better background for Christian correspondence than frequent discussion of religious material familiar to both parties?

This brings to mind another opportunity for each Berean Society to take full advantage of its organization setup. The events of the past few weeks have suddenly reminded us that many of our very good friends who were in military training, and whom we expected to see very shortly when they were mustered out of service, now are

in for the duration of what may be a long war. It now becomes the duty of every Berean Society to locate all of those who have been affiliated with its church work, and who are now members of the United States armed forces, and to keep them busy reading and replying to a steady stream of correspondence. Here we all must pitch in, for who knows, "fella"? *you* may soon be on the other end!

The personal questionnaires which were sent out to all societies sometime ago seem still to be mostly *out*. We have had a few returns which indicate that they will prove valuable to many phases of Berean work, and that by reviewing these records we will be able to learn facts about a society and its members that nothing less than several months of correspondence or a personal visit could give. We still await receipt of the remaining three hundred sixty questionnaires. Secretaries, "tarry" no longer.

Weekly report forms have been mimeographed and should be in the hands of all of the secretaries by this time. These forms will provide us with information which we have *never* received from some societies, and very infrequently from others. They do have to be filled out regularly, however, and we trust that you will select secretaries that will perform this simple task.

Material for this Page has been coming in fairly regularly up to now. Last week's Page had a rather large white space at the end. To date, some of the societies have contributed material identical with that in the blank space. Surely you will do better than that in the future. Who can say that you cannot write an acceptable article until you have made an attempt and perhaps rewritten your first effort at least twice?

So, as we come to the one-third turn in this Berean year's road and the beginning of a new calendar year, we have formulated a five-point program upon which we intend to harp until we coast on into August: these are—promote "The Berean Searchlight," increase correspondence, complete the personal record file, report society activities, and enlist more contributors from more societies. More and more demands are being made upon the time of each one of us, and the work to be done constantly increases. This means that each one of us must assume a larger share of the total burden in the eight months that are left.

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 27-30—Ministerial Conference at Oregon, Ill.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

HILLISBURG CHURCH OF GOD (Indiana)

Sunday, December 28, was another church service day with Bro. and Sr. Celaine Randall present. It was a rather gloomy day and cold. Only twenty-six were at Sunday school, but a few more came for the morning church service. There was a very good attendance for the evening services. We had our election for Sunday school officers Sunday morning, the following persons being elected: Superintendent, Don Huffer; assistant, Otto Dick; secretary, Gloria Snyder; assistant secretary, Billy Dick; treasurer, Mrs. Don Huffer; pianist, Lota Huffer; assistant pianist, Mrs. Bessie Huffer; song leader, Luther Bengel; and assistant song leader, Alva Huffer. Teachers were appointed by the new superintendent for the following classes: adult class, Otto Dick, assistant, Vern Plummer; young people's class, Alva Huffer, assistant, Roseoe Finney; young intermediate, Lota Huffer, assistant, Mrs. Mable Lewis; kindergarten, Mrs. Blanche Dick. With the help of the school and God we will do our best to serve in our offices.

Bro. and Sr. Randall left here to go on to Canada to visit with Bro. Randall's parents. We wish them a pleasant trip and expect to see them here again the second Sunday in January.

Lota Huffer, Reporter.

THANK YOU, FRIENDS!

To some, even yet it appears a mystery why my letters do not reach you. Though it is possible a few were lost, either in having my mail transferred or in one of the two mail train accidents, the reason most of you await my correspondence is due to my recent illness. In late summer a rather severe attack of bronchial pneumonia came my way. I was not only forced to resign as one of the National Berean Social Correspondence Committee, but also to neglect pen friends of long standing.

Those who heard of my illness and so kindly remembered me in prayer, those who sent cheerful letters and cards to add a ray of sunshine to my dreary days, I thank most sincerely, though my vocabulary is quite insufficient to express my fullest appreciation.

Also, I wish to thank the many church friends in twelve states for the beautiful holiday greetings which cheered a closing year, that has been dismal enough—it was dear of you to remember me. May God guide and bless each of you through the New Year.

I will endeavor to answer the Biblical questions personally as early as possible. May we always "abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

Emily Fyfe, Rt. 2, Jerico Springs, Mo.

SUNDAY SCHOOL EXHIBIT NOTICE

July 28—August 9, 1942

To all Sunday school superintendents: Did you have a Christmas program in your Sunday school in 1941? Did you like it? Would you recommend it to another Sunday school? What was the name of it? How many characters were needed? Was it difficult to arrange and "put on"? Did it take much costuming or stage setting? Extra lighting? Would you make any changes in it? What publishing house printed it?

Will you please have the chairman of your program committee write any information another Sunday school might wish to have, put it with the program itself, and place it in that box marked "Sunday School Exhibit" which is conveniently placed on the front lower shelf of that first cupboard, so it will be ready to send for the Sunday school exhibit in 1942.

At last General Conference, different ones were asking for such information and suggestions. Will you help them this year?

Exhibit Committee, Ruby M. Railton.

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Edna Mills, one of the triplets shown on the front cover, is the mother of Orris Mills who last year attended the Bible Training School. She wrote the article which appears on page 3, not knowing we were planning to use the triplets' picture. We trust she, and others, will be pleasantly surprised.

Not Millerites: "Long before the Millerite movement of 1844, the Church of God was heralding the truths of life only in Christ, the soon coming of Christ and the establishment of the Kingdom of God on earth, resurrection of the dead, restoration of Israel, and all kindred doctrines."—C. E. Randall, Fonthill, Ont.

"Bro. and Sr. McCullough of Austin, Texas, are planning to locate here permanently. This is a source of great satisfaction to me, as it is a pleasure and spiritual uplift to be associated with people of like precious faith."—Jennie B. Boyle, Rt. 7, Fort Worth, Texas.

Bro. and Sr. Walter Wiggins, Eden Valley, Minn., enroute homeward from Eldorado, Ill., visited with Sr. Orpha LeMasurier and Bro. and Sr. G. M. Siple, Oregon, Ill., New Year's Day. Sr. Ruth Hoskins, who had been visiting her daughter, Sr. LeMasurier, returned home with the Wiggins the day following New Year's Day. (How did you like the blizzard-swept roads?)

Bro. and Sr. Celaine Randall, Oregon, Ill., spent a New Year's vacation with Bro. and Sr. C. E. Randall, Fonthill, Ont.

"It certainly looks as if this old world is beginning to shake."—Mr. and Mrs. Philip Mills, Eden Valley, Minn.

Assistant Editor Paul C. Johnson and family entertained the following holiday guests: Bro. and Sr. F. L. Austin, South Bend, Ind.; Bro. and Sr. John Railton and Mary of Rockford, Ill.; Bro. and Sr. L. T. Hanson, Leaf River, Ill.; Mrs. Leota B. Hanson and Leila E. Whitehead, Chicago; Glenn Miller of the Bible Training School, and Bro. and Sr. J. Arthur Johnson and Ruth, Lake View, Iowa. The Arthur Johnsons were en route from a visit with the brethren in Louisiana to their home in Iowa.

The selected article of prophecy appearing on page 9 was first sent to Sr. F. L. Austin, South Bend, Ind., by a Mrs. Sydney Thomas, 13 Aldergrove Road, Porth, Glam, So. Wales, Great Britain.

Elder F. L. Austin will give special Bible lectures to the Bible Training School students twice daily, January 12-16, 1942. We plan to engage some other senior minister for a similar series of lectures during the second semester.

Bro. J. M. Morgan's correct address is: Kellyville, Okla., Rt. 1.

"We greatly enjoy your good paper, The Restitution Herald, and save every copy for future reference—they help so much in study of the Bible."—Mrs. J. C. Jeffcott, 819 N. Coyner St., Visalia, Calif.

"Our prayers are for The Restitution Herald's continued good work and wonderful helps."—Maurice E. Bray, Mount Leonard, Mo.

Dr. O. R. Jenks, President Emeritus of Aurora College, recently spent an afternoon with the Editor and other friends in Oregon, Ill. He is a friend of our Bible Training School and a welcome guest in Oregon. When a young man, he was ordained into the ministry by the Church of God Conference in Minnesota.

"Truly, we are facing dark days and testing times. What would we do if we did not have a hope anchored within the soul? We are thankful that we can see the bright side of the situation—for it will not be long."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

"There are so many wonderful truths in each Herald, that I do not want to miss a copy."—Mrs. D. W. Brown, 1961 Lockport St., Niagara Falls, N. Y.

A nine-pound boy was born December 22, 1941, to Mr. and Mrs. Martin Wegner, Lester Prairie, Minn. Congratulations! This is their first-born.

Did you know? "Girl" appears only twice in the Bible, and "eternity" appears less.

EAST SIDE SUNDAY SCHOOL

Oregon, Illinois

We wish to thank those who sent messages of love and good cheer to us on the anniversary of the birth of our dear Lord and Saviour Jesus Christ. The gift of five dollars to be used to buy a basket for the family of "Billy" was received from the Joe Lawrences of Omaha, Nebr. When we delivered the basket the night of December 24, the mother stood in the center of the dimly lighted room, with a babe in her arms. Around her were gathered her other five children. We wanted to cry, when we thought of the bright lights that reflected in the river from the other side. There they stood in that poverty-stricken room that served as a living room, dining room, laundry, and bedroom. Three beds lined the walls, a table in the center, with a few rickety chairs, and a heating stove, the top of which is used to cook meals. The mother told me that every night "Billy" reads out of the Bible to his brothers and sisters, and they don't forget to say their prayers! It was little five-year-old "Dicky" who got up in class a few weeks ago and said, "I love the Lord Jesus Christ because He makes me to be good." In his baby way, he was testifying to the fact that though he would do wrong, the thought of his Saviour prompted him to do right.

Lest you, too, experience sleepless nights, thinking of these children, we will set your heart at ease. Starting the first of January, "Billy's" mother will receive a mother's pension large enough to enable her to rent a larger house, and to buy plenty of good nourishing food!

Several children were made happy by receiving warm knitted mittens and overshoes from a check sent from Troy, Ohio. Betty Macy's letter reads in part: "I never fully realized my many blessings until I saw those underprivileged children. I am enclosing a check which was given as a Christmas bonus to me by the company for which I work. I want you to use it for those children—in the way you think best—so that they might have a merrier Christmas."

We wish to thank Sr. Vena Logsdon of Rushville, Ill., and the other women of the church at Ripley for the money, clothing, dolls, toys, and filled stockings they sent for these children. They were joyfully and thankfully received.

To those of the local church who gave clothing and toys, we say, Thank you! To Mrs. Colson, an interested friend, and to Sr. Marion Wilde who beautifully dressed ten large dolls for the children, we are deeply grateful. Bro. Ben Carpenter's gift of five dollars "to make their Christmas a little brighter" supplied the necessary articles that were still lacking.

Thank you, Sr. Hanson, of Grand Rapids, Mich., for the check to buy Bibles.

Because of the flood of letters received, inquiring about the "Chapel" and asking if we are soliciting funds, we would say: We do not solicit funds, but many of the brethren are sending money as gifts, to swell the fund for the "East Oregon Chapel." Since the price of materials has gone up, it will require a great deal more money than we now have.

A kind Sister sent a five-dollar bill which she called "my widow's mite." A ten-dollar bill was received from Sr. Minnie Drake of Cashmere, Wash., who had visited with us by the wayside. She adds these few words: "I surely am glad the Lord is blessing your effort so abundantly. May the good work prosper! How I would love to hear the children sing again now, and sing with them!"

Sr. Marjorie Hatten of Culver, Ind., expresses this beautiful sentiment and encloses a five-dollar bill: "My small contribution comes as a Christmas greeting to the 'East

Oregon' people and children whom I met while there. Maybe it will put a window in the Chapel through which God's kindness can shine on all the children and the adults who worship there."

Sr. Viola Koontz of the local church and her husband have given us a plot of ground (100x150 ft.) as a gift. I am sure they will be greatly blessed for their generosity, and that when the "Chapel" is erected on this plot of ground, their joy will surpass any joy they have ever known—in that they had so great a part in this project for the Lord.

Mary Mac Nedrow.

HERALD RECEIPTS

Glen Hoskins; Mrs. Arthur Otto (for another); Mrs. Dessa Cockrell (for another); Mrs. A. P. Leamon; A. W. McCoy; Maurice Bray; J. L. Maggard (self & another); Mrs. Claude Graham; Mrs. A. M. Ross; E. Anderson Drake; Anna Cochran (for others); E. W. Johnson (for another); James Kessler (self & another); Harvey Krogh (for another); Floyd Swihart; Mrs. Lottie Elton; Mrs. H. E. Huey (self & others); Mrs. Homer Boyle; F. B. McCullough; Charles Anderson; A. E. Renner; Mrs. W. L. Robbins (self & others); George Siple; Mrs. D. W. Brown; Paul Hatch (for others); D. Parsons; Mrs. Hedvig Jackson; Jessie Groves; Mrs. Luther Bengel; Zelta Cooper; Amanda Hazard; Lorna Macy (for another); Mrs. Walter Wulff; Mrs. Inez Jefferies (self & another); Margaret Rankin; Mrs. John Brown; W. S. Tomlinson (self & another); J. H. Anderson (self & another).

GOLDEN RULE HOME

Mr. & Mrs. G. H. Loudenslager \$50.00
Mr. & Mrs. G. M. Siple 2.00

BIBLE TRAINING SCHOOL

Southlawn Park, Grand Rapids \$ 3.00
Eva H. M. Fletcher 10.00
A friend from Hollbrook 2.00
A Friend \$4.75
J. M. Dorris 1.00
Mr. & Mrs. Claude Rinehart 10.00
Lillian Bowers 5.00
Mrs. Nellie Ling 5.00
Verna Thayer 1.00
Mr. & Mrs. G. M. Siple 2.00
C. R. Stearns 50.00

NATIONAL BIBLE INSTITUTION

Georgia & Wayne Thompson \$ 2.00
Mr. & Mrs. Laurence Howell 5.00
Jessie M. B. Kauffman 1.00
Leota Hanson 5.00
Oregon, Ill. church 8.54
Mr. & Mrs. Delos Andrew 1.00
Mrs. Clara Chaffee .49
Mr. & Mrs. Claude Rinehart 4.75
Paul Hatch 16.00
Maurertown, Va., S.S. 4.77
Mrs. Margaret Rankin 2.00
Mr. & Mrs. G. M. Siple 6.00
R. T. & W. S. T. 25.00

MINISTERS' FUND

Dixon, Ill. S.S. \$ 5.70
Burr Oak, Ind., S.S. 3.00
Tempe, Ariz. 1.25
James Maggard 3.95
Happy Woods, La., S.S. 2.00
Michigantown, Ind., S.S. 1.64
Oregon, Ill., S.S. 2.00
C. R. Stearns 50.00

EVANGELISM

Mr. & Mrs. G. B. Sprinkle \$ 2.00
Mr. & Mrs. G. H. Loudenslager 50.00
Mr. & Mrs. John E. Hughes & Miss Ada 60.00
Harvey Krogh 10.00
Mr. and Mrs. John Henry 5.00
Mrs. H. H. Kent 1.75
Mr. & Mrs. Jesse Chase 5.00
Alma Brandt 5.00
Mrs. Minnie Sudbury 1.00
Mrs. Edna Mills 5.00
Mrs. Iva Moore 1.00
Mrs. E. R. Burk 5.00
Mr. & Mrs. Claude Rinehart 5.00
Paul Hatch 16.00
Mr. & Mrs. Russell Harman 20.00
Mrs. Hedvig Jackson 5.00
Charles Lapp 20.00
Macomb, Ill., S.S. 5.21
George Hoke 15.00
Mr. & Mrs. A. J. Hoke 25.00
Mrs. Margaret Rankin 2.00
Michigantown, Ind., S.S. 6.61
Oregon, Ill., S.S. 6.32
Hope Chapel, South Bend, Ind. 18.10

They're going. The new Church of God Directory, compiled by Statistician M. W. Lyon, has proved there is a considerable demand for such a work, and the books are "going." If you have not yet ordered yours, you better do so promptly. The price is twenty-five cents, each. Order from National Bible Institution, Oregon, Ill.

The New Berean Book. "The Berean Searchlight," written by Bro. James M. Watkins, chairman of the Berean Publishing Committee, is now ready for sale at fifteen cents, each. Just what your Berean class needs! Order from National Bible Institution, Oregon, Ill.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum.
\$2.00.

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.

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	God, R. H. Judd	12	.25	1.75
Four-second Series B (25 of each of four kinds)			.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man?	12	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
The Reasons Why	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, 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 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, R. H. Judd	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	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 Five (The Church of God)	50	.20	
An Open Letter, R. H. Judd	4	free for postage					
God's Covenant with Abraham, S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JANUARY 13, 1942

NUMBER 15

The War and Our Peace

By Harvey U. Krogh, Jr.

IF YOU are worrying about the war, you are one of many. The Christian, however, should use that energy to help the situation, rather than to worry. It is natural that we all be anxious about friends and loved ones who may be endangered by the conflict, and we should especially have concern for those who are not of the household of faith. The suddenness of our entry into war may have surprised some, thinking that Japan would start out by taking little bites at a time and divide congress on the war question. We are now in it, and there was no hesitation.

We might spend long hours meditating on the terribleness of war, the immense destruction of property and the wanton loss of human life. People will lose their mental balance by worry over these things. Jesus prophesied of the time when 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" (Luke 21:25, 26).

Other words of Jesus are different: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Though Jesus was about to suffer and endure the cross, He still had peace to give to His followers. Jesus understood the things of God. The earlier in life we come to understand that certain things will come that we cannot change, the sooner we shall have that abiding peace.

Jesus said there would be "wars and rumours of wars," and there have been wars in almost every generation of every nation. Israel's history was spotted with them, and the world is full of war now. Did you ever consider exactly what war is? It is not the terrible thing, but only an outward expression of sin. War is the visible result of

the terrible sin of turning away from Him who made man and knows how man ought to live. We who are Christians should have been more prepared for the things that we are facing, because the Scriptures have told us plainly of these things. Daniel prophesied of the time "when the transgressors are come to the full," and it seems that we are entering that time. Paul told Timothy that "in the last days perilous times shall come," also, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Sin has long been in the world, and we need not have been surprised when it showed itself in the form of war, even for our nation.



Harvey U. Krogh, Jr.

There are many who have confidence that this war will terminate all right for us. We have heard them broadcast that they have confidence in our President, our army, navy, and air force—confidence in the people that we will emerge from this a better people. We, too, are not afraid of what may come, but our confidence is in God who will save anything in this nation and in any other nation that is worth saving. Anything not worth saving might as well be destroyed. Can you trust God that much? It is written, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1). These words are true, and it follows that our nation, therefore, has not been kept by the army and navy alone, but God is the Keeper of a nation that contains many faithful to Him.

Let us consider what is worth saving in our nation, according to the Bible. We find that 2 Corinthians 4:18 bears on the question, but we should read verse 17 first, in connection with the things which many people may have to endure. "Our light affliction, which is but for a moment, worketh for us a far (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 Door Is Open

In the Parable of Ten Virgins, Jesus said, "The door was shut." Moreover, when the foolish virgins came to the door and cried, "Lord, Lord, open to us," He answered, "I know you not." What anguish of soul awaits those who finally stand before the closed door! Now the door of salvation is open—enter while you may! Likewise, for a little while, a very little while, the door to the Bible Training School is open to young men and women who may wish to attend during the second semester, which will begin February 2, 1942.

The Lord has abundantly blessed the Bible Training School. There are now fifteen students enrolled. We are not sufficiently equipped to care for many more students, and had not planned to admit any more students until next September. Rethinking the matter, however, we have decided to keep the door open for new students who may wish to enroll for the second semester of this term. It is probable that some young men who wish to enroll in the Bible Training School next fall will, months before that time, be conscripted into the armed forces of the nation. It would seem wise, therefore, to *now* provide every reasonable opportunity to the youth of the Church of God who might wish to attend our School—especially to those wishing to prepare for the ministry.

Enrollment in the Bible Training School should not, in itself, be considered an escape from the call to bear arms. On the other hand, young men who honestly wish to train for the Lord's work may find it increasingly difficult to persuade the military authorities of their honest convictions, and it is altogether possible that, if the war long continues, the Bible Training School may discontinue. We pray, certainly, for better things, and believe God will bless the Bible Training School that it may continue to grow as a permanent institution of religious training for youth. We ask, moreover, an interest in the reader's prayers. . . . We need continued moral and financial support. Who will contribute, *financially*? Who will enroll, *personally*?

Today the door is open—enter while you may!

The Curriculum and Other Information

According to present plans, the following courses will be offered for the second semester of the Bible Training School, beginning February 2, 1942 (Groundhog Day): "The Major Prophets," "Bible Types," "Between the Testaments," "Church History—2," "Comparative Religions," "Homiletics," "Biblical Research," "Religious Art," "Music," "New Testament Literature," "Public Speaking," "Ancient Orient and Greece," "Parliamentary Procedure," and "Office Practices." Students will be given considerable freedom in the choice of their subjects.

The instructors will be: Vivian Kirkpatrick, Mrs. Ben Carpenter, Mrs. Wendell Doeden, and the writer. The cost per student will be \$135.00, plus textbook costs.

Yes, It Is Proper!

We once heard a minister criticize the Church of God, saying: "The Church of God teaches more about the Kingdom than it does about the King, more about the Jews than about Jesus, more about restoration than repentance." At first thought, the criticism might seem to be justified, for there is, indeed, much in our message about the Kingdom, the Jews, and restoration. Upon further thought, however, there appears good reason for this emphasis. Every denomination tells about Jesus, nearly all denominations teach repentance, and many denominations recognize that Jesus will someday be King in the earth. These denominations, however, are invariably asleep to the doctrines concerning the restored throne of David in Jerusalem where Jesus will reign as King (Isa. 9:7; Amos 9:11; Matt. 5:35; Luke 1:32, 33), they are seemingly unaware that the apostles were promised rulership over the twelve tribes of Israel (Matt. 19:28; Luke 22:28-30), and most reluctant to acknowledge that the Jews are yet to come into favor with the Jew whom they rejected (Isa. 61:3-6; Jer. 23:3-8; Ezek. 36:21-28; 37:22-28; Zech. 12:8-10; Rom. 11:25-27; Rev. 7:4-8).

Yes, *it is proper* for the "church of the living God, the pillar and ground of the truth" (1 Tim. 3:15) to emphasize those truths which, otherwise, would be concealed from the public.

“The Gospel of the Kingdom”

By C. E. Randall

IN CONTINUING our articles on the “Ministry of the Church of God,” we consider the works of Wiley Jones of Norfolk, Virginia. Of this man, it can be truthfully stated that he was “set for the defense of the gospel.” It is hard to measure the influence of a man. The words of Longfellow can be applied to this “preacher of righteousness” who was “mighty in the scriptures”: “When a great man dies, for years the light he leaves behind him, lies on the paths of men.” The light which Wiley Jones left still shines.

The most notable contribution to the spread of the gospel of the Kingdom which he made was in his book entitled: “The Gospel of the Kingdom.” This volume is a compilation of ten sermons which he preached, with added embellishments for publication. It went through at least four editions which testify to its appeal. It is too bad that it is no longer in circulation, for its message is timely and the material so arranged as to make it adaptable to present-day concepts of worth-while literature.

The contents of this work have been widely quoted. For example, his comments on infant sprinkling are quoted by I. C. Welcome and C. Goud in their book on “The Plan of Redemption.” This is an Advent Christian publication and is still being sold by this body of believers. (This book by Welcome and Goud is an excellent exposition of the Scriptures.) Excerpts from this book by Jones have been often printed in *The Restitution Herald*, especially during the editorship of Elder G. E. Marsh, who, like the writer, treasures the rich contribution which he made to Biblical thought.

The footnotes and frequent quotations from outstanding scholars indicate him to have been a man of wide culture. He used this acquired learning in an earnest effort to get before the people a knowledge of the *gospel of the Kingdom*. However, he observed little tendency on the part of the leaders or laity to desire knowledge of this important message. In his second discourse on “What Must I Do to Be Saved?” he writes: “Because the Son of God has set us the example and made the Kingdom of God the great and constant theme of His discourse, we know this must be the wisest, noblest, and best theme that can occupy the minds or tongues of men. But it is well known that multitudes of modern teachers, both in high and low positions, with a blind and fatal persistency, refuse to either believe or preach that blessed gospel of the Kingdom. For all the world, I would not be in the place of

such teachers at the Day of Judgment. Surely they and their followers need to be affectionately and faithfully warned that, ‘if the blind lead the blind, both shall fall into the ditch’ (Matt. 15:14); for in many instances, now as of old, ‘the leaders of the people cause them to err; and they that are led of them are *destroyed*’ (Isa. 9:16). A prominent member of a popular denomination once told me that he had been attending his church twenty-five years, but did not remember having heard that expression—‘the gospel of the Kingdom’—used there, or to have heard a sermon preached on it. A preacher of another large and popular sect told me that he remembered the expression, ‘the gospel of the Kingdom,’ and he believed that it occurred ‘somewhere in the Epistles.’ Another preacher, who said he had studied Greek and Hebrew, had graduated regularly in theology, and had been preaching six years, on being questioned by me as to whether the expression ‘the gospel of the Kingdom’ occurs in the Old or New Testament, said that he believed it occurred in the Old Testament, ‘perhaps in the Psalms,’ and that he had never preached a sermon on the subject. . .

“Do not these incidents prove that a great apostasy has taken place in the world, and that many have ‘departed from the faith,’ have lost sight of the ancient gospel of the Kingdom, and fallen into deadly error of preaching and believing ‘another gospel’ than that which the Lord Jesus preached? And not only did the Lord Himself preach the Kingdom of God, but while His own personal ministry was going on ‘he called his twelve disciples together, and . . . sent them to preach the kingdom of God. . . . And they departed and went through the towns, preaching the gospel’ (Luke 9:1, 2, 6). It follows, therefore, that those who do not preach the Kingdom do not preach the gospel. So important is preaching the Kingdom that, when a certain man requested leave to first go and bury his father, the Lord said, ‘Let the dead bury their dead; but go thou and preach the kingdom of God.’”

This lengthy quotation is given that it might again be used of the Lord to quicken some hearts to the importance of the Kingdom message. There is little preaching today that has any relation to the gospel of the Kingdom of God, which gospel is the “power of God unto salvation to every one that believeth” it.

“Key Words”

Besides his book on “The Gospel of the Kingdom,” Wiley Jones produced a small (Please turn to page 11)

Jonah Was a "Little" Man

By Iris Hall

HOW many supposedly intelligent Bible students are themselves yet being "caught" by the "big fish" in the tale of Jonah! No other story in the Bible has been the cause of so much jeering allusion and mockery as the story of "Jonah and the whale." It might well be said that the whale has swallowed a good share of the commentators as well as the Prophet! The question of a fish being large enough and having an esophagus spacious enough to swallow and house a man has undergone such dispute, and has been the cause of so much bickering, that the true value and worth of Jonah's story has been almost completely lost. As a matter of fact, biologists have proved without a doubt that the sperm whale, technically known as *Catodon Macrophalus*, is one of several captured which could swallow not only a little "Minor" prophet like Jonah, but a "Major" prophet—even a horse. So, let us accept this fact and forget the great fish for now, so we can search out the true value and great lesson of the Book.

This is to be primarily a biography of the Prophet Jonah, so let us begin with his birth and parentage. He is believed to have been born at Gath-hepher in Galilee, of Amittai and possibly the widow of Sarepta (Zarepheth) spoken of in 1 Kings 17:24. The account in the Book of Jonah says only, "Jonah, the son of Amittai," but 2 Kings 14:25 tells us of his birthplace and of his prophecy to King Jeroboam II, during whose reign he lived. He is credited with having foretold the conquests of that king. He therefore belonged, not in the class of men like Amos and Hosea, who criticized the government, but is rather to be thought a popular prophet who supported the king's policies, promising him success and prosperity.

The first two verses of the Book of Jonah read: "Now the word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But, like many of us, upon receiving a call to serve, Jonah fled "from the presence of the Lord" (1:3), because, it is said, he found the task "so repugnant." He went to Joppa where he found a ship bound for distant Tarshish. He paid his fare for the trip, and went to the hold where he fell asleep. His conscience also slept, for he had deceived himself into thinking that he could, by such means, escape God. Many so-called Christians of today are "Jonaites," thinking that they can escape and "play possum" when God has a task for them.

Jonah slept peacefully on, though a mighty tempest arose which dashed the ship about. Jesus also slept peacefully during a storm (Mark 4:38), but confident *not* because he felt himself far from God's hand, but because He was protected by and in God's hand. When one sets out to baffle God, a storm or tempest is sure to be the result.

As the storm grew more fierce, the sailors became panic-stricken. They began to pray fervently to their separate gods, thinking surely one of them by some means had become offended. They even cast out the shipment they carried, doing all they could think of to appease their temperamental deities. Finally, the shipmaster, finding Jonah, aroused Him and bade him to pray also to *his* God. Alas! Jonah really had no God. The sailors became convinced that there must be a culprit aboard, and cast lots to learn who the evil one was. The lot fell on Jonah, and he was obliged to confess his guilt—that he was fleeing "from the presence of the Lord" (1:10). At that moment he was the only heathen on the ship! He quite redeemed himself, however, when he offered to allow them to throw him into the sea that the curse might be lifted from them. Nevertheless, they were hesitant about making Jonah a human sacrifice and rowed harder to bring their ship to land. When they found this impossible, they cried unto God, saying: "We beseech thee, O Lord, . . . let us not perish for this man's life, and lay not upon us innocent blood" (v. 14). Their prayers brought no reply, so they were forced to act upon the alternative and cast Jonah into the raging sea—"and the sea ceased from her raging" (v. 15). Seeing this near-miracle brought added fear upon the men, and they offered a sacrifice unto God and made many vows. It requires just such a frightening experience as this to bring some of us to the realization of God's supremacy.

"Now the Lord had prepared a great fish to swallow up Jonah" (v. 17). The phrasing of this verse alone should be enough to convince students of the folly in dispute over "Jonah's whale," for God had especially prepared a fish capable of filling His purpose. We do not question the authenticity of Exodus 7:8-10 which tells of Aaron's rod being changed to a serpent, nor do we question any other of the Old Testament miracles. Why, then, should we dispute the fact that God prepared a great fish with facilities large enough to accommodate Jonah?

Let us not leave Jonah too long in the belly of the fish.

He was truly in a penitent mood for his disobedient act. The following verses, relating Jonah's prayer of repentance to God, make up the only passage which is not strictly biographical. Here he acknowledged that he was "cast out of thy (God's) sight" (2:4), yet he promised to "look again toward thy (God's) holy temple" (v. 4). In verse seven he lamented, "When my soul fainted within me I remembered the Lord." Ah! what a familiar song that is! for are there not yet great and small, kings and nations who, when skies grow dark and foreboding, and oppression becomes too great to bear, only then turn to their Creator for strength and protection? Did not England, when war came upon her, urge her people all to earnestly petition God for help? And have not even you and I been guilty of the same human weakness? "When my soul fainted within me I remembered the Lord."

God, eternally merciful, heard the cries of Jonah and delivered him from his temporary "hell," only to repeat his commission to "Go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (3:2). This time, having been properly punished for his obstinacy, he obeyed his Lord, thus becoming "the first apostle to the Gentiles."

As the story continues, Jonah "began to enter into the city a day's journey" (3:4). (Some commentators report that this account is necessarily false, for they say Nineveh in reality was much smaller than the text would have us believe. Consequently, Jonah could not have traveled an entire day into the city before reaching the center. A whole day's journey would have taken him through the city. The Bible account certainly *is* correct, though we have difficulty understanding it.)

With what pleasure the revengeful Prophet must have announced his warning: "Yet forty days, and Nineveh shall be overthrown" (3:4). Never before had such a warning been given to a Gentile city. Jonah had been reluctant to preach to any but his own beloved Israel, but this brief threat had shocking results. The multitudes of people repented, proclaimed a fast, and assumed their penitent attire of sackcloth. Even the king, upon hearing what was taking place, was terrified. He, too, put off his royal robes, donned sackcloth, and sat in ashes. He made a proclamation that men and cattle, both, should fast and be covered with sackcloth and "cry mightily unto God" (3:8).

The entire great city of Nineveh must and did come to repentance. However, this repentance, we believe, was not genuine in the Christian sense, but was like Jonah's, temporary and superficial, enduring only as long as they were afraid. Their reasoning was: "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (3:9). Can we not find similarity in many of the modern conversions? We observe too

many sad cases of men and women "getting saved" in a flood of emotion and terror of the "fire and brimstone" that would torture them forever if they refused to repent. Such, we believe, was the repentance of the people of Nineveh. But whatever their motive, God recognized their acts, relented, and did not destroy them.

"But it displeased Jonah exceedingly" (4:1), for in his selfish heart he could see no reason for God to show mercy to those heathen! He could not realize or appreciate the marvelous grace of God which had begun to reach out to all mankind, just as it does today. He became so vexed because of his narrow patriotism that he prayed God to take his life, saying, "It is better for me to die than to live" (4:3). God, in answer, gave only a gentle reproach. Jonah went to a nearby hilltop to await the possible fate of the city. To protect him from the fierce heat of the semi-tropical sun, God caused to grow up over his head, with almost magical swiftness, a gourd, for which Jonah was very grateful. Equally as rapidly, however, God allowed a worm to smite the gourd, causing it to wither away. Because of this fatal calamity to the gourd, Jonah became not only angry, but sullen and morose, wishing again that he might die to be relieved of his sorrow and afflictions.

Again, God softly but firmly reproached Jonah, reminding him that though he had no hand in the life or death of the gourd, he sorrowed and became angry at its destruction. On the other hand, Jonah wanted to see this great city destroyed, a city wherein lived more than six-score thousand persons. God, in His abundant mercy asked, "Should I not spare Nineveh?" (4:11). This is the chief lesson of the book: the universality of divine grace. It is the Old Testament counterpart to John 3:16, saying: "God so loved the world . . ." One commentator, Theodoret, observed, "The Book of Jonah foreshadows the preaching of the gospel . . . over the whole earth."

Thus we see the contemptible *little* spirit of Jonah, which was beautifully contrasted by the all-inclusive, tolerant love of the heavenly Father.

This same wondrous love of God, which through Jonah was extended to one Gentile city, was later showered upon the entire world through our Saviour Jesus Christ. The direct relationship of these men (Jonah and Jesus), whose lives were parts of God's great plan, is shown by Jesus Himself when, having been asked by the Pharisees for a sign, He answered: "As Jonah 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).

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

A Study of God

Article Five

By R. H. Judd

"God said, Let us make man in our image, after our likeness" (Genesis 1:26).

IN A FORMER issue in connection with our topic we considered the Hebrew word "Elohim" in various aspects, and the claims made by leaders of Orthodoxy that this plural word affords *proof* of the doctrine of the Trinity. An examination of these claims evidenced the fact that there had been failure to grasp the true significance of the word "proof." King Solomon, who was a man of wide experience, put the case very tersely when he said, "He that pleadeth his cause first seemeth just; but his neighbor cometh and searcheth him out" (Prov. 18:17, R.V.). Not until a cause is established on evidential fact that it is impossible under any circumstances to overthrow, can proof be said to have been achieved. In the issue referred to we pointed out that "Elohim" had reference to both single and plural objects, living and non-living. It could not, therefore, of itself be evidence of plurality. In other words, the use of the word determined its meaning.

The text at the head of this article, quoted from Genesis 1:26, is said by prominent writers "to be more striking yet (i.e., than *Elohim*) as proof of a plurality of persons in the one Godhead," and the statement is added that "*God Himself uses plural pronouns in speaking of Himself.*" Were it not that such arguments as these are seriously put forward by leaders of considerable influence, who use that influence for the purpose of promoting among the uninitiated a theory that they nor another can prove, we would not take up valuable space to demonstrate the falsity of their conclusions, for by force of circumstances they are obliged to use language which is its own evidence against the truth of their assertions.

The statement that "God Himself uses plural pronouns in speaking of Himself" is self-contradictory and is only a half truth. It amounts to a deliberate untruth when the other half is withheld. We cheerfully challenge any reputable authority of grammatical correctness, sacred or secular, to produce a single instance where "us" is correctly used as having sole reference to the speaker. The present writer does not know of any dictionary in any language that gives countenance to such palpable absurdity. These authorities assert that the word "denotes the person speaking *and others associated with him*" (italics ours), and that is the sense in which it is used in some

three hundred fifty to four hundred instances of its occurrence in the Scriptures.

Before such an irrational statement as that referred to could be accepted, the author of it would be required to demonstrate beyond peradventure that there was no other alternative, and that no other communicable beings were in existence at the time of the creation of man. We are convinced that any man professing to be a Bible student would not dare the attempt, for he well knows that many scriptures record the existence of mighty hosts of angels prior to the creation of man, and that they were God's ministers to "do his pleasure" and to "*hearken unto the voice of his word.*" (See Psalm 103:20, 21; 1 Kings 22:19; Job 38:7; Psalm 68:17; Dan. 7:10.) Surely, the very thing that happened in Genesis 1:26! Very many times in the Scriptures is God referred to as the "God of hosts," "the Lord of hosts," and "the Lord God of hosts." Some of these are the starry hosts, others are human hosts in battle array, and still others refer unmistakably to the mighty and holy beings that surround the throne of God and with whom God delighted to have converse. Further, it is an undeniable truth that if man was made "a little lower than the angels" (Psalm 8:4, 5), the angels must have pre-existed him, for it is not possible for anything to be made lower than that which has no existence. We are further convinced that no sincere Bible believer will deny that both angels and men were made in the image and likeness of God. (In passing, it may be of interest to note that the word "likeness" occurs in Philippians 2:7, and in very much the same connection, with a remark in the margin that a suitable alternative would be the word "habit." As that word has unfortunately somewhat deteriorated in meaning, we would suggest the word "characteristic." God would have men and women to be men and women who reflect Him in their *habits and manner of life*. When reading Hastings Encyclopedia, I was pleased indeed to note a remark that was made in reference to the "memorable Name." It said that God's *Name* was honored, or dishonored, by the *actions* of the individual, the idea being that the *name* of any person included his reputation.)

In view of the prominence given to the pronoun "us" in Genesis 1:26 from the trinitarian standpoint, and the hold that it has on the general public due to frequent repeti-

tion, we feel that this question of *plurality of persons in God* may be profitably studied from another basis, but still adhering to the pronoun as the foundation of the argument.

In Exodus 20:3 we are given the distinct command of God, "*Thou shalt have no other gods before (margin, 'beside') me.*" Any person to whom such a command applies has a natural right to the proper understanding of every word it contains; otherwise moral responsibility cannot be laid at his door. There is no ambiguity about the statement, for almost every word is a monosyllable, and no child in his teens could possibly mistake its meaning. But trinitarians who believe that God is a trinity,

though the Scriptures nowhere state such to be the case, would, against all sound usage of language, make the pronoun "me" representative of "three Persons." An examination of the Hebrew word used here should prove helpful to the earnest searcher after truth.

The Hebrew word from which "me" is a translation is "*panim.*" Its literal translation is "face" or "countenance," and the connection between that and the translation is not difficult to understand. We find it translated "face" or "countenance" some three hundred fifty times. It is translated "person" more than twenty times, and "presence" in fully sixty-five instances. All three of these are to be found in a single verse (*Please turn to page 11*)

The Obscure Christ

By Beatrice Walter

THE obscurity of Christ, His being so little understood and appreciated, resulted from the external and material conditions of His existence. He was of lowly birth, thus people would not stoop to worship Him. He was born when the world was in gross darkness, spiritually—when the hearts of men were corrupt from the lust of their own flesh. In selfish pride, the Israelites were looking for an earthly king, disregarding many of the prophecies concerning Jesus. They were deceived by their own traditions, and, being deceived, Christ became to them only a stone of stumbling. Had they searched the Scriptures aright, they would have discovered the existence of their Messiah.

Obscure and lonely, Christ came unto man as a most lowly King. Through sin and consequent lack of understanding, the Israelites rejected Jesus, and in turn this Stone of Stumbling caused the downfall of their nation.

Frequently, obscure people are some of the most important people in the world. Sometimes a character is so deeply worthy that it requires years to fathom his life and to properly value it. Thus, it is not well to offer hasty judgment against anyone, for the very one whom we may judge might later arise before the world a giant in worth. The Jews too hastily judged Jesus; time is slowly revealing the value of their Messiah.

Consider Job, too, as one who was misunderstood, and who thus typified the obscure Christ. Even Job's wife did not understand him nor appreciate his suffering and afflictions—suggesting, instead, his downfall. That, however, did not cause Job to waver from the truth. Did Job, in being faithful though unappreciated, make too great

a sacrifice? No! There is no such possibility as making too great a sacrifice in loyalty to God.

Silent people speak not witness of themselves, they lay not themselves open to judgment. Christ many times found it fitting to answer *nothing* when He was ridiculed, for He came as a witness of God, not of Himself, and spoke for God. Christ's walking in the shadow of death and His will to rise and stand for truth made Him unique in these characteristics.

God often temporarily prevents or restricts His people for a reason, usually to strengthen their characters, to develop personality and independence. This may throw His chosen ones in a state of loneliness. They become obscure to the world, though they are spiritually close to God.

It is not as difficult to be spiritually "alone" in a multitude of people, as it is to *face* earth's wicked conditions which tax all endurance. To hope and cling to faith in earth's present conditions, difficult as this may be, will prepare one for the Kingdom. Christ continually faced similar trials. He suffered and endured with a spiritual excellence that lifted Him above the cruelties of the world. He was misunderstood, misjudged, and lonely, because He had the true knowledge of man's downfall and knew that, though He came as God's gift to men, He would not be received by man. Instead, they chose darkness, thinking it hid their evil deeds. Thus, indeed, Jesus Christ our Lord suffered for our iniquities. By sin, we drove Him into obscurity; only by seeking Him does He come out of obscurity where we can better see Him and come under the warmth of His love.

Christ, Instigator of a Social Movement

In Two Parts—Part Two

By Delbert A. Jones

IN THE thirty-sixth year of the reign of Herod the Great, the Saviour was born in Bethlehem, Judea. Herod died, and was succeeded by his son, Archelaus. Herod's successor was extremely cruel and unjust. In the tenth year of his reign he was banished by Augustus. Cyrenius, the president of Syria, was then dispatched to reduce to a Roman province those countries over which Archelaus had reigned. A governor was appointed to rule the province. He was called the procurator, being subordinate to the president of Syria.

Such were the conditions which preceded the life of our Saviour, Jesus Christ. There was unrest. The Jews wanted national peace. They wanted to be delivered from the rule of the Romans—to again have their own king. Down through the ages the only hope that they had was the coming Messiah. When everything seemed black and hopeless, the helping hand was the promise of the Christ.

Christ, as many of the world's great leaders, was born in humble circumstances. It is possible that His was among the most humble. His childhood was the average type—consisting of His mother's training in the subjects of the day. His father was a carpenter.

When Christ was about thirty years of age, there was a man who came from the wilderness proclaiming the nearness of the Messiah. John the Baptist was the name of the forerunner. John "came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3). His message was clear cut and sincere, in fact, so thoroughly sincere that people from all classes came to him: the publicans, soldiers, and many others came under his sway. John the Baptist directed John, who later became an apostle, to Christ. It was John the Baptist to whom Christ went for baptism.

After His baptism, Christ was tempted by the Devil (Matt. 4:1). Following His immersion, Christ "began to preach" (Matt. 4:17). At the beginning of His ministry, various men were called to follow Him. These disciples were: Simon Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Simon, and Judas. (Matt. 10:2-4.)

Christ and His followers went throughout Palestine teaching the gospel. Christ's platform, or creed, is excellently stated in the world's outstanding sermon, the Sermon on the Mount (Matt. 5, 6, and 7). This sermon con-

tained many *new*, and in many respects *astounding* points of doctrine. Said Jesus: "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" (5:44). That was much different than the Jewish thought of "hate thine enemy." This difference meant that Christ and His followers had to work diligently to secure a following.

Christ sent the Twelve "to the lost sheep of the house of Israel" (Matt. 10:6), and instructed them to preach, "The kingdom of heaven is at hand" (v. 7).

Christ had a sincere love for mankind. This was shown when He fed the five thousand, as is recorded in Mark 6. He again fed a multitude—this time it was four thousand fed from seven loaves and a few fish. The people of Judea realized that Christ had unusual power, that He could supply them with food and heal their sick. However, what He wanted to give them was something much more important than food or health. He is "the way, the truth, and the life." It is true that He had the power to change stones into bread, to make wine from water, to raise the dead into life, to heal the blind, but He also *has* the power to lead a person along the straight and narrow way that leads to life eternal. It was the latter way in which Christ wanted to lead the people of Palestine. They, however, were more interested in the temporal things of life.

It was necessary for Christ to prepare the people to receive Him. To do this, He sent out some of the people who had listened to His new doctrine. He dispatched thirty-five two's of disciples—the Seventy. They went to all the cities where Jesus was planning to go in His tour.

Throughout the entire ministry of Christ, He spent much of His time and effort instructing His disciples. He tried to impress upon them the same high standards of living that He had.

Before the time of Christ, mankind was under the law. The law was given to us by our God. It was not meant to be a permanent part of our lives, but to be in effect only for a limited time. Paul states in Galatians 3:24, 25, "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." The law was a law of death and one that could not justify man (Gal. 3:11). When Christ came, however, we were freed

from the law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). Christ was sent of God to start this new social movement. He was not an imposter, or one merely "trying to be different," but one who was sent "to redeem them that were under the law" (Gal. 4:5).

Paul, one of the followers of Christ, made many missionary journeys throughout Palestine. He went to the Romans on occasion. We see by Romans 16 that he secured many other laborers for the movement which Christ started. Priscilla and Aquila were Christian helpers of Paul. Urbane was his helper. Phebe was sent to them to help. She was called a "servant of the church which is at Cenchrea." Paul truly secured many men and women to do the work which will gain the crown of life eternal.

God sent Christ into the world because of the unrest. Christ, in His pure and holy way, gathered men and women to labor for Him. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

There was unrest before Christ came, there was certain unrest though He walked with men, and there is unrest today. Christ instigated a social movement. It was something new, but something that lasted and will last until He comes again. He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). In Hebrews 9:28 we read, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

John the Baptist, Greatest of the Prophets

By *W. W. Arbogast*

HEARING the cries and groanings of the Israelites in Egypt, God called His servant Moses to lead them out of Egypt to a land flowing with milk and honey. During the many years that the Israelites had been oppressed by the Pharaohs, they had not been privileged to worship God to the extent necessary to make them a strong religious people. Hence, God directed Moses to lead the Israelites first to Mount Horeb, or Sinai, where the law was given.

At Sinai, Moses was called up into the mountain, where he was for forty days with God, and during which time the Israelites were without their great prophet and leader, Moses. God was with them, however, as was indicated in the cloud by day and the pillar of fire by night. After the forty days, Moses came down from the Mount, having the tables of stone upon which the Ten Commandments were written. Instead of finding the people waiting to learn of God's will, he found that they had gathered their jewelry, from which they made a golden calf, and were worshipping it. This was their first real rebellion against God, and it caused God to consider promptly destroying them. Moses, however, prayed for their salvation and God respected his prayer in that they were not immediately punished with death, but made to wander in the wilderness until all those who had been twenty years of age or older at the time of leaving Egypt had died in the wilderness—excepting Joshua and Caleb. Though God was with the Israelites in the wilderness, giving them water

from the rock and feeding them with daily manna and sending quail, and though God was later with their descendants in the Promised Land throughout many centuries, they often turned aside from God and worshiped other gods.

All the way down through Israel's history, God blessed His people and sent unto them many faithful prophets. Nevertheless, as they had despised Moses, they likewise turned from these other prophets. It was plain to see, and God most certainly saw, that carnal man could not be saved by the Ten Commandments, nor by them plus all the other laws given to Israel. It seemed, in fact, that the giving and teaching of the law made the Israelites *more* sinful.

Thus, God sent His Son, the Lord Jesus, into the world, but God, wishing first to prepare mankind to receive His Son, also sent John the Baptist as a forerunner of the Christ. Great as had been Moses and all the prophets of Israel, none equalled John the Baptist, son of Zacharias and Elisabeth who, like Abraham and Sarah, were divinely blessed to have a child.

John came into the country near the Jordan River, preaching the "baptism of repentance for the remission of sins" (Luke 3:3). One might ask, What is the baptism of repentance? Well, first there must be real repentance. One's heart is made clean by repentance—there is an inner washing which comes from many tears. Following this repentance, one is baptized in water—the outer washing

indicating the cleansing within. Thus, John preached near the Jordan River and baptized in the Jordan so many converts that he came to be called John *the Baptist*.

Later, during the ministry of Jesus, John's message and practice of baptism were continued by the Lord. Indeed, John *had* prepared the way for Christ. When Jesus once washed the feet of Peter, this apostle first objected, saying, "Thou shalt never wash my feet." Jesus replied, "If I wash thee not, thou hast no part with me" (John 13:8). As Jesus would humbly wash the body, He had also humbly labored to cleanse the heart of Peter. A man who is washed both inside and without, who has really repented and been baptized, will daily depend upon the Lord for the forgiveness of his sins, and he will strive each day to do better than the day before. What man would want to come before the Lord, what man would expect to be saved, if he had not first been washed both inside and outside? Considering that God destroyed the disobedient Israelites who did not appreciate their prophet Moses, how could any man today expect salvation in the Kingdom of God if he had an unclean heart?

Now we come to the main point of this study: many people today can see the failures of the Israelites who despised Moses, but they fail to see that in not being repentant and in refusing to be baptized by immersion they are rejecting the greatest prophet of all time, even John the Baptist. Speaking of John, Jesus said: "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28)—Jesus adding, however, "He that is least in the kingdom of God is greater than he." Inasmuch as Jesus said John was the greatest prophet, it might be well for us to live more closely to the teachings of John.

Jesus agreed very heartily with John the Baptist, for He said to Nicodemus, "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). Therefore, it must need be that one be washed within and without if he expects to enter the Promised Land—even the Kingdom of God. Israel despised Moses and perished in the wilderness; today men have forgotten the preaching of John the Baptist, greatest of the prophets, yet do not seem to realize they will perish in their wilderness of sin.

THE WAR AND OUR PEACE

(Continued from front page)

more exceeding and eternal weight of glory." Do you remember that past affliction which now seems as "but for a moment" and not nearly as heavy as we once thought? The present and coming affliction will be remembered also as being light and for only a short time.

Now about the things to be saved. We are to consider our afflictions light, "while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The property that shall be destroyed in war is only temporal, anyway. Much of the materials used in the last World War have been junked because they were out of date. Men have always found that when fire destroys a city, it is usually built better and larger in a short time. We heard an Englishman state that Hitler did London a favor by bombing and burning the slums. The things that God will allow protection during the strife will be the things worth saving. The eternal things that Paul said would abide are *faith, hope, and love*. War cannot take these from us.

What about the loss of human life? We are more concerned about that. What, though, is your life, anyway? James says: "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). God promised Adam *death*, saying: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). All men will die anyway. Do not conclude that we do not highly value life because of the foregoing thought, and, of course, that is no excuse for men to die sooner than necessary in war. Nevertheless, the fact that all men will die should keep us from being overburdened when we hear of so much death by war, and leads to the following truth.

Jesus prophesied: "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). God who is allowing all of the disaster to come upon the children of men has given His Son power to undo all of the evil things that men bring upon themselves. No matter what the loss may be, all that is dear to God will either be protected or be restored when Jesus comes and begins "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). Things not dear to God should not be dear to us.

There is one other thing that may affect us more than the temporary loss of the things that we have mentioned, and that is the suffering along with the pain and sorrow that we and many others may experience. There is a promise in Revelation 21:4 that gives us courage: "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." Did you ever notice that after pain or sorrow you did not regret having experienced it? There may be great anguish at the time, but the time that follows heals the wounds. Just to know that a time is coming when there will be no more sorrow or pain, is enough to

temper the pain that we must now suffer. The wiping away of all tears will be sufficient reward for the enduring of all pain.

It is well that we think on these things, lest the burden of the war bear us down—remembering that Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:28-30). Peter also admonished: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you” (1 Peter 5:6, 7). The best way for us to help in these times of war and sorrow is to cause others to have faith in God, who alone can save us.

A STUDY OF GOD

(Continued from page 7)

which is admirably suggestive of its true sense. Turning to 2 Samuel 17:11, we find that both the Authorized Version and the Revised Version give the translation—“go to battle *in thine own person*.” The margin gives us the word “presence,” and informs us that the Hebrew means “face.” (See 1 Sam. 19:7, 10.) In each of the following instances the word is translated “me,” and without exception has reference to only a single individual:

Genesis 24:12—It has reference to Abraham’s servant.

Genesis 27:20—It has reference to Jacob.

Genesis 32:20—It has reference to Jacob.

Genesis 44:29—It has reference to Jacob.

Numbers 22:32—It has reference to Baalam.

1 Kings 2:16—(see margin) It has reference to Adonijah.

In some twelve instances “panim” is translated “him.” (See Ex. 34:6; 1 Sam. 3:18; 2 Sam. 10:12.)

In Genesis 17:4, where God says, “As for *me*, behold, my covenant is with thee . . .” the Hebrew is “*ani*” and is, if possible, even more emphatic, for it means, according to Young’s Concordance, “I myself.” Thus, God bases the truth of His covenant—a most solemn undertaking—on His own *individual* personality.

The prostitution by “orthodoxy” of the word “us” in Genesis 1:26 from its grammatical sense and generally understood usage, becomes the less excusable the more it is examined, and confusion becomes multiplied at every turn. Not only so, it is attributing to God’s Word a line of special pleading that is never required of any cause that has righteousness and truth as the basis of its foundation. Of true wisdom it is said, “All the words of my mouth are in righteousness; there is nothing crooked or perverse in them” (Prov. 8:8, R.V.). (To be continued)

PERSONALITY

By Paul Williams

THE term “personality,” as we usually think of it, is used to designate attractiveness, or eye appeal. In its full meaning, however, personality is the sum of one’s good and bad qualities, both inherited and acquired.

When a person seems to have a “poor personality,” it is because he has not set a certain goal in life, therefore having nothing for which to strive. Consequently, he goes through life looking for something that will give him happiness, peace, and contentment. We do not have to look far to see examples of this type of personality.

There is another type of personality that is probably harder to correct. When a person actually sets a goal in life, and co-ordinates all his thoughts and acts in the effort to attain the goal, and then discovers that the goal was not worth the striving, his whole life may be ruined, unless someone is on hand to help him “over the hump.”

The third type of personality is the type everyone likes to see. It is the person who knows just where he is going, and why. Everything he does is toward the goal, and he will go through temptation, persecution, and even death, rather than sacrifice his goal.

The example set for us by our Lord Jesus is inspiring many to follow in His footsteps. The Church of God still needs more workers to carry on God’s work in all parts of the country.

As we are now actually at war, we can expect a rising interest in churches throughout the land. Our goal should be clearly before us now. We are needed in the Master’s work to “preach the gospel to every creature” (Mark 16:15).

“THE GOSPEL OF THE KINGDOM”

(Continued from page 3)

work entitled, “Key Words.” On one of the fly leaves it is termed an “Englishman’s Hebrew and Greek Concordance to certain words which throw important light on great doctrines.” This work was published in 1891. This little work is an excellent handbook. Among the subjects treated, the following are here given: Faith, Hope, Repentance, Baptism, Sprinkling, Church, Soul, Spirit, Act of Dying, Death State, Immortality, Paradise, Kingdom of God. Every text of Scripture bearing on these subjects is listed with Hebrew and Greek words noted. It is so prepared that any ordinary mind can grasp the meaning of the original language and get the proper interpretation of the text. It is a scholarly work, and those who possess such copies should preserve them with affectionate care. Men of the worth of Wiley Jones are not common. He planted seed which is still producing increase. The Church of God needs such men.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Thou art my beloved Son; in thee I am well pleased" (Luke 3:22).

A Cousin of Jesus

John the Baptist was a cousin of Jesus. Mary, the mother of Jesus, and Elisabeth, the mother of John, were cousins. John's father was Zacharias, a priest. His mother was the daughter of a priest, too. God loved them because they tried to do His will.

One day as Zacharias went into the Temple to burn incense as the people prayed without, an angel appeared. It was Gabriel, the angel who stands in the presence of God. Gabriel told Zacharias that his wife, now an old lady, was to have a son. They were to call his name *John*. Because Zacharias did not believe, the angel said he would be unable to speak until the angel's words were fulfilled.

Zacharias stayed so long in the Temple that the people wondered. When he appeared, but spoke no words, they thought he had seen a vision.

When John was to be named, the people said he would be called *Zacharias*—after his father. Elisabeth tried to tell them his name was to be *John*. Finally, Zacharias motioned for paper and pencil, and wrote, "His name is John." At once his mouth was opened and he praised God.

"What manner of child shall this be?" asked the people, one to the other. "And the hand of the Lord was with him" (Luke 1:66).

Prepare Ye the Way

John the Baptist went about the country around Jordan "preaching the baptism of repentance for the remission of sins." John did his work so well that some people wondered if he were the Christ. John told them plainly, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." He also told them that Jesus would gather the wheat, but would burn the chaff with "fire unquenchable."

Punishment of the Wicked

Some people think the wicked will be in a place of torment forever. The Bible teaches that the fire will not be quenched, or stopped, but the wicked will burn as the stubble of the field (Mal. 4:1) and will leave "ashes" (v.

3). In Ezekiel 18:32 we read that God has "no pleasure in the *death*" of the wicked. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). "The fearful, and unbelieving . . . and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (21:8).

Now, to live in torment is not death, therefore it cannot be true that the wicked will be tormented for all time, but they will *die*. The wicked must be destroyed, because no evil can be in that perfect Kingdom.

Plan to be ready when Jesus comes. Don't put off getting ready, but work out your "own salvation with fear and trembling." Seek Him now!

Christ, Our Example

Jesus was without sin, yet He asked John the Baptist to immerse Him to "fulfil all righteousness" (Matt. 3:15).

Jesus is our Pattern and Example. We are to follow in His steps. We are told that to be immersed or baptized is "the answer of a good conscience toward God" (1 Peter 3:21). The last command that Jesus gave His disciples was: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

First, the people were to be *taught* about Jesus. *Then*, after they *believed*, they were to be *baptized*. Finally, those who begin this new life must be "faithful unto death," for there is laid up a "crown of life" for all those faithful ones. May we be among that number—this is our prayer.

Happy Birthday Wishes

Helen Rehmer, Jan. 17, age 14, Cleveland, Ohio.
 Elaine Lapp, Jan. 19, age 5, Macomb, Ill.
 Lucy Lee Bankston, Jan. 19, age 16, Ponchatoula, La.
 Evelyn Dennis, Jan. 21, age 14, Vanzant, Mo.
 Robert Croxton, Jan. 23, age 16, Macomb, Ill.
 Shirley Telschow, Jan. 24, age 15, Cincinnati, Ohio.
 Loretta Poland, Jan. 24, age 9, Skelton, W. Va.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinckley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Now It's Out

The minute we saw the new "Berean Searchlight," we knew we were going to like it—first of all, because it fits in all except our watch and vest pockets. It is printed on a smooth-finish paper and has a very substantial cover that will take twenty-six weeks of punishment without faltering—too much.

We like the way the lessons are arranged—one to a page, and then subdivided so one can take ten or fifteen minutes to study scriptures pertaining to just one subject each day. If we can do this in the morning, during the rest of the day we can form the suggested three questions in our mind, so another few minutes' study in the evening will be sufficient for clinching one sixth of the next week's lesson.

The section of each lesson entitled "Class Period" will give the leader ideas for making the study hour interesting to everyone, while at the same time they are learning Biblical facts that all should have permanently in mind if they intend to be Christian workers.

"Knowing Your Bible" gives several more suggestions for personal Biblical research which each one of you can pursue to the absolute extent of your time and ability. We believe that many interesting projects can be built around just this one section of each lesson.

In the latter part of Lesson 26 are given one or two little ideas that should help you to create interest and build a good foundation of Biblical knowledge for your local society. However, members of your society are going to be rather disappointed if you wait much longer to get started on these lessons. The Brush Creek, Ohio, Rockford, Eldorado, and Oregon, Illinois, societies will be using "The Searchlight" within another week. Your society should follow their example immediately so all of you can reach the goal at very nearly the same time.

Isolated members will enjoy "The Searchlight" equally as well as members of organized societies. At fifteen cents a copy (you can get them by writing to the National Bible Institution, Oregon, Illinois), your lesson-help material will cost you approximately \$.006 a lesson.

You probably will not take our word for it, anyhow, so why not order at least one copy today and see for yourself just how good "The Searchlight" really is.

What Is Life to You?

* * *

By Hazel Reed, Oregon, Illinois

One often hears the expression, "Life is what you make it." How true it is that a life can be beautiful if it is patterned after the life of Christ! Or it can be one marred by sin when patterned after the way of the world! The gate is wide, the way is broad, and this is the way that leads to destruction, and "many there be which go in thereat." The world says, "Come, there's 'not a cough in a carload,' and try 'Old Quaker, the best in the state.'" The night clubs, dance halls, and taverns are always open for your enjoyment. The results of all these things are many broken homes, children in distress, hatred toward others, and many criminal records.

How different is the straight and narrow way! This way leads unto life, and there are only few who find it. Christ said, "Come unto me." He will give you peace of mind, a pure heart, love for your fellow men, make you, eventually, kings and priests, and when the Kingdom is set up here on earth you may enjoy the beauty of it with Him, for the desert will blossom as the rose, and there shall be no more sin, sorrow, or death.

The way of the Christian is easy to follow when there is love in one's heart for the Guide. When one accepts Christ as his Example, there will be only love in his heart.

Can there really be any life when God is not at the center of things? Can a man who has left God out of his life be said to have lived? After all, is not God the Creator and Preserver and ever the Redeemer of life? A man who has lived his life—be it ever so long—and has not thanked God for every minute of that life has not even really begun to live. The Christian life is refined and made beautiful and pleasing to the Saviour through his efforts to do the Father's will and bear fruit to glorify Him. So, let us as Christians so live that others may see the beauty of Christ in us, and seek Him who is the Giver of life to all. May we hear, "Well done."

To the earnest Christian worker
Life's a story ever new;
Life is what you make it, Brother—
What is life to you?

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 27-30—Ministerial Conference at Oregon, Ill.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 25—September 1, 1942—Eastern Nebraska Conference at Omaha

RIPLEY, ILLINOIS

Our work here under the leadership of Bro. J. R. LeCrone is progressing nicely. Attendance at all services is fair, especially for this time of year. We have two preaching services each Sunday and our midweek Bible class and prayer service on Thursday nights. Sr. LeCrone conducts a choir practice after our midweek service.

There is some sickness among the brethren here. We are thankful, however, that most of the cases are not serious, although we have several such. Truman Long, youngest son of Bro. and Sr. John H. Long, is seriously ill at a Chicago hospital. Sr. Maggie Luthy is some improved since our last report.

Sr. Ednah Powers is recuperating nicely from her recent operation. She was able to spend Christmas Day with her sister, Mrs. Loren Burnett.

Albert Bray, husband of Sr. Maggie Bray, died at his home in Ripley, December 13, at the age of seventy-three years. He was laid to rest in the cemetery here. Bro. LeCrone conducted the services. We extend our deepest sympathy to Sr. Bray and her two sons in their bereavement. May God bless them.

We are glad to report an addition to our membership. At the close of the evening service, December 14, Juanita Logsdon, youngest daughter of Bro. and Sr. Albert Logsdon, came forward requesting baptism. Bro. LeCrone assisted her in this service on Thursday, December 18. We welcome this young lady and pray God's richest blessing to attend her throughout life.

Mrs. Thomas Lewis.

ELDORADO, ILLINOIS

The Restitution Church of God met Thursday, December 18, 1941, for election of officers for the coming year. The following persons were elected: elders, Herbert Edmister, Wilbur Mosby, and Marshall Wiggins; deacons, Ray Barlow and Marshall Lloyd; deaconesses, Ida Overton, Rhoda Leithliter, and Lou Vena Barlow; treasurer, Maud Edmister; secretary, Lorene Wiggins; church reporter, Berneice Leithliter; trustee, Wilbur Mosby (3 years); Sunday school superintendent, Herbert Edmister; Sunday school secretary-treasurer, Elizabeth Martin.

We were honored with a sermon by Bro. Walter Wiggins of Eden Valley, Minn., December 28. He returned to Eden Valley, New Year's morning.

Earl Leithliter of Niagara Falls, N. Y., spent Christmas with his parents, Mr. and Mrs. James Leithliter, returning to his work in an airplane factory, Sunday, December 28. May God guide the paths of these loved ones as they face the dark future.

Lorene Wiggins, Secy.

ROCKFORD, ILLINOIS

We, of the Rockford Church of God, need your co-operation! We wish to learn the names and addresses of members of the Church of God living in or near Rockford, or boys stationed at Camp Grant. We know that some of our brethren are in Rockford, but have no way of locating them, unless those of you who know them notify us. Please send information to either the writer or to Mrs. Harold Starbuck, 1128 21st Ave., Rockford, Ill.

Francis E. Burnett, Pastor.

DIXON, ILLINOIS

The Christmas program was presented on Sunday evening, December 21, and was well attended. The young ladies' chorus sang two anthems, and Mrs. Elwyn Drew gave an inspiring reading.

The children furnished the balance of the program.

The brethren here are happy to report the baptism of two persons into the all-saving name of Christ. Mrs. Gracia Kanzler and Miss Florence Reis were baptized by Bro. C. Alan McLain on Monday evening, December 22. In September of 1941, Mrs. Lucy Ryder united with this church. We thank God for these new ones, and pray that our heavenly Father will be very near to them.

The basement of the church has been newly decorated, and is much improved in appearance.

The Dorcas Society is sewing for the Red Cross.

Bro. McLain organized the Sunlite Bible Class for children, and it is progressing nicely.

Mrs. F. Zbinden and daughter Helen entertained this Class with a Christmas party, and all reported a good time. In the New Year we hope to glorify the name of God and His Son.

Mrs. William Ford, Secy.

BIBLE TRAINING SCHOOL NEWS

January 5, 1942, marked the return of the students to start the new year in work. All arrived healthy and happy. The marital status, however, has changed considerably: a slogan of the students is, "Who is next?"

The Ambassadors' class had a New Year's Eve party at Miss Edith White's. We had a grand time welcoming the New Year.

While relating vacation experiences, Terry Ferrell told of being snowbound over New Years in Iowa, there being a two-foot snowfall. Paul Williams added several flat tires to his experiences. Francis Burnett can appreciate modern highways after getting stuck on a dirt road at Ripley, Ill.

The students have registered for the second semester. The subjects are selective. A wide choice makes it hard to choose the most desirable.

When this goes to press, we shall be enjoying a series of Biblical studies under Bro. F. L. Austin. Glenn Miller, Reporter.

BIBLE TRAINING SCHOOL

Mr. & Mrs. William Hanson	\$21.00
A Friend (I. H.)	10.00
Faye White	2.50
Mrs. R. Overholt	8.00
Lottie Young	3.00

MACOMB, ILLINOIS

A new coat of wallpaper has made our little church building much more attractive and has helped very materially with the lighting.

On December 24, Bro. and Sr. J. W. McLain were visitors at the Macomb church. Bro. McLain showed the pictures taken in the interest of evangelism. All were very much interested, and from this time forward we will realize that much good can be done through this medium of spreading the gospel to others.

Christmas night our little church was filled to capacity, as the entire church assembled for a birthday party for the Lord. It was similar to any birthday party in that everyone did something to honor the One whose birthday we were celebrating. After the program, candy was distributed to the children. We were all happy that we could share alike in celebrating His birthday.

Bro. John Mercer, who is attending Marquette University, Marquette, Mich., spoke to a capacity crowd Sunday morning and evening, December 28. We are always inspired when we have Bro. Mercer with us.

On Wednesday evening, December 31, two services were combined in one evening. It being our regular prayer meeting, we felt our time could be spent in no better way than in thanksgiving and seeking of wisdom. After the regular Bible study, light refreshments were served. As the midnight hour approached, a special devotional period was observed, closing with prayer and seeking the Father's guidance for the coming year.

Hitherto the Lord has helped us, and if He tarries we expect to see more of His power manifest during the days before us.

From Macomb we pray for all the brethren an increased devotion and joy in the Lord for the New Year.

C. E. Lapp, Pastor.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. William Hanson	\$21.00
Georgia & Wayne Thompson	2.00
Francis Burnett	5.00
Dorothy Magaw	2.00
Mr. & Mrs. Otto Dick	5.00
Mrs. C. Seely	6.00
A member from Missouri	66.00
Friends	10.00
Anonymous	3.00
Eva Fletcher & Helen Clisholm	2.00
Mr. & Mrs. Albert Siple	10.00
Maybelle Hanson	5.00
Mr. & Mrs. Harvey Krogh, Jr.	5.00
Mr. & Mrs. C. A. Smead	5.00
Lottie E. Young	3.00
Mrs. R. Pascoc	12.50

EVANGELISM

Mr. & Mrs. William Hanson	\$50.00
Gordon Landry	1.00
Mrs. L. A. Sullivan	2.00
Marion Long	2.00
George O. Renner	5.00
Golden Rule Prayer Circle	4.50
Fredericktown, Mo.	11.00
Maybelle Hanson	4.00
Leila Whitehead	7.00
Mrs. R. Overholt	5.00

SUMMER TRAINING SCHOOL

Verna C. Thayer	\$5.00
-----------------	--------

Gleanings From the Field

"The field is the world."—Jesus.

Students wishing to enroll for the second semester of the Bible Training School should read the first editorial, page 2.

According to present plans, Bro. F. L. Austin, while serving as special Bible lecturer for the Bible Training School, January 12-16, will also preach for the Oregon Church of God the evenings of Tuesday through Friday. His sermon titles: "The Christ of 1942," "Sufferings, and the Glories That Follow," "Some Present-Day Questions Considered," and "Where Are We!"

Sr. Elsie Doll, West Milton, Ohio, recently visited her daughter, Doris, who is a nurse at the Hines Veterans' Hospital, near Chicago.

"I received my copy of the Church Directory, and think it is exactly what we need. I think we can work together much better than we ever have before. Every member should have one of these Directories. If all the members work together, the Lord will find a living body with all members functioning when He comes."—Hannah Barber, Fountain, Colo.

Mr. I. G. Eagon, author of "After the War," which, at fifty cents per copy, can be purchased through the National Bible Institution, writes: "Permit me to say that no one believes more firmly in 'conditional immortality' than I. For almost two score years I tried to hammer that vital truth into the minds of people, both by word and pen. I must admit that I have not been able to 'scratch the surface.'" . . . Maybe not, Brother, but all that God requires of those who know the truth is to KEEP SCRATCHING!

Double: "Concerning the baptismal picture being used by the Board of Evangelism: I had some trouble in convincing my close relatives and friends out here in California that the person standing in the water, watching the baptism, was not I, as that person does resemble me and the local people know that I was visiting in Illinois last June."—George O. Renner, Wheatland, Calif. . . . The gentleman in the picture is Bro. W. Thomas, Fredericktown, Mo.

"The amalgamation of the Anglo-Saxon defense is fulfilling prophecy, but the Japanese feature is beyond my ken."—J. S. Lyon, 147 Nottingham, S.W., Grand Rapids, Mich.

"I can report that Bro. James Browning, 4727 Gladys Ave., Chicago, who has been critically ill for several weeks, is now feeling a little better."—Maybelle Hanson, 5601 N. Pulaski Rd., Nurses Home, Chicago.

"We rejoice in every step forward that the church makes. The church should be going forward, as the time for working may be very short and there are many who need to know the way of life."—Mr. and Mrs. William Hanson, Caledonia, Mich., Rt. 3.

They're going. The new Church of God Directory, compiled by Statistician M. W. Lyon, has proved there is a considerable demand for such a work, and the books are "going." If you have not yet ordered yours, you better do so promptly. The price is twenty-five cents, each. Order from National Bible Institution, Oregon, Ill.

"Now is the time for members of Christ's body to stand faithful. If they stand for God, the world will judge them; if they stand for war, God will judge them. They cannot serve two masters. Let us all stand for our heavenly Father and His Son, and stand for them alone."—A. B. Wilson, Longmont, Colo.

"Next year, D.V., I should get my B.A. Degree. I will certainly be glad. Then, back to Oregon, Ill., for another round of training in doctrine!"—Delbert Jones, Fayette, Iowa.

Bro. W. G. Moffet, Magazine, Ark., Rt. 2, wants somebody to prove by the Bible the number of years from Joseph's death to the birth of Moses.

Cold down there? "I am home now, and hope to resume our work about the first of spring. I am feeling very well, but not able to face very much cold weather."—T. A. Drinkard, Handley, Texas. . . . It is only twenty degrees below zero up here at Oregon, Ill.

"What a difference there is in the way that people of Christ and people of the world look at the present world conditions!"—Carol Wilson, Chappell, Nebr.

"We think The Herald is excellent, and would not want to miss the good things it brings to us in these trying times."—Albert Siple, Hammond, La.

"As we are widely scattered throughout greater Kansas City, we are unable to get together more than once a week, but our heavenly Father has surely heard prayer and increased the interest here during the past two months."—Elder John F. Green, 6216 Peery Ave., Kansas City, Mo. . . . Sorry, Bro. Green, you were not at home when we visited briefly at your door. We hope to call again.

Sr. Anna Eidemiller, West Milton, Ohio, who several years ago was in a buggy struck by a locomotive and carried unconsciously on its cowcatcher for a distance of several miles, celebrated her eightieth birthday December 28, 1941. She is a faithful member of the Brush Creek Church of God—they have real tenacity down there!

Elder C. E. Lapp, 512 S. Madison St., Macomb, Ill., is preparing an article in which will be pictured the conditions in Germany, particularly as concerns German womanhood.

Bro. R. H. Judd, 111 Milverton Blvd., Toronto, Ont., has relatives in China with whom he is unable to communicate, some of his letters to them having been recently returned. War's cost cannot be measured in money.

At last: one—think of it!—yes, one Restitution Herald now goes weekly to Alaska. Let us scatter afar the seeds of truth before the night completely settles upon us, ending our work.

The New Berean Book. "The Berean Searchlight," written by Bro. James M. Watkins, chairman of the Berean Publishing Committee, is now ready for sale at fifteen cents, each. Just what your Berean class needs! Order from National Bible Institution, Oregon, Ill.

MINISTERS' FUND

Delta, Ohio	\$ 9.50
Golden Rule Church, Cleveland, Ohio	15.00
Albert City, Iowa	3.00
Maybelle Hanson	2.00

HERALD RECEIPTS

Mrs. B. Bartlett; Mrs. Harrison Barnett; Emma Sissle; J. A. Johnson; Mrs. Mandes Reed (self & another); Iva Lehman; William Arbogast; Dorothy Magaw; Mrs. C. Seely; George O. Renner; Thelma Barnhart (for another); Sunshine Class, Lawrenceville, Ohio (for another); Eugene C. Miller; Mrs. Otto Dick (for another); Albert Finney; Laura McInturff; John F. Green (for others); Mrs. Lela Drake; Albert Siple; Mrs. T. J. Ellis; J. H. Andrews; A friend (for others); Mrs. W. J. Allender (for another); Mrs. R. Overholt; Charles Doll (for another); Mrs. Rose Barton; Mrs. Sarah Manuwal; Mrs. Dora White; P. J. Thompson; Lottie E. Young (for others); Mrs. R. Pascoe (for others).

MRS. MINNIE FARRELL

Funeral services for Mrs. Ed Farrell, member of the Church of God at Blanchard, Mich., the past eight years, were conducted at the church, Sunday afternoon, December 27. Sr. Farrell died December 24, after two weeks in a hospital where she suffered uncomplainingly. The writer spoke words of comfort to the relatives and friends, using the writings of Paul, whose life and faith were so loved by Sr. Farrell.

She leaves to mourn their loss, her husband, six children, seven grandchildren, one brother, two sisters, and a number of cousins, nieces and nephews, besides all the many friends, especially those of the church where she loved to go and serve.

C. A. Smead, Pastor.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

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 Francis Burnett

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

Suffering Evangelism

The title of this page signifies, at least in the minds of a few persons, a further spreading of the gospel. We wonder if all members of this State Conference realize exactly what this means. In order to accomplish this, we must have the support of everyone. We again mention finances, much as we dislike it. If every member would pledge twenty-five cents a month, or three dollars a year, to the State, we would be surprised at our finances. Many say we cannot do it. Nevertheless, we all have money to travel a considerable distance to a celebration or to a Saturday-afternoon drawing, though the gospel suffers because we love it less than these.

Our State work *is* going forward! Are we to neglect so "great salvation," when this work can be *more quickly advanced* with our help? Because Christianity is free, we throw the thought of giving into the background. We pay our taxes, our dues into clubs, have delicious foods, and beautiful furniture in our homes, but the gospel, our "living hope," is not being preached, because we have insufficient funds. Illinois needs more established churches, more evangelists! *We need your help!*

Do You Resolve?

At the beginning of each new year it seems to be the custom of most people to make resolutions. These resolutions usually are rules set up or promises made to oneself that he is going to do certain things which he has failed to do in times past. Perhaps this is a good way to achieve a goal. It seems to us that very few people fulfill their resolutions. If they do, it is probably because they wanted to do so, anyway.

Our understanding of a resolution is that it is a task that will require consecration and effort to fulfill. If such is true, very few of us in making resolutions ever intend to perform them, or we never make difficult ones. Perhaps many of you do not believe in such "nonsense," as it might be called, but this we do know, we *are starting a new year*. There are many things that we, as Christians, have failed to do. You may possibly say that you have helped or done all you can. Think of the days that are past. Have you been as kind as a Christian should be? Have you considered that you might be doing without or sacrificing in some way, that somebody might be made happy or more comfortable? We think there are very few who have gone without the necessities of life that someone else might be made joyful. As to kindness, none of us would receive a perfect grade for what we have shown. We are too anxious to care for ourselves.

Perchance we are side-stepping an issue by "rattling"

away on this subject. To us, it seems that Christians can find plenty to do. No one has ever lived as uprightly as he might. We know that Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). How many are denying themselves for the Master? Many times we cannot have something we want. We may even do without or deny ourselves of something new, but is that for Jesus? Have we not enough for our daily needs! Let us resolve to serve Jesus more this year than we did last year. There are many ways in which we can serve.

He Lived a Life

"What was His creed?

I do not know His creed, I only know
That here below, He walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way:
This His only need; I do not know His creed.

"What was His creed? I never heard Him speak

Of visions rapturous, of Alpine peak,
Of doctrine, dogma, new or old;
But this I know, He was forever bold
To stand alone, to face the challenge of each day,
And live the truth, so far as He could see—
The truth that evermore makes free.

"His creed? I care not what His creed;

Enough that never yielded He to greed,
But served a brother in His daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, Himself, and fellow men—
Perchance He never thought in terms of creed,
I only know He lived a life, in deed!"

—T. C. Clark in *The Golden Book of Religious Verse*.

Treasurer's Report

Balance on hand, November 1, 1941		\$200.80	
Income:			
Individual contributions	\$ 89.50		
Received from churches	431.50		
Dollar Day receipts	54.00	575.00	
			\$775.80
Expense:			
Stationery and printing	\$ 11.60		
Dollar Day postage	7.18		
Evangelists' salaries	682.34	701.12	
Balance on hand, December 31, 1941			\$ 74.68

Elizabeth Ford, Treasurer.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JANUARY 20, 1942

NUMBER 16

“Unto the Lord”

By F. L. Austin

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men” (Colossians 3:23).

CERTAIN little phrases are sometimes amazing to the casual reader when he begins to study Sacred Writ. “Unto the Lord” is one such phrase. From the beginning of the Bible to the close, it is used with frequency and usually with depth of meaning.

Let us begin by quoting Exodus 15:1: “Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” The occasion was that of Moses rising, after the long night of weary marching through the Dead Sea, upon the banks of the eastern shore. The night had been arduous. The people had labored faithfully. Their zeal of faith had carried them forward, and then their song gushed forth. But to what end? “Unto the LORD!” Are we to understand that they sang there to the musical ears of Almighty God, that they might be pleased with their symphonic sounds? Are we to understand that they were entertaining Jehovah as we sometimes endeavor to entertain one another by song? Hardly! Rather, they were pouring out their hearts of thankfulness unto the feet, as it were, of their Lord. They were glad for their emancipation, but they presented themselves in their new life, first of all, unto the One who had given them strength and guidance to enter thereinto.

The same thought carries with so many of God’s behests unto the people of Israel. Look at Leviticus 23:20 speaking of peace offerings. The Record reads: “The priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the LORD for the priest.” “Holy to the LORD!” Was the LORD to receive the bread? or the lambs? Were they to feed Him? Nay! Impossible! Then how

“to the LORD”? May it be right to suggest that these products, in part of man’s labor, were given from the laborer no more to return to his hand, that the LORD might do with them whatsoever He might please? “Unto the LORD!” No profit to Him! The benefit came to the giver.



F. L. Austin

Turn back to verse 12, where reference is made to the wave sheaf. “Ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.” The whole was “unto the LORD.” The lamb at least was a burnt offering. Whom would it benefit burnt, consumed? Beneficial to no one, you say. Aye, but it was. The donor gave of his heart’s labor. He gave it, never to be received again. It was presented to the LORD, and in return for man’s presentations to the LORD we have the LORD’s repeated assurances that He will remember the donor with blessing. Why? Because the donor is working not for himself alone, but for the great Creator, the Maker of all things.

And so of the feasts that the Father commanded the children of Israel to keep from time to time which are enumerated in this same twenty-third chapter of Leviticus. The Passover Feast, mentioned in verse 5, was a feast not for man. It was a feast of unleavened bread only. Nothing great, grand, desirable in that! It was to be attended with an offering by fire “unto the LORD.” The Feast of Atonement, as described beginning with verse 27, likewise was accompanied with much presentation by fire “unto the LORD.” The people were not looking for a bountiful feast at their table. They came forward with bountiful presentations “unto the LORD.” presentations that could be of no possible benefit to Him for food. What, then, was given upon all (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

Samuel, "Old and Grayheaded"

When the Prophet Samuel was old, when "his sons walked not in his ways, but turned aside after lucre, and took bribes," the elders of Israel cried, "Give us a king." At first, Samuel was grieved, but the Lord consoled him and said, "Hearken unto their voice, and make them a king." Samuel soon recognized Saul as the one to succeed him, and said: "I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am *old and grayheaded*."

That picture has been repeated many times. It is the picture of one who is righteous and worthy, yet who, because he is old, is rejected by the public. The Israelites' rejection of their Prophet, who had walked faithfully before them from childhood unto that day, was the equivalent of rejecting their God, and God said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them."

Samuel's consent to Israel's demands and his humble acceptance of Saul as God's anointed did not mean, however, that he was to make no defense of his life and ministry. Hear the Prophet's challenge:

"Here I am: witness against me . . . whose ox have I taken? . . . Whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? . . . Your wickedness is great, which ye have done in the sight of the Lord, in asking you a king."

Though it was the time of wheat harvest, Samuel called unto the Lord to send thunder and rain, and the Lord sent thunder and rain that day, and "all the people greatly feared the Lord and Samuel." Thus did the Lord justify Samuel when he was "*old and grayheaded*." That we might further comprehend the character of the aged Samuel, we read his following words which show that he held no grudge toward his rejectors: "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart . . . for the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I

should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."

Samuel's lifelong loyalty to God and faithfulness before Israel, his being able in old age to challenge the Israelites to name one instance wherein he had sinned against them, and their being unable to find any definite fault, remind us of the following quotations:

(1) "The hoary head is a crown of glory if it be found in the way of righteousness" (Prov. 16:31),

(2) "The beauty of old men is the grey head" (20:29),

(3) "Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1),

(4) "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (5:17).

Churning, Wringing, Arguing

"Surely," said Solomon, "the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife" (Prov. 30:33). He who churns milk expects butter. He who twists another fellow's nose expects it to bleed—certainly having no hope of making it feel good! There are, however, I'm-going-to-get-even-with-you persons who foolishly think they can force their arguments upon others without causing strife. It cannot be done! The law of cause and effect applies in forcing one's wrath upon another: the result is fixed, there will be trouble. *Not* the forcing of wrath, but a "*soft answer*" is God's counsel for avoiding strife.

Peck, Peck, Peck

Consider the baby chick within its shell: how does it know to peck? why does it want to peck? how *can* it peck? "Instinct," you say. Yes, and if the chick did not respond to that instinct, it would surely die in the shell.

Peck, peck, peck! How? Why? God has put it into the very nature of His servants to work! "The Spirit itself maketh intercession for us with groanings which cannot be uttered," or explained, but "in due season we shall reap, if we faint not." Peck, peck, peck! *He who quits must surely die!*

Clippings and Comments

By Grover Gordon

FOLLOWING is part of a 1936 clipping from *The Jewish Era* which may be of interest to students of prophecy:

What Mussolini Promised the Jews

"Lord Rothermere, who owns the *London Daily Mail*, the paper that has the largest circulation in Great Britain, writes: 'Morally we are under no obligation to remain (in Palestine). Financially, we incur a heavy loss in doing so. Politically, our futile efforts to make Palestine an almshouse for Jews expose us to dangerous hostility from all the 8,590,000 Arabs in the Middle East.' It is of immense significance that when Signor Mussolini some years ago applied to the League of Nations for the mandate of Palestine and Abyssinia, and was refused, he simultaneously promised the Jews, immediately on receipt of the mandate, to give them the Mosque of Omar and the Temple area."

Another clipping (I do not recall its source) which is informative and interesting to students of prophecy, follows:

Communism and Fascism

"The rival of Communism is Fascism, and like its great opponent, it demands nothing less than world domination. Herein is the Gentile world divided between two vital forces, the former defying God, the church, and the Jews; the latter claiming to represent God, friendly with the professing church, and planning alliance with the Jews. Rome is also planning to secure the mandate for Palestine. Mussolini has declared that the mandate to Britain is neither fish, flesh, nor fowl, and that what is required is an autonomous 'Jewish State' of 80,000,000 Jews, self-governing, but under the mandate of Italy. Roman Catholicism has been formally recognized as the religion of Fascism."

Another news item which I saw, but do not seem to have, was to the effect that Mussolini had promised he would put a million Jews in Palestine in a year, in case the mandate were given to him.

Back in 1921, Mussolini startled the world with this statement: "*I would enter into alliance at this moment with the Devil himself, with Antichrist, if that would give this poor country five years of tranquillity, of restoration, of peace.*"

It seems to me to be in the realm of possibility that Mussolini may quit his Axis partner since the failure to overthrow Communism, and to even join the Allies, if, of course, some concessions were made in the Mediterranean. In that case, Germany and Russia might be drawn

together, though Russia has agreed not to make a separate peace—she did in the last war. France said she would not make a separate peace in this war, but in a few days *she did*. We seem to be living when nations do not cleave to one another. Treaties are made one day and broken the next.

The present alignment of nations does not fit the picture which Ezekiel gives to us, so we must look to some future time for development along that line.

Regardless of who wins the present conflict, it seems evident the outcome will be a "New Order" in Europe, Asia, and perhaps the whole world. I am wondering if it will not be the federation of ten kings who give their power to the Beast (whoever or whatever it is), until the words of God shall be fulfilled. (Rev. 17:12-17.)

As we are watching history rapidly flowing into the mold of prophecy, we may differ in our ideas as to just how these things are coming about, but at the same time be open-minded enough to accept the facts as they appear, and be ready to change our opinions (if we have any) to fit the ever-changing scenes. We have already witnessed several changes that were not expected, and we should not be surprised if more unexpected developments should come, for Daniel was inspired to write concerning the "days of these kings" (the ten-toe kingdoms): "They shall not cleave one to another, even as iron is not mixed with clay." (Dan. 2:42-44.) Notice the seeming two stages of development in verses 41 and 42: the "feet and toes," part potters' clay, which is "miry" ("muddy," C. B.), and the "toes of the feet," part iron and part clay. So, the kingdom shall be *partly* (Heb., *kezath* is translated in Daniel 4:29 and other places, "*at the end*") strong ("hard," C. B.), and partly broken ("brittle," marg.)—a good condition for the Stone to strike!

In looking over the clippings in my scrapbook, I see these headlines dated in 1926: "*League Lays Plan for Control of Beaten Powers*," "*Commission Meets at Geneva to Formulate Supervision of Armaments*," and "*Ten Nation to Rule*." If that last headline has any meaning in the light of Daniel's prophecy, we may have witnessed the first stage of development of the "toe" kingdoms. It is said of the League, that it was *too soft*. It had no power to enforce its mandates, being possibly in the "miry" stage. We are told, however, that the present conflict will result in a "*new and stronger League of Nations*"—probably *harder*, yet when clay hardens it becomes *brittle*. Another headline of (Please turn to page 10)

Christian Opportunity

By Paul M. Hatch

CHRISTIAN opportunity of 1941 has passed, and whatever deeds done by the body of Christians are closed and in the "book of remembrance" forever. The year of 1942 opens before us, and we regard it as a year of Christian opportunity. Difficulties will be multiplied, no doubt. The government will pass numerous restrictions that will affect our liberties, civilly. These, in turn, will act as a damper on our religious life and activities. It is not supposed that the government will pass restrictive legislation affecting the administration of religious work. The dissemination of religious literature may be one of the liberties affected. Paper shortage may result from the transfer of paper products and materials to war effort, which may cause reduction in the size of *The Restitution Herald* and other publications of the Church of God.

The diminishing of these means for the edifying of the church and conducting its mission will open up an opportunity of *speaking* the Word to one's neighbor and giving encouragement in these days of trial. It is believed that this will be warmly condoned by our government, as any strengthening of morale and encouragement to discontinue abusive practices contributes greatly to the resistant power of people. Morale is a mixture of faith and courage. The greatest reservoir of these is in the belief of God and His benefits.

In this connection it can be stated that in Great Britain the churches or church activities have not been restrained, but have received encouragement to continue their work. They have no restriction on the amount of paper needed for each issue of their religious publications. Monthly, it has been the privilege of the writer to receive from London the publication known as the *Berean Expositor*. A very good work indeed! It has never failed to come through, despite bombing and submarine activity. From a recent issue, it was stated that the publishing house of Messrs. Eyre and Spotiswoode, exclusive publishers of most of the works of E. W. Bullinger, D.D., have had their stock of publications, and the means of publishing, bombed into destruction by the German Luftwaffe. This is regrettable, for Dr. Bullinger was one of the most able of Bible students and a scholar of ancient Oriental languages.

Although Dr. Bullinger was an Episcopalian by church affiliation, many of his views of doctrine are shared by the Church of God of the Abrahamic Faith. His views on the nature of man are the same, and of the means and way of salvation we are almost at an agreement. Many of his

works are still intact with agents in England, but the major parts of them are destroyed. Much pleasure and enjoyment has come to the writer in studying and reading after Dr. Bullinger, and it is with much regret that these works are being destroyed by an unchristian activity. "The Companion Bible" is the best known of his works. (It may be procured at \$12.50 or \$17.50 through the National Bible Institution.)

From these manifestations of a neighboring nation and ally not only to tolerate a free religious activity, but actually to encourage it, we may derive a great deal of comfort in that it is "carrying on" in the face of extreme difficulty. In fact, in difficult times the door of opportunity is open the widest for church work. We can take note of this in the work of the Apostle Paul. Some of the outstanding statements concerning this is found in his writings. In 1 Corinthians, for instance, we read: "A great door and effectual is opened unto me, and there are many adversaries." Paul, in some manner, knew that the road he had planned for himself was a dangerous way, insofar as his personal safety was concerned. On the other hand, the great concern of the Apostle Paul was not personal, but that of the preaching of Christ. Therefore he said: "A great door and effectual is opened unto me."

Let us follow Paul in this and see how these two things developed. It was probably in the year A.D. 59, that Paul wrote these words to the Corinthians. He was about to journey toward Ephesus on his way to Jerusalem to celebrate the Feast of Pentecost the next year. Paul did not stop at Ephesus, however, but sailed by and landed at a nearby island from which he called the Ephesian elders to come and converse with him. We know that it was a most sorrowful meeting, for the elders realized that he was on a most dangerous mission to Jerusalem, and that they probably would see him no more. The closer that Paul approached Jerusalem on his journey, the more insistent the warnings became that he would meet with serious trouble. A prophet from Jerusalem named Agabus bound Paul at Caesarea with his own girdle, indicating by the Holy Ghost that Paul was to be bound and tried by his enemies among the Jews when he arrived in Jerusalem. So it was. Paul was recognized by the Asian Jews gathered at the Temple. Immediately the high priest was notified, and the Sanhedrin took action to have Paul delivered into their hands by stirring up the multitudes of worshipers in the city.

Though the church elders took precautions to hide the

identity of Paul by having him to go under vow and shave his head, the Asian Jews recognized him when he entered the Temple with others under vow. The uproar in and around the Temple became so great that the chief captain of the Roman soldiers took action to stop the impending riot. So Paul was *(Please turn to page 11)*

An Evil Time

By Florence E. Tuttle

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

SPEAKING of the foregoing verse, even to some members in the true Faith, one sometimes receives this reply: "Oh, we *must* mingle with the world, for we have to make a living." Yes, one must earn his living, but many of us are probably wanting more of this world than a living, not sensing the dangers of this present evil time. In John 17:15, 16, Jesus prayed for His own true followers, using these words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

As much as possible, young believers who may be weak in the Faith should be kept separate from the carnal influences of the world. The Apostle Paul warned against the seeming wisdom of the world, saying: "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3:19). True believers of the Abrahamic Faith, is it necessary or wise that we crowd our children's minds with worldly education? You may say, "They *must* have an education." Yes, an education is almost indispensable, but in this present evil time much of education is worldly and not in accord with God and His eternal truths. It has been said that schools originated, largely, for the purpose of teaching people to read the Bible, but that now being developed, these same schools have almost forgotten the Bible and too commonly teach little more than how to *easily* make a living. A worldly education may help one to profit in this evil time, but only divine wisdom can qualify one for the time to come—God's Kingdom.

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:24, 25).

Many members of the Church of God who have chil-

dren will agree with me that we should educate our children in a separate school which employed only true believers for teachers. Then we could give our children the instruction that is pleasing to our heavenly Father.

A young man about sixteen years of age, recently baptized into the truth and who is making his home with me, asks, "When will Jesus come? Will it be soon? Possibly by this coming Easter?" To indicate his real concern about these questions we quote his further words, "I might as well be dead, if He doesn't come very soon"—meaning that the world with all its temptations is becoming most too evil for him to conquer. Shall we permit the weaker ones of the Faith to backslide? Shall we be inconsiderate of the problems of this evil day which are especially trying to our youth? "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). Let us be wise as to present worldly conditions, or wise worldly, but *not* worldly wise. Let us understand the times and conditions in which we are living.

King Solomon said: "My son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:12-14).

As the night is long to him who is awake, and the mile to him who is tired, so is life to the foolish man who knows not the true religion. If the people of God will really separate themselves from the world, they will find rest from this present evil time. Said Paul: "There remaineth therefore a rest to the people of God" (Heb. 4:9). May we, O Church of God, be worthy of that rest!—"for man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Eccl. 9:12).

That Man of Sin

By James M. Watkins

THERE is nothing so eternal in this world as the unceasing quest for the Man of Sin, the so-called mystical Antichrist. As it becomes increasingly evident that our quest is drawing closer and closer to a close, it becomes more and more important for us to consider the nature of the person for whom we are looking, lest he come upon us unawares. Is it possible that the future may find you, dear brother, with all your sincerity and faith, loudly voicing a profound support of this man? Is it possible that the United States of America, with all her love for the things this man shall destroy, will be one of the supporting instruments in placing him in his power? Strangely, the answer in my mind is an emphatic *Yes*. This answer can mean only one thing, that is that we have not probed the Scriptural implications of the man with which the future will ask us to deal.

It is self-evident that the search of the past has availed nothing, the reason, of course, being simply that the Man of Sin has not yet appeared. However, the quest of the future will be as unproductive as the past in recognizing him in his initial stage, if it is founded upon the same line of reasoning, namely, the search of some terrorist-minded individual filled with heartless blood and thunder, whose entire objective is centered in the destruction of human life and liberty.

In the First Century A.D., the bloody Nero left his crimson mark across the pages of Christian history with some of the most inhuman atrocities that his barbaric ingenuity could devise. These playful little pranks ran from such mild little items as being boiled in oil, or having portions of the anatomy slowly sliced off, to being covered with an inflammable substance and set up as human torches to illuminate the king's garden. The Christian element of the day looked upon these things and said, "Truly this is the Antichrist." So impressive was Nero that he lives even today in the minds of much theological thought as a so-called *mystical* Antichrist. We easily recognize, however, that he did not fulfill that which was written, and, following his time, the unceasing search went on.

In the Fifth Century A.D., Atilla the Hun blazed his trail across the history of Europe, and considering all the accusations leveled against him he surely could not be accused of being effeminate in his dealings with those he contacted. Today he, also, lives in the memory of the

world with the title, "The Scourge of God"—the incarnation of all that the world believed of the promised Antichrist.

The Sixth, Seventh, and finally the Eighth Century wore on, and, with the certainty of time, the Man of Sin again showed forth—this time with the title of "Emperor-God"—in the person of Charlemagne. As an aspirant to the questionable honors, he did not do bad. He attained the dictatorial ambition of eliminating as high as forty-five hundred contra-minded people in a single day. However, as a predecessor of Christ he, also, was a complete failure.



James M. Watkins

Ghengis Kahn and many others followed in order. Then, at last, 1941 and the world cast their eyes over the list of eligible prospects. One third of the world cast a wary eye upon the man Stalin, and found in him many of the characteristics desired. Another third turned its attention to Mussolini, and these persons found themselves not altogether disappointed. The final group looked upon Hitler, and, compiling all the supporting evidence, sincerely believed that they had found something, yea! *many things* to justify a growing suspicion that here we had the Man of destiny! The question before the Christian people of today is an important one, namely, Shall we continue to look upon the men of terror, the Neros, Hitlers, Stalins, for the fulfillment of prophecy? or are we in so doing setting the stage for the most colossal piece of deceit that could be brought upon the Christian faith? This question is currently in my mind: Is not the road somewhere between the two extremes? Shall we seek a man who at his beginning shall kill and tear asunder; or shall we not seek a man who at his beginning may take the ideas of the United States and attempt to make them world wide? The beginning and the end of the Man of Sin are two vastly different things.

Our only clue to the answer to these thoughts is found in several lesser items that provide only a picture of the whole when they are fitted together in the jig-saw pattern they present. Let us notice:

(1) *Daniel's Numbered Days*. Daniel's numbering, in the reasoning of the writer, places certain definite milestones and their number of days from the cessation of time reckoning (Rev. 10:6). Daniel's all-important period is vested in what is known as his seventieth week—a period of seven years beginning with the time God again

begins to deal with Israel, *nationally*. Such a period, of course, constitutes 2,555 days. This will be the period of a confirmed covenant. Remembering again Daniel's words that *from* these times shall be so many days, we turn to Daniel 8:13, 14, and read that the sanctuary (Jerusalem) and later the host (Jewish people) shall be trodden under foot for a total of 2,300 days. The implication is that the city will be taken over for a time before the covenant is broken off and the people begin to be trampled in the middle of the week.

What we would notice, however, is this, from the time that the covenant is made until the first distress comes upon the city there is to be a period of 255 days (8½ months). Such reasoning can imply only a period of deceptive peace for the world. Let us consider if this thought is borne out by—

(2) *Further Evidence of Peace*. 1 Thessalonians 5:3 says, "When they shall say, Peace and safety; *then* sudden destruction cometh upon them." Is not this evidence that before the final tribulation comes, something or somebody will deceive us into thinking for a time that we had attained a permanent peace policy?

We are always inclined to recall Daniel 8:24 concerning the destruction to be brought about by this ruler, but we neglect verse 25 which tells the means by which this destruction shall be attained—"by peace shall destroy many."

A further thought is found in Daniel 11:23, 24: "After the league (covenant) made with him . . . he shall enter peaceably even upon the fattest places of the province." This, to my mind, further indicates an elapsing period of peace between the covenant with Israel and the treading down of the city (8½ months).

In all probability, war preparation will continue for this time, for there is evidence of prosperity for the trades in these words from Daniel 8:25: "Also he shall cause *craft* to prosper in his hand." In any sense, it indicates a time of peace and prosperity. And further—

(3) *What Shall Cause Men to Accept Christ?* If Christ were to come down the streets in many cities today, in all probability He would fare no better in His reception than He did at His first coming. It is the paramount reason for the things that are now coming upon the world. Men must become so sickened with war and tumult, trouble and distress of mind, that they will be ready for the things for which Christ and His kingdom stand. If the things that cause one to accept Christ also delude the world into an acceptance of the Antichrist, does it not follow that he will offer many of the same things? And are not many of these things also peace, prosperity, and a measure of social security? Remember—

(4) *The Man of Sin Will Be a Deceiver*. Matthew 24:24 tells us, "If it were possible, they shall deceive the very elect." It will not be possible, of course, to deceive all people. The very sealing of God will protect many. How-

ever, it does not eliminate the fact that this man's nature will be such that in ordinary times the very elect would have been deceived in him. He will be a man who at his beginning will have you and me thinking now and then that his coming is really the best thing that ever happened to the world. Can you imagine the Christian world being deceived by Hitler? by Stalin? or by any of the blood-thirsty dictators of our day? Does not this fact in itself indicate that none of them is our man? Would it not also indicate that if we continue to look upon every man of terror as a potential candidate for the office of the Man of Sin, we are very likely to find ourselves supporting the wrong man when he appears clothed with promises of peace?

(5) *He Shall Claim to Bring God's Plans for the World*. 2 Thessalonians 2:4 tells us: "*He as God* sitteth in the temple of God, shewing himself that he *is* God." This, of course; in itself would not mean much, because many have attempted that, but it *does* mean much when it is implied that the very Christian people will be deceived into thinking that he is the man to put God's plans into operation. I maintain that unless we are very careful and help all to understand very clearly the nature of the Man of Sin for whom we must look, there are many who will find themselves wearing the wrong mark in their thoughts (Rev. 20:4) or in their works in the days to come.

(6) *The Man of Sin Is Near*. Most important of all, we know that the Man of Sin is to manifest himself in the early stages as a ruler over a group of nations (Rev. 13:1, 2) advocating these distinct policies. Included in the plans of every nation in the world today are the plans for a "United States of the World" when this war is finished. Every ruler in the world maintains that it is the logical way to a permanent peace. Complete plans now lay in the capitals of the world—in Washington, D.C., London, Berlin—covering to the last details the plans of completing such an alliance. The war now raging is merely to determine *who* is to dictate the terms of such a group. As soon as the war is finished, a new order will come—regardless of whether it is fostered by Washington or Berlin. We can be deceived by the promises of the man who may rule the European group the same as anyone else. Remember the man of the glib tongue and the lying manner will be a vastly different person at his beginning than he will be as the Man of Sin three and one half years later. In all probability, we shall be led to believe that we have attained a worthy peace, only to find out later that we have not.

You may say, however, that the American people, and especially the Christian people, will never support the policies that will put such a one in power. So I say again, perhaps we have not understood enough of what the Scripture says those policies (Please turn to page 11)

The Prophet Isaiah

By Beth Hoganson

THE Prophet Isaiah was the greatest, the most influential, of all the Old Testament prophets. Isaiah lived in Jerusalem. He was a majestic figure, an aristocrat, an ardent patriot, an eminent statesman, an eloquent orator, and a lyric poet. He was a man of action. He was called the "son of Amoz," and rabbinical legend identifies this Amoz with a brother of King Amaziah. We know from his works that he was married, and that he called his wife "the prophetess," which indicates that she had a prophetic gift like Miriam or Deborah. He had at least two sons whose names were regarded as symbolic, with his own, by divine appointment of certain decisive events or religious truths. Isaiah's name (*Yesh-ayahu*) meant "Jehovah hath saved." *Shear-Yashub*, meaning "a remnant shall return," and *Maher-shalal-hash-baz*, meaning "spoil speedeth, prey hasteneth," were the names of his two sons. In their names were contained the two chief points of Isaiah's prophetic utterances: one recalled to mind the severe and inevitable judgment wherewith the Lord was about to visit the world, and especially His people, and "*Shear-Yashub*" pointed out the mercy with which the Lord would receive the elect, and in the midst of apparent destruction, take care to preserve His people and His Kingdom.

The Prophet was able to enter the presence of the king at will, and could address the king unbidden. Often he uttered the most unpleasant truths, unassailed, in the plainest fashion. He was active in public affairs for at least forty years and possibly sixty years. As a prophet and teacher, Isaiah was the successor and inheritor of Amos and Hosea, and it may be assumed that he knew their writings and deeds. He stood for the same ethical and religious standards. His counsel, though often rejected, was still sought by rulers in grave crises, and at the end of his career he became the leader through whom the land was saved from destruction. His active career extended at least from 738 B.C., to the last of 801 B.C., and probably late into 690 B.C. He may have been martyred under Manasseh, as Jewish legend attests.

Isaiah became a prophet in the year that King Azariah (Uzziah) died. He was about thirty years old at that time. Azariah was smitten with leprosy and spent the last of his life in a lazar house, during which time affairs of state were administered by his son Jothan. Immediately after the great king's death, Isaiah began preaching social reform. Some passages among his earliest utterances show the prevalence in Judah of luxury and vice, of injustice and tyranny, of loose women and demoralizing foreigners, and corrupt national leaders. (Isa. 2:6-9; 3:1-23; 5:7.)

Assyria took forty-six strongholds and fortresses of Judah, and it seemed Jerusalem was doomed. The people were in terror, and Hezekiah, shut up like a bird in a cage in Jerusalem, was at his wits' end. As a last resort, he sent for Isaiah the Prophet, to ask his counsel. If he had followed Isaiah's advice in the first place, he would not have fallen into his later "fix." Isaiah first counseled that there should be no entangling alliances, but it was not heeded. Then he counseled fidelity to the nation's pledged word and aloofness from international intrigue. Last, he counseled fidelity to God, for all he had to fall back upon was his trust in God. Isaiah said Jehovah had been "blasphemed" by the king of Assyria, and for that reason was *against* Assyria and *for* Jerusalem. Isaiah's

own faith was so strong that he inspired the king and the people with his confidence by declaring that the Assyrians would never take the city, but that they would "hear tidings and . . . return unto (their) own city." What Isaiah said turned out to be true, and the people believed that God would *never* let harm come to His city. Therefore, when Jeremiah declared that Jerusalem would be destroyed, the prophets and priests demanded his life as a traitor. He was saved by princes and people who recalled that their forefathers had not killed the Prophet Micah for saying the very same thing.

Like many of the other prophets, Isaiah resorted to sensational behavior to dramatize his message. He went about the streets of Jerusalem "naked and barefooted for

ISAIAH'S HOPE

"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" (2:2-4).

"Be ye glad and rejoice 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" (65:18, 19).

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (v. 25).

three years." He wore a garment of haircloth, or sackcloth, which seems also to have been the costume of John the Baptist. Hairy sackcloth is a symbol of repentance, according to the Bible. (Isa. 37.)

Isaiah had disciples to whom he entrusted a book he had written containing his teachings. It is, doubtless, these disciples whom we have to thank for the preservation of his poems and orations.

Isaiah denied the existence of other gods, so monotheism was affirmed. Speaking of the Lord, Isaiah said: "There is no God else beside me; a just God and a Saviour; there is none beside me . . . I am God, and there is none else" (45:21, 22).

It is most commonly believed that Isaiah lived during the reign of Uzziah, Jothan, Ahaz, and Hezekiah. (Isa. 1:1.) He is believed to have suffered martyrdom under the wicked Manasseh, by being sawed in two under a memorable tree long said to have stood in the vicinity of Jerusalem. The traditional spot is a very old mulberry tree which stands near the Pool of Siloam, on the slopes of Ophel, below the southeast wall of Jerusalem.

Two historical works are said to have been written by Isaiah: a biography of King Uzziah and another of Hezekiah. They were lost along with the annals of Judah and Israel, into which they were embodied.

Some of the later chapters of Isaiah are the work of a great lyrical poet who saw everything through inspiration of God's Spirit. Among the poets there has not arisen a greater than Isaiah. Isaiah's primary aim in the latter part of his book was to rouse despondent Jews to strong, confident faith in the nation's future. He was one of the most creative thinkers whose writings are in the Bible—the sweep of his thought being truly thrilling. Isaiah 35, for instance, is a song or a poem of high anticipatory joy over a future so glorious that it will make the cripple leap and run, and the dumb burst into singing.

As mentioned, Isaiah believed Jehovah to be the only God, the omnipotent Creator of the heavens and the earth, the God of the whole earth, and the God of Israel. Toward this exalted and holy God, the proper human attitude is that of humility and contrition. God's purpose for the world is the redemption of mankind. Isaiah taught that suffering is vicarious and redemptive. He foretold that the captives would suffer in Babylon, and declared that even in exile they should be witnesses of light and, as servants of God's purpose, become a blessing to all nations of the earth. He was original in the discernment that suffering and pain may have a place in human progress. Although this idea was new, it rested upon a principle that was very ancient and very basic in Hebrew life and thinking, the principle of social class.

One of the most powerful poems in the Book paints a vivid picture of God treading the winepress to stamp out evil. (63:1-6.) One of his vivid metaphors is the high-

way through the desert. (35:8.) It may mean that there is a way which leads from the present through the desert area of evil and afflictions to the ideal future, and that way is the way of righteousness. It may also, surely, be prophetic of an actual highway in the desert. Isaiah believed that the Messiah, the *Anointed One*, would be the ideal Leader who would lead the redeemed over the highway to the New Jerusalem.

Poetry such as Isaiah's has tremendous power. "Its creative imagination is so unusual and so marked; its portraiture of God so majestic, yet so humanly tender and appealing; its suffering servant concept so luminous of the great problem of all undeserved suffering, whether of nation or of individual; and its faith in the ultimate triumph of righteousness and divine justice so exuberantly positive; that the reader is irresistibly borne along on the swelling tide of poetic rhythm and lyrical feeling. Such literature lasts through the ages."

There is no section of Hebrew literature in which the spirit of hopeful faith expresses itself more exultantly and beautifully than in chapters 56-66. The darker the immediate situation was, the brighter would the skies of the prophetic future shine.

Following are some choice quotations which show Isaiah's prophetic vision of Christ and His work:

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." "With righteousness shall he judge the poor . . . and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (11:10, 4, 5.)

"He will destroy . . . 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 . . . 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" (25:7-9).

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (62:6, 7).

Bibliography

The Bible
 Britannica Encyclopaedia
 Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature
 Standard Reference Book
 Davis' Bible Dictionary
 "Knowing the Bible" by Knox
 "Essentials of Bible History" by Mould
 "Prophets and Their Times" by Smith
 Josephus

CLIPPINGS AND COMMENTS

(Continued from page 3)

about the same time reads: "Europe and Japan to Make or Break Arms Conference," and "Ten Nations, or Fourth of World, Will Decide the Future of All." Each group of nations fears the other group. We are now witnessing these two groups, with a few changes in each, battling to an all-out decision. It is interesting to note the names of the nations that are listed in each group. Of those who were listed on the council of the League, France, Italy, and Japan are on the other side at present. On the other hand, all those who are listed in the other group as military nations are either on the side of the Axis or have been taken by them, except Russia and Turkey.

Here is another clipping from *Our Sunday Visitor* of August 24, 1941:

The Only Mediator

"With the author of the article featured in this issue of our paper, the editor of the *Detroit News* believes that Pope Pius XII is the only person in the world today who can work effectively towards the restoration of peace. Declaring that all hope for successful mediation rests with him, the editor says: 'No nation having any influence can qualify to mediate as a neutral. Yet there is an international authority whose influence encircles the world, and that influence from the beginning has consistently been exercised on behalf of peace. Pope Pius XII is spiritual head of vast groups of the population of Great Britain and Germany. . . . Renewal of peace appeals repeatedly made by the Pope would offer better prospects of results than could be expected of any other attempts at mediation.'"

Another article in the same (Catholic) paper headlines: "Pope Pius As Peacemaker"—"As He Has Won Truce Between Peru and Ecuador, He Could Stop World War"—"Vatican Is Only International Power Capable of Dealing Justly With All Nations"—"Is Historic Force for Peace." Quoting from this article:

"This is the opportune time for the Pope to be called in as peacemaker. This is the solution which would be acceptable to a majority of the citizens of this country. It would be approved by 350,000,000 Catholics all over the world, most living in the combatant areas. His Holiness Pius XII has a thorough training in diplomacy, he commands universal respect as a statesman and as a man. He is under obligation to no nation, nor is he a favorite with the inner circles of any of the fighting governments."

I shall insert here a statement from *The Pathfinder* at the time Cardinal Parcelli was elected to the papal chair: "To a world hurtling toward war, he comes as a bright omen. His very name, 'Parcello,' is derived from the Italian word for 'peace.'" I heard Major Bowes, in his Thursday night broadcast, refer to this and to relate a

prophecy that the father of Parcelli had made at the time of his son's birth. Parcelli was born in sight of the Vatican, and his father is said to have pointed to the Vatican, saying: "This boy is destined to rule from the Vatican and to bring peace to the earth." In relating it, the Major said, "The world is waiting for him to bring peace." *Will the world hail him as Prince of Peace?*

Our Sunday Visitor also quoted H. G. Wells as follows:

"Sooner or later the world must come to one universal peace, unless our race is to be destroyed by the increasing power of its own destructive inventions; and that universal peace must needs take form of a government, that is to say, a law-sustaining organization in the best sense of the word, religious; a government ruling through the educated co-ordination of their minds in a common conception of human destiny. The Papacy we must now recognize as the first clearly conscious attempt to provide such a government in the world."

No nation in history has become a universal power without having control of the Mediterranean, or the "Great Sea," as it is known in Scripture. So, we had better watch developments in that area!

 "UNTO THE LORD"
(Continued from front page)

of these occasions? Verily the heart of the people was to be poured out as an offering of service, continued service therefrom for the LORD's work. "Unto the LORD" in token of their continual submission to Him!

Turn now to Exodus 16:25. It was the end of the first week of God's presentation of daily manna to the people. "Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field." A sabbath unto the LORD." This Sabbath is referred to in verse 23 by the statement, "To morrow is the rest of the holy sabbath unto the LORD." The Companion Bible makes note of this clause in the following manner: "Hebrew 'sabbath of sabbaths' occurs seven times. Four times of the weekly sabbath (Ex. 16:23; 31:15; 35:2; Lev. 23:3). Twice of the day of atonement (Lev. 16:31; 23:32). Once of the sabbath of years (Lev. 25:4)." Thus this emphatic phrase speaks of the different Sabbath of Sabbaths *all* as being "unto the LORD."

What lesson are we to get from this? That the LORD Himself is resting upon these various Sabbaths, even upon the Sabbatic year? or, rather, that man is ceasing from his own efforts for sustenance and pleasure and looking to the Lord for these things? Is man not thus presenting to the Lord all that he is, or all that he might possibly become? What depth of meaning one can see in this little phrase, "unto the LORD"! But let us hasten to the New Testament.

Turning to Romans 12:1: "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." The Christian is to present self "unto God." Not that the strong arm of man can supply the need that man feels that his strong arm is able to supply, but that the heart of man beats in sympathy with the very heart of his Creator, and that man's mind reaches out for the expressed will of God in any and every direction that God may indicate. His behavior becomes the behavior taught and directed of the Father. Man's life comes to be more and more fashioned and molded in sympathy with the mind of God; more and more satisfied by doing the pleasure of the Creator.

Peace flows from such life! Joy fills such hearts! Songs peal forth from the lips—songs of gratitude and praise to the Almighty God. Think of it. Think it over, reader. Are you living heartily "unto the Lord"? So may it be.

Let Peter Tell: It is not infrequent that one hears it said that baptism cannot save a person. Certainly, a mere plunging in water could not save, but Scriptural baptism is more than that—it includes an acceptance of the true faith and a repentant heart. *True baptism* will save, for, said Peter: "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)" (1 Peter 3:20, 21). Can one have a good conscience without baptism?

CHRISTIAN OPPORTUNITY

(Continued from page 5)

taken into custody of the Roman soldiers for his safety, until a hearing could be arranged of charges against him. We know that Paul never, at any time, deferred to testify of his faith in Jesus Christ as the one whom God had raised from the dead, and that was the only question that the Jews could bring against him. Many times he invented means to make this testimony before the Jews and the high priest. Eventually, the chief captain, after learning of a conspiracy by some forty Jews to kill Paul, sent Paul under Roman guard to the governor of the province. There he withstood members of the council of the high priest in their accusations, always testifying as to the manner of his conversion and the faith that he had in Jesus Christ as the Anointed One of God.

In this manner, he was sent eventually to Rome before the Emperor to whom he had appealed his case. Being a

free-born Roman citizen of Tarsus, he had that right under Roman law, so he was sent to Caesar. As the Apostle approached the great city of Rome, Luke records these words concerning Paul: "From thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28:15). The voyage to Rome had been hard and hazardous, and, no doubt, Paul was weary of the weight of chains that bound him. To suddenly see brethren in whom he could intimately confide was to him a most heartening experience, so he took courage to carry the message to the people of Rome. We have no Biblical record of his ministry at Rome outside the fact that he had his own hired house in which he received his brethren, strangers, and all that came unto him. Luke, in closing the Book of Acts, gave this last glimpse of Paul: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (28:31).

It would not be beyond the bound of imagination, or of even an actuality, that Paul testified before Nero—if he ever was before the wicked Emperor—telling of the faith that bound him to the Lord Jesus Christ more closely than any Roman chains could bind him to Rome's Emperor. It would not be beyond possibility that Paul in his plea before the Emperor used his great persuasive powers to convince him of the Kingship of Jesus Christ, and preached deliverance that is in His hands to all people, even the high dignitary of Rome.

So, in this time of national peril caused by war, we of the Church of God can take courage in the things that we read concerning this great man of God in the early church years, when enemies were multiplied and faithful brethren were few and far between. What great work a man can sometimes accomplish in the face of extreme difficulty, when he has the courage, adaptability, and necessary resourcefulness in the face of peril and opposition! Let us pray that the Lord will send men of this caliber out into His vineyard before the day of harvest is past.

THAT MAN OF SIN

(Continued from page 7)

will be. Notice them again:

- Promises of a better social order,
- Promises of a new era of prosperity for trade unions,
- Promises (and proof) of a period of prosperity,
- Promises of a guaranteed peace.

These are the plans the Deceiver will offer to make world wide. Will we lend our support to them? Well—they are the plans upon which we have elected our President for the last three terms.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"For we have . . . (one who) was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Words of Jesus

"Blessed are the poor in spirit: for their's is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

—Matthew 5:3-10, commonly called "Beatitudes."

Jesus Was Tempted

After Jesus was baptized, He was led into the wilderness where He fasted forty days and forty nights, and was tempted by the Devil. One reason Jesus was tempted, "yet without sin," was because He had hid God's Word in His heart. He knew God's plan for the ages. While the disciples and others expected and wanted Him to set up His rule over the world then, Jesus knew it was not His Father's will.

Today some people are trying to unite all of the so-called Christian churches and convert everyone in the world. We know this is not in God's plan for this time. God is only taking out a "people for his name," now. We do want our ministers to "preach the word" to every creature, but we do not expect everyone who hears the gospel to accept it.

The Devil used some verses from the Bible to tempt Jesus, but he had not quoted them correctly.

Jesus Knew God's Plan

In Hebrews 11, we read about faith. We see listed a long line of faithful men of old, beginning with Abraham (v. 17) and ending with David and Samuel and the prophets (v. 32). The last two verses of this chapter read: "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."

Jesus knew it was not in His Father's plan to set His Kingdom upon the earth at that time.

Christ Jesus always wanted to fit Himself into His Father's works.

The Devil will fail in his attempts to cause you to sin, too, if you have enough of God's Word hidden in your heart.

May we study the Bible daily that we may *know* the way as Jesus did. May we not make any plans, but those that will fit into His plan, for "known unto God are all his works from the beginning of the world" (Acts 15:18).

ECE Club Membership

One new member reports today. He is Jerry Ford Coulter of Eden Valley, Minnesota. Mrs. John Coulter, his mother, sent in his name.

Will you join our Club and have your name included in our Happy Birthday Wishes? Just send me, Madge Savage, Waite Park, Minnesota, a postal card with your age, name, and day of birth, then your membership card will be sent to you.

Happy Birthday Wishes

- Bonnie Pritchard, Jan. 25, age 11, Macomb, Ill.
- Joann Lee Pearson, Jan. 25, age 9, Tipp City, Ohio.
- Laura Mae Bankston, Jan. 26, age 12, Ponchatoula, La.
- Carl J. Poland, Jan. 26, age 13, Skelton, W. Va.
- Georgia Ann Venard, Jan. 26, age 12, Macomb, Ill.
- Bernice Dennis, Jan. 27, age 12, Vanzant, Mo.
- Malcolm Magaw, Jan. 28, age 14, Oregon, Ill.
- John Benge, Jan. 28, age 13, Frankfort, Ind.
- Yvonne Peterson, Jan. 28, age 12, Cedar Falls, Iowa.
- Glenna Rae Hoskins, Jan. 28, age 7, Sauk Rapids, Minn.
- Frank Paul, Jan. 30, age 11, Niagara Falls, N. Y.
- Margaret and Marjorie Bauerle, Jan. 30, age 12, Hammond, La.
- Cecil McKinney, Jan. 31, age 10, Hammond, La.
- Gerald Knapp, Jan. 31, age 8, Cleveland, Ohio.



Editors:
 Evan Knodle, 205 N. Hinckley
 Rockford, Illinois
 Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT

Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois



Practice

Two months hence the more hardy of the birds will be venturing from their shelters in preparation for spring. Somewhere two young fellows of about high-school age will amble slowly toward an alley, anxiously testing the ground to see whether or not it will bear their weight. One boy will have a pitcher's glove and the other a catcher's mitt. If the terrain is satisfactory, they will start a routine of practice that will continue daily until the snow flies again. In a few years, one or both of them may be a professional baseball player.

At about the same season of the year, class plays will be capturing the attention of the girls who will don costume and make-up to parade before mirrors to get the effect of different poses. They will work long hours learning to speak lines with the correct inflection and to attempt to lose themselves so completely in the thoughts and actions of the characters whom they are portraying, that they actually may seem to become those persons. These aspiring actresses may continue this work for several years until they, too, gain recognition in the theatrical field for their ability to temporarily forget their own identity to become any type of person called for in a script.

It would seem that the greatest problem confronting all Christians both today and in times past is not alone the learning of truth, but living according to the principles contained in the truth. We can purchase many books which will give us principles tried and proved true by masters in the field of sports, theater, and even in Bible study. These books will tell us how and what to study and what we should expect from our labors, but all the books that have ever been written will never supplant personal experience and practice, practice, practice.

The young baseball players and actresses can at first only imitate the actions of others more experienced in the art. As they continue to study and practice, however, they will tend to put more and more of their own personalities into the individuals they are developing, until they have created other baseball players and actresses unlike all others. They will have become not merely other grown-ups working to earn a living, they will be individual forces working and creating in a profession they like best.

All of us at one time or another have heard the gospel

of the Kingdom of God. We have heard that because Christ lived, was crucified, and arose from the grave, all those who repent of their worldly ways, express their faith in Him, and are baptized, will enjoy everlasting life spent in a perfect Kingdom located on this earth. Many of us have answered the Master's call and have cast our lot with Him. We have fulfilled all of the preliminary requirements. We have followed the rules of the Book, perfectly. There should, however, be more.

It is very seldom that a coach chooses a boy for an important playing position who merely likes to play baseball and knows the rules, but who has never practiced very seriously. Never does one who has had no theatrical experience get an important part in a difficult play. To us, participation in the work of the Kingdom holds importance over all other things *future*. Are we preparing *now* for a desirable place in that Kingdom by diligent study and practicing in our daily lives to develop ourselves into individuals that will be chosen to fit into the Kingdom picture?

In a sense, we are living in the Kingdom at the present time, for we are living in the same location. We are living with and working with many of the people who will, we believe, also be living in the Kingdom with us if we are deemed worthy. Why, then, should we try to evade the vigorous training that is necessary to develop characters suitable for the examples that will be needed? Why should we try to continue to follow the rules of life laid down by the world?

If we will embark upon a career of Christian service, we must first desire to be successful in that work above all others. Until we have learned thoroughly the rules governing Christian conduct and service, we will merely imitate, for a while, the apostles and early disciples of Christ; and though, as we study and practice and practice and study we may equal or surpass the works of many of these earlier workers, we shall never in this life cease to merely imitate the work done by Christ. The result of this diligent work will be not merely the development of another church-going man or woman, but the molding and creation of another Christian worker, prepared through experience to labor in a Kingdom which will know no mistakes, Practice!

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 27-30—Ministerial Conference at Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

LOS ANGELES ON THE AIR

Beginning January 25, Bro. G. E. Marsh, our pastor, will broadcast a gospel message from radio station KGFJ on Sunday evenings from 6:45 to 7:00. We feel that this is a step forward in the Lord's work.

KGFJ is not a strong station, therefore, we cannot hope to reach our isolated members beyond this county, but our hope and prayers are to reach many in Los Angeles and vicinity who have never been privileged to hear the plain simple truths of God's Word. This will give Bro. Marsh the opportunity of stressing the doctrines which we as members of the Church of God of the Abrahamic Faith hold to be vital in obtaining an "abundant entrance" into God's Kingdom.

Emma C. Railsback.

IN THE GREAT NORTHWEST

Christmas is a very fitting conclusion to the old year. The year should have taught us Christmas spirit, and it indeed is fitting that we should show it at the close of the year. Also, it is a hooster to start the new year filled with Christ.

During the year, the brethren have entered into their church work with increased effort. Bro. H. J. Prosser has been employed. The physical plant at Felida has been improved. The writer has kept busy at Corvallis. Many and varied are the lessons studied and discussed. Everyone—this includes me—has gained in knowledge of God's great "love letter" to mankind.

Mrs. Anthon's daughters, Mrs. Delbert Hathaway and Mrs. Wilbur Tremaine, with their families, and Great-grandpa H. B. Hathaway; also Mr. and Mrs. L. C. Anthon and daughter Eliska from Louisiana—in all, nineteen souls—were present at a Christmas tree and dinner. This dinner also celebrated Great-grandpa Hathaway's ninetieth birthday anniversary. He is hale, hearty, and enjoys discussing Scripture as well as splitting wood.

We look forward to the prospective visit of Sr. Emma C. Railsback, Los Angeles, Calif.

Election of Corvallis church officers for the ensuing year resulted as follows: elder, Mrs. H. D. Hathaway; secretary, Gladys Barber; treasurer, Edna Chamberlain; trustees, Delbert Hathaway, Lulu Tremaine, and Flora Anthon. Election of Sunday school officers for the ensuing year resulted as follows: superintendent, Carl Barber; assistant superintendent, Gladys Barber; teachers for beginners, Flora Anthon; for juniors, Minnie Kerr; for the Bible class, Alfred Anthon.

We have church, Sunday school, and Berean services—a total of four meetings every week. February 13-15 are the dates for the next Northwest Quarterly Conference at Felida, Wash. The secretary is Mrs. Alfred Anthon, 435 Kings Road, Corvallis, Ore.

Alfred Anthon.

CALENDAR OF EVANGELISM

February 8-22—Special meetings at Penman, W. Va.
 February 13-15—Northwest Quarterly Conference at Felida, Wash.

OHIO EVANGELISM

The good ship "Evangelism," belonging to the Ohio Conference, has been launched. Her maiden voyage was made on Sunday, January 4, with much success. She put to port at Delta, Ohio, where Bro. Ellsworth Routson and the writer spoke concerning the coming Kingdom. Delta will be a regular stopping place, the first Sunday of each month.

At the 1941 session of the Ohio Conference, it was voted that a committee be appointed to promote evangelism within the State. Bro. James A. Patriek, president, appointed Srs. Helen Overholser of Springfield, Fairy Smith of Cleveland, Amy Dunbar Frye of Delta, and the writer, formerly of Troy, Ohio, to pilot the Ship of Evangelism in the State.

We trust all Ohioans will help keep full steam ahead, until many more ports may be scheduled during the year.

Emory Macy, Chairman.

BIBLE TRAINING SCHOOL

Southlawn Park, Grand Rapids, Mich.	\$10.32
Earl Wheelock	4.00
Mr. & Mrs. E. H. Robbins	3.00
Mr. & Mrs. O. Lewis	3.00
F. L. Austin	2.50

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

The officers for 1942 are at work, and the whole church is "swinging into stride" for whatever may be done to advance the cause. Plans are already "on foot" for a special program the first of February and for some progressive work leading up to Easter.

Bro. Lavern Ackerman was home for three weeks at Christmas time, but left January 15, for his work in the Pacific Merchant Marine. Bro. Fred Service enlisted with the United States Navy, and has been sent to the Atlantic Coast.

The Doreas ladies held their first meeting of the year on January 14, presided over by the new president, Sr. Dolph. This is a faithful and hard-working group.

The church board is sending the pastor to the Ministerial Conference at Oregon, Ill., for January 27-30.

Now, more than in normal times, the church is realizing something of the importance of being "The Church That Lights the Way."

F. E. Siple, Pastor.

MINISTERS' FUND

Niagara Falls, N. Y.	\$ 9.50
Bear, Ark., S.S.	1.00
Mrs. K. C. Humphreys	8.00
Alliance, Nebr., S.S.	5.00
Lawrenceville, Ohio, S.S.	12.00

SUMMER TRAINING SCHOOL

Evangelism	\$30.00
------------	---------

Gleanings From the Field

"The field is the world."—Jesus.

Students of the Bible Training School and members of the Church of God, Oregon, Ill., much appreciated the work of Bro. F. L. Austin, January 12-16. He addressed the students twice daily in the classroom, and preached four sermons at the church. This day is sometimes considered to be the heyday of youth, but the Church of God could profit not a little by more concerted co-operation with its senior ministers, as evidenced by the blessing of Bro. Austin's recent work among us.

"If absence makes the heart grow fonder, some people must wonderfully love the church."—Richard Smith, Oregon, Ill.

The Ministerial Conference, now in the bud, will be in full bloom, January 27-30.

Bro. C. E. Randall's next two historical articles will concern the ministry of Bro. J. M. Stephenson.

Bro. J. W. McLain, Chairman of the Board of Evangelism, has resigned his pastorate in Grand Rapids, Mich., planning soon to enter the evangelistic field for full-time service. Churches or isolated members who may wish his services for spring and summer evangelistic work, particularly in new fields, should address him at 46 Pennell Road, S.E., Grand Rapids, Mich.

"I wish to say AMEN to Bro. T. A. Drinkard's comment in the 'gleanings' in regard to 'the truths of conditional immortality as taught by the Church of God.'"—F. O. Sapp, 642 Edgewater St., Salem, Ore.

Did it help? Late Friday, last week, somebody informed us that it was wives-be-good-to-your-husbands week.

Always faithful: Sr. Emma C. Railsback has already submitted her Truth Seekers' Quarterly copy for the third quarter. Thank you, Sr. Railsback.

"As the night is long to him who is awake, and the mile to him who is tired, so is life to the foolish man who knows not the true religion."—Florence E. Tuttle, Geneva, Ohio.

"1942 has a sad beginning for the world. This must be the time that God will judge the nations and test the Church of God."—A. B. Wilson, Longmont, Colo.

Bro. Jack Brown, Niagara Falls, N. Y., writes that he is leaving home for enrollment in an art school in Kansas City.

"I enjoy reading The Restitution Herald, and especially enjoyed Bro. T. A. Drinkard's two last articles."—James H. Pack, Pelzer, S. C.

DONNA JEAN BREWER

Donna Jean Brewer was born to Daniel Kenneth and Helen Smith Brewer on November 23, 1940. Though her life was short and spent under physical handicap, Donna Jean developed a pleasant disposition that outshone the difficulties that beset her. She brought and has left only sweetness that will remain as a cherished memory.

Many, many friends were made and concerned about her who contributed much to her welfare. It is with thanksgiving that we look forward to the hope of restoration that God has made when she shall be returned from the land of the enemy. Immediate survivors, besides her parents, include three grandparents and Great-grandfather Smith and many other relatives and friends.

Funeral services were conducted at the Brush Creek Church of God near Tipp City, Ohio, by the pastor on Sunday afternoon, January 11. May God's blessing of love and strength attend this young couple as they press forward in the good fight of faith.

Harvey Krogh, Jr.

J. M. OWENS

J. M. Owens was born in Freestone County, Texas, on May 21, 1882, and died at San Antonio, Texas, December 26, 1941, from injuries received in a car accident.

He was baptized into Christ by Bro. A. S. Bradley in 1914. He never failed to preach the gospel wherever he went.

He fought a good fight, he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day: and not to him only, but to all them that love Christ's appearing. (Cp. 2 Tim. 4:7, 8).

To all his dear ones we say, "Sorrow not . . . as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14-18).

Mrs. W. L. Robbins.

HERALD RECEIPTS

Mrs. Elmer Winfrey; Gerald Niles (self & another); Mrs. Bessie Hoag; Isaac Chandler; Lydia Miller; Mrs. O. E. Sinclair; Stephen Walker; E. T. Renner; Mary Goodyear; Lucian Murphy; Emma Railsback (for another); Laurel Macy; R. E. Zeller; Mrs. Robert Sigler; Mr. & Mrs. William Banes; B. A. Commings; Mrs. Lewis Lindsay; Dr. J. W. Lent; Carnation Apiaries; Mrs. Ella Carpenter (for another); Mrs. Liola Clark; Mrs. Elliot Goodwin; S. H. Boyer; Mrs. Ruby A. Johnson; James H. Lewis; Maurice Chapman; Inez Gordon (for another); Gordon Davison; Mrs. J. W. Grimsley (for others); Mrs. George Siple (for others); Floyd Kessler (for another); James Paek; Mrs. Elizabeth Dauterich; Mrs. Vern Todd (self & another); Mrs. H. C. Eby; Mrs. Anna Eidemiller; Mrs. Olaf Lewis (for others); W. P. Corbaley (self & another); Vivian Magaw; Nora Wiley; Ora Hillman; E. F. Carpenter.

NATIONAL BIBLE INSTITUTION

N. Goodreau	\$ 6.00
Mrs. Joe Shelly	1.00
Mrs. E. T. Renner	10.00
Bergen, Minn., Church of God	10.00
Dr. & Mrs. J. W. Lent	10.00
Mr. & Mrs. E. H. Robbins	4.00
S. H. Boyer	10.00
Mr. & Mrs. Charles Netts	5.00
A Sister	5.00
Emma C. Railsback	5.50
Mrs. Vern Todd	1.00
A Friend	28.00
Mr. & Mrs. Ora Hillman	2.00

VIRGIL ELTON CLARKSON

Virgil Elton Clarkson, son of Edwin and Anne Cornelia Clarkson, was born February 2, 1872, at Iola, Iowa, and died January 1, 1942, at his home in Holbrook, Nebr. He was the second son of a family of nine children, of whom four preceded him in death.

He was moved to Furnace County, Nebr., with his parents when he was five years of age, and he always called Furnace County his home. He lived at Holbrook for the past twenty-five years.

Mr. Clarkson was married late in life to Carrie E. McCoy, August 5, 1931, at Alma, Nebr. He had a very happy married life, and was a devoted husband.

In the spring of 1933 he was baptized into the Church of God. He joined the Masonic Lodge in 1922.

He leaves to mourn his death, besides his devoted wife, four sisters, Mrs. Jeanette Scott of Cambridge, Mrs. Cora Carmickeal of Omaha, Mrs. Myrtle Sayer of Cambridge, Nebr., and Mrs. Ora Moon of Holyoke, Colo., and a host of other friends and relatives.

He was laid to rest in the Holbrook cemetery, the writer officiating.

E. E. Giesler.

EVANGELISM

Southlawn Park, Grand Rapids, Mich.	\$ 5.00
Jack Brown	5.00
Jennie Salisbury	2.00
Mr. & Mrs. J. H. Balliard	1.00
Mr. & Mrs. Eldridge Coople	2.00
Mr. & Mrs. Elroy Budrow	30.00
Macomb, Ill., S.S.	4.73
Ripley, Ill., S.S.	7.80
Pennellwood, S.S., Gr. Rapids, Mich.	6.00

D. W. Kirkpatrick	5.00
Mrs. Ella Carpenter	1.00
Mrs. Olive Stephenson	11.00
Mr. & Mrs. E. H. Robbins	3.00
Blanchard, Mich., S.S.	5.74
A Sister	5.00
Alliance, Nebr., S.S.	5.00
Mrs. Elizabeth Dauterich	1.00
Mr. & Mrs. O. Lewis	2.00
E. F. Carpenter	5.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum, \$2.00.

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.

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Bible Training School	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald (\$2.00 per year)	\$ _____
Total	\$ _____

Sender's name _____

Address _____

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
46 Pennell Rd., S.E.
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).

REPORT OF NATIONAL EVANGELISM

With such immediate response on the part of our people everywhere to the support of the program of the Board of Evangelism, it is now possible to report on the work that has been done and to outline the work ahead. You will recall in a recent Restitution Herald article it was set forth that this work divides naturally into these functions, *promotion*, *administration*, and *evangelism*—so the report will follow those divisions.

Promotion

The first task of our newly created Board was to acquaint our people with the project of Evangelism and to gain their support. We have undertaken this by articles on the back page of The Restitution Herald, by news reports in the "Among the Churches" column, by an every-member canvass by letter, and by showing lantern slides of the work. We are at work on a second every-member canvass by letter to acquaint everyone of our progress. The lantern slides have been shown at Blanchard and Grand Rapids, Michigan; South Bend, Indiana; Oregon, Macomb, and Ripley, Illinois. On the way to West Virginia in February, we hope to arrange to show them at churches in Indiana.

The organization of missionary societies has begun with a view to making it possible for everyone to have a part in the work. The first society was at Fredericktown, Missouri, the second at Pennellwood, Grand Rapids, Michigan. We will be glad to send missionary mite boxes to groups or individuals who will use them.

Administration

The largest task has been the compilation of a national membership file from The Restitution Herald mailing list, the General Conference credentials' list, and from other sources. When completed, it will be a cross-reference of persons, churches, and states. In connection with this file, a record is kept of the contributors, each contribution, and of correspondence with the individual. This record makes it possible to intelligently canvass the membership and analyze the source of support.

To acknowledge each contribution, reply to questions,

and answer correspondence, a great deal of stenographic work is entailed. For this work, a part-time stenographer has been engaged by the hour for several hours a week.

While the Treasurer of the National Bible Institution has a complete and accurate record of all evangelistic funds, we have tried to maintain a constant record of finance at this office, 265 miles distant, that the work might be intelligently administered from week to week by a knowledge of the condition of the funds. We hope that it will be possible sometime in the future to arrange to administer this program from our National Headquarters, for closer co-operation with the other departments. Our policy has been to pay as we go. We now have sufficient assurance of the support of the people, that full time work will be undertaken soon by the evangelist.

Evangelism

Meetings have been held at Skelton and Penman, West Virginia, and Delta, Ohio. The next work scheduled is at Penman, West Virginia, in the month of February. Three other needy fields are under consideration, but details are not possible until correspondence is completed with people in those fields.

By way of equipment for carrying on work in new and distant fields, we have a large tent which we will use this coming season as soon as it is warm enough. We hope to build a very small trailer for the purpose of transporting the tent and which would make a field office and living quarters in new fields. It might be possible to install sound equipment in connection with the trailer for advertising purposes and for use in connection with the tent: These items are standard equipment with the mobile units of the evangelists of other denominations. Each item, tent, trailer, and sound equipment has proved of value in developing new fields.

As we enter the field for full-time activity, pray for the success of the work, and that we may soon have many evangelistic units proclaiming the gospel of the Kingdom.

J. W. McLain, Evangelist.

THE RESTITUTION HERALD

VOLUME 31 .

OREGON, ILLINOIS, JANUARY 27, 1942

NUMBER 17

Using Our Christian Freedom

By William Thut

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1).

AMERICAN freedom is prominently attested by the news headlines these days—freedom to think and speak and act, and to worship God *as we please*. "In him we live, and move, and have our being" (Acts 17:28). Do we, however, use our Christian freedom to the extent that we should? Do we please to worship God?

Many years ago, the seed of our great country was planted at Plymouth Rock by a small band of pioneers who were determined to guarantee this freedom, not only to themselves but to their children as well. Their success in that great undertaking is a matter of record, and the basic principles of "life, liberty, and the pursuit of happiness" which evolved from that early beginning are commonly practiced in this great modern Democracy. These principles have withstood many attacks, and today are being severely tried by a war spreading throughout the world. There can be no doubt as to the outcome, for truth shall prevail. Said Jesus, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

A recent news item stated that Russia, in the signing of the latest treaty with the Allies, agreed to religious freedom. The actual significance of this far-reaching step may be difficult to gauge until this present conflict is finished. One point, however, is emphasized by this act: *the State grants religious freedom*. Legally, there is no question as to the extent of this freedom for citizens of the United States. It is popularly expressed as the "freedom to worship God *as we please*," and every American exercises his right in this regard—even to *not* worshiping God.

Worship or not, what Scriptural support can one find for merely *pleasing* himself? The children of Israel, fresh from a miraculous escape out of Egypt, failed in this re-

spect. They chose to use their freedom by making and worshiping a golden calf. Did not that *please* them? Yes, but it was far from pleasant to God who preserved them. God knew and understood their make-up, so He formulated the law—not merely to instruct them in civil and



William Thut

moral matters, but to teach them *how* to worship. The books of Exodus, Leviticus, Numbers, and Deuteronomy were written with great detail regarding ceremonial law, and the acceptable form of worship was clearly indicated. The Israelites could not please themselves under the law, for they were expected to obey every detail of the law. God said, "Now therefore, *if* ye will obey my voice indeed, *and* keep my covenant, *then* ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. 19:5).

Obedience was the watchword then, and it is today. Our Lord told a certain young man to "keep the commandments" (Matt. 19:17). He was not given a choice, or told to please himself. Rather, he received specific instructions. Said Jesus: "Come and follow me." To clear all doubt and point the way in worship, Jesus preached the Sermon on the Mount; in fact, His whole ministry revolved about the standards of that Sermon. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

The Apostle Paul knew that there was a "rule" to be followed (Gal. 6:16), and his letters to the churches were filled with warnings to be "perfect" (2 Cor. 13:11), and to be "followers of God" (Eph. 5:1). "It is God who worketh in you both to will and to do his good pleasure" (Phil. 2:13). Included in this "good pleasure" of God is this: "Repent, and be baptized" (*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

“Still Small Voice”

Life is so crowded with wind, earthquake, and fire, that God’s “still small voice” can seldom be heard, except when one meditates in bed. What visions, what memories, what inspirations and resolutions shuttle in and out the mind when one lies awake in bed! Insomnia, sometimes a plague, is othertimes a pleasant vacation wherein one journeys to remote places of the universe and enjoys incredible wonders. Meditation is a poor man’s release from drudgery into limitless fascination; and it is medicine to any sick soul. More, meditation invites the “still small voice,” and when it speaks, it not infrequently speaks in such clear tones and emphasis that one is startled—startled at the voice of God!

Time flew backward. We were thirteen years of age, and a freshman in high school. Father had rented a farm that was more than three miles from town. Soon thereafter, he was appointed postmaster, this office requiring his residence to continue in the town he was to serve and, consequently, necessitating our carrying considerable responsibility out at the farm—particularly for the morning and evening chores. There were cows to milk; horses, pigs, and chickens to feed; fires to make; breakfasts (eggs and oatmeal *with raisins!*) to cook; we frequently had to walk the three miles, and more, to and from school, though more regularly sprinted it via bicycle; and we usually had to stay alone at nights—once, an owl almost “finished” us!

This is not to boast of what we did at thirteen years of age, for we well recall and freely confess that we were not always faithful. The horse that crowded us in the stall was not always led out to water; the cloth used with the not-too-good milk strainer was not always washed in hot water; and sometimes we disobeyed the alarm clock at five o’clock in the morning, to suddenly and shamefully awake at seven or eight o’clock when the Postmaster, having already worked the morning’s mail and walked out to the farm, became alarm clock that could not be “turned off.” Enough, enough of this!—here is the point: we did not think too well of “Dad” when we were thirteen years of age. We didn’t like to work!

Thus went the meditation: thoughts shuttling in and out, quickly wove again that story of years ago. We meditated longest, it seemed, upon our attitude toward Father, and a “still small voice” reminded us of one of his prophecies—that someday we would understand “some things”! . . . Much water has gone under the bridge. Children have been born in my own home. There is another boy of thirteen years of age, also one of seventeen, and one who, though only eleven years of age, sometimes looks at his “dad” and, doubtless, *thinks* of his “dad” as his “dad” thought many years ago, upstream. Then, in my meditation, I carefully figured a little: adding and subtracting, and checking the result. The “still small voice,” mightier than the wind, suddenly swept away any lingering boyish judgments, it came like an earthquake to shake me into realization of facts, and like a fire it burned into my soul! This is the message of that “still small voice”: I must live six more years to attain the age and judgment that Father had attained when I was thirteen years of age and thought he made me work too hard! *Six more years to go!* What may my sons be thinking of me?

Come, O Meditation, I would hear the Voice of God. I will “meditate day and night” (Psalm 1:2). God’s Word “shall not depart out of my mouth; but I shall meditate therein day and night, that I may observe to do according to all that is written therein: for then I shall make my way prosperous, and then I shall have good success” (adapted from Joshua 1:8).

Six more years to learn, Dad, and I shall crowd any Pegasus in the stall! Son, are the ashes touching the grates? Some day you, too, will hear the “still small voice” and understand “some things”!

Last Call to Students

This is the last call to students who may wish to enroll for the second semester of the Bible Training School. Classes will begin at 8:00 a.m., February 2, 1942, at which time any new students should be present. The tuition, board, and room costs will be the same as for the first semester, namely, \$135.00. Textbooks are extra. We have room for you; *come!*

Trickery and Trends of Nations

By Grover Gordon

"They shall not cleave one to another."

IT IS well known that Italy entered the present war on the side of Germany only when it looked as though Germany would be victorious, and when it seemed that she (Italy) might get the French possessions which she coveted in the Mediterranean and, possibly, win through this adventure some of the spoils which England and France promised her for entering the First World War on the side of the Allies—promises to Italy, according to the "Treaty of London" (1915), having never been fulfilled.

It seems, moreover, that Italy has been only half-hearted in this war, for, it is said, that the Italians dislike the Germans. Italy, however, is strongly anti-Communistic, and when Germany broke the three-way Treaty it seemed that Italy put forth more concerted effort. It may have been because of Italian pressure that the move against Russia was made by the Germans, and that may have originated at the Vatican which is definitely opposed to Communism. Following is a quotation from *Our Sunday Visitor* which clearly reveals the attitude of Catholicism toward Communism:

"If we permit this war to wear on to its dreadful end, we shall find the nations of the world prostrate and exhausted with the disrupting forces of international Communism spreading like evil growths to choke out a civilization which has cost us so much to bring to flower; men and countries will be staggering under unbearable burdens of taxes and trade disruption. If then we wanly turn our faces to the Pope for mediation, there will be little that anyone can do."

Thus Catholicism seems to fear that if Communism is victorious, the power of the Pope will be lost. The day may come that Italy will turn to the Allies to save her from the threat of Communism, for, though the Allies are now linked with Russia, it is commonly understood that the Allies, too, fear the threat of Communism. What a power would result should the "ten kings" (or ten nations) give their power to the Beast! (Rev. 17:12, 13.) There is no surprise that, after the Beast's head is healed, Scripture asks: "Who is like unto the beast, who is able to make war with him?" (13:4).

For some time it has seemed that one of England's leading aims has been to knock Italy out of the war. If, in some way, Italy could be persuaded to desert the Axis, it would be a hard blow to Hitler, and, though the world

at large is not expecting anything of this nature, a break of any kind between Italy and Germany might cause Hitler to turn to Russia—forming the alliance that Bible students know must finally develop, according to Ezekiel 38. In that case, Russia could be expected to take the lead in going after what she has always wanted, and what was promised her for entering the First World War, *the Dardanelles*. Following is a clipping, dated 1916, written when it appeared that Russia would make a separate peace with Germany (which she did a little later):

"The Treaty which binds the Allies to make no separate peace (they have one now, too) makes it possible for Russia to block the road to peace until that power (Russia) has achieved its ambition to possess the Dardanelles. The German successes in Rumania and the disaffection of Greece make it increasingly difficult for the Allies to fulfill their promises to Russia in the matter of the Dardanelles."

The foregoing quotation tells of a situation in the First World War that appears to be repeated in the Second World War. Quoting further from the same clipping, we read:

"Russia is the problem. Should the Czar turn to the Kaiser for his Mediterranean gateway to commerce, the alliance would be broken. The wars of diplomacy are dark, and the weakness of the alliance always has been on the Russian side. Moreover, every failure of the British up to this time has been a diplomatic failure. The Balkan relations were bungled. The situation in Greece was worse than bungled. In the matter of the Turks, the Germans again outplayed the British—the latter having as a sore reminder the fiasco at Gallipoli. *What is Russia doing?* The nightmare, which is always in the back of every British statesman's head, is suggested by the question: Is Russia perhaps already secretly trafficking with the Germans, and is a move like this peace proposal merely a preliminary to the awful disclosure that Russia has pulled out of the alliance and become an ally of Germany?"

Though the foregoing was written twenty-six years ago, one can almost imagine it being of recent date. The Czar in turning to the Kaiser might be antityped by Stalin and Hitler. The wording in Ezekiel 38 suggests some sort of a surprise: "Art thou come to take a spoil?" When Gog of the land of Magog "shall (Please turn to page 16)

Wartime Message

By G. E. Marsh

The following sermon was delivered by the pastor of the Los Angeles Church of God on the Sunday following the attack on Pearl Harbor.

SINCE last we met in this place, the Church of God of Abrahamic Faith in Los Angeles, California, has been brought face to face with the most ominous and faith-testing experience in its history. Events of world-shaking power have driven the last vestige of peace from an already distracted earth and a return to conditions of tranquility are declared by the rulers of the nations with solemn impressiveness to be, in all probability, years in the future, and we, the members and friends of this church, must immediately adjust ourselves to this situation.

I am not here this morning to arouse your anxieties, but to awaken and strengthen your faith in God and in His infallible Word. I wish to acquaint you fearlessly with the facts and potentialities of the situation by analyzing prayerfully, Scripturally, and candidly, the new and difficult conditions under which we must henceforth carry on our work for God on the Pacific Coast.

Preparation

Could you and I see into the future as God sees, no doubt we would be appalled by what we beheld and many of us would declare that it was useless for us to attempt to "carry on." Like Nebuchadnezzar, whom God permitted to see the unfolding of history's scroll in a dream, our knees would tremble and our sleep go from us for fear. But, thank God, we cannot see clearly in advance each of the tests of faith and of courage that is before us!

With trembling, yet trusting hearts, we recall many comforting assurances of His Word, as, "Sufficient unto the day is the evil thereof" (Matt. 6:34); and, "As thy days, so shall thy strength be" (Deut. 33:25). Remembering these promises, as a church, and as disciples of Jesus Christ, we will go forward into whatever the future may conceal with courage and without undue forebodings. I do not say that we shall go forward altogether fearlessly, for that would be more than could reasonably be expected of mortal men, but we shall do so definitely assured that eventually all things must work together for our good.

Our preparation to meet these changed conditions must be essentially spiritual, yet it must take into account the stern realities of the material world in which we live and of which we are of necessity a part. Henceforth, we must

spend more time than we have in the past in sincere and earnest

Prayer

For prayer not only develops within us a sense of God's nearness to us, and of our fellowship with Him, but "prayer moves the hand that moves the world"! Since the days of faithful Abraham, from whom we take our distinctive name, to those of the last apostle who died a martyr to his faith, the true people of God have believed in prayer, they have engaged much in prayer, leaving us an example that we should follow in their steps.

Therefore, as your pastor, I am reconsecrating myself to this particular form of service on your behalf as well as on my own. Beginning last Monday (the day after the attack on Pearl Harbor), each morning of the week I open the doors of this church between six and seven o'clock, turn on the lights that the community may know that a place of prayer is available to all men, and kneel at this pulpit and pray for you, and with you, that your strength and my strength may be maintained, and that together we may continue to serve God by serving this community to the full extent of our God-given power and ability.

Will you join me in your homes in this spiritual exercise? It is not necessary that you should do this at the particular hour I have named, but will you set apart a definite time each day, even if it must be exceedingly brief, from now on "for the duration of the emergency" to pray earnestly, on your knees if possible, for your attitude will have much to do with the impression your act will have upon you—will you, I ask, engage with me in daily prayer for yourselves, for me your pastor, for the entire church, for our country and its harassed rulers, yes, and *for our enemies throughout the world*, as Jesus has commanded?

Bible Reading and Meditation

"Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11), declared the Psalmist as he worshiped God. You may find difficulty in these busy days of wartime activity to give as much time to Bible reading as you would like to do. But let me plead with you: If you must give up one or the other, forego the

headlines of the daily papers, catch the more important news from the radio, and use the moments saved for a thoughtful glance at the Sacred Page!

In this daily reading, do not seek the difficult, hard-to-be-understood passages—you know where they are—but turn to the simplest assurances you can find in the Bible and read them over and over again, carry them with you throughout the day; meditate on them; feed spiritually on them, and you will indeed “find rest to your soul” and peace to your troubled mind!

Purposes of This Church in Time of War

The Church of God, an unknown stranger among the large and influential churches of Los Angeles, has two great duties to perform while the city trembles in the grasp of distraction and fear. The first of these duties is the one to which it has devoted its most zealous energies from the beginning. *We must continue to preach the gospel of the Kingdom of God* as we have done in the past, but with greater power than ever before!

Our second wartime duty, while not directly associated with our primary work of evangelism, is, nevertheless, of almost equal importance at this time if we are to truly represent Him whose holy Name we bear. If this is really the Church of God, it must do the works of God, manifest the mind of God, the tenderness and compassion of God, always and everywhere. Jesus defined this particular duty clearly in the Sermon on the Mount.

“Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles” (nations, including the Japanese, Germans, and Italians) “the same? Ye therefore shall be perfect, as your heavenly Father is perfect” (Matt. 5:43-48, A.R.V.).

The duty of this church in wartime does not end with the preaching of the gospel of the Kingdom of God, though that is its first and most important task. If we are to show to God and to the world that we are indeed His children, we must, I say, manifest the mind and attitude of God. To pray for our enemies and

for the enemies of our country seems like a hard thing for us to do, but if the Godlike love suggested in the Golden Text of the Bible (John 3:16) is in our hearts, we will do that very thing—and mean it!

There is much in this excerpt from the Sermon on the Mount that does not reach the eye at first glance. It was addressed to disciples then living and intended to govern them in their association with each other and with those who did not believe the gospel or submit themselves to its requirements. If today you and I are to be true disciples of the Lord, then the instructions given here apply to us in our dealings with men both within and without the church. God sends His sun on the just and on the unjustified. We must do likewise, especially in the coming days and months and, possibly, years of local and worldwide anxiety that lie before us. We cannot limit our ministrations to our own dear ones in the church. We must bring light, first the light of divine truth and promise, and then the light of human sympathy and understanding, to good and bad, righteous and unrighteous, believer and unbeliever, alike.

Such is the second duty of the Church of God of Abrahamic Faith from this time onward, God helping us!

Duty to Our Country

That there is a duty that we are conscientiously bound to render to our country at this time becomes increasingly apparent as we study the prophetic Word and search the Scriptures for instructions applicable to our special needs today. Though we believe that “the kingdom of God is immediately at hand,” nevertheless, we know that we are not living under that divine government now. God has given all political authority to the nations, regardless of

their belief or unbelief in His Son. So for the present such power, by the will of God, rests in the hands of human rulers, chosen by their fellow men. This is something we ought not to forget, because if it is true, we are obligated, regardless of personal worthiness or unworthiness of such rulers, to give them the same honor and respect God has shown them in authorizing them to act in their official capacity, and willingly submit to the civil, economic, and military ordinances they put into effect. Such is God’s will for us! It is only when the requirements of government conflict with our obvious spiritual duty that we are justified in refusing to serve and obey these human rulers whom God has ordained shall rule over us. (Please turn to page 10)

“OBJECTORS” NOT LAW OPPOSERS

Concerning the Christian’s attitude toward military service, we would mention that many members of the Church of God, having headquarters at Oregon, Illinois, are registered with the War Department, Washington, D. C. as being conscientiously opposed to participation in war. This in no sense means that we who are thus registered oppose any present laws. Indeed, law and order are ordained of God, and Christians will always obey the laws of God which are dispensed through men, but in our own great nation, at least, the right to conscientiously object to military service is not considered opposition to the law.

The Federal Government acknowledges, in printing and distributing questionnaires for conscientious objectors, and in faithfully respecting those who trueheartedly protest, that a Christian, is within his legal rights as an American to so protest, and that there is a kindly recognition on the part of the Government toward those who propose so literally to follow Jesus, the Christ, as to “Put up thy sword” and fight only the “good fight of faith.”—The Editor.

Home of the Saved

By F. O. Sapp

WHERE will be the home of the saved? Such a question should be of much interest to Christians. As the Bible is the Christian's only authority, we should search its pages for the truth upon the subject. As it is clear and definite on the caption above, we appeal to its pages and accept their testimony as truth.

It was Jesus who said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). As the meek have never owned nor controlled the earth, Jesus' words surely refer to a future time.

In Psalm 37:9 we read: "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." All will agree that evildoers are still upon the earth, therefore David's prophecy pertains to the future. In verse 11, David informs the reader that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." When Jesus, the "Prince of Peace," returns to earth to establish His Kingdom, the meek will enjoy peace on earth, and "among men good will" (Luke 2:14, Emph. Diag.). Do you not wish to enjoy and share a part in this blessed home of the redeemed?

All Christians agree that they desire to live and reign with Jesus in His Kingdom. Where will the Kingdom be? In Psalm 2, we read of God speaking to His Son Jesus, telling Jesus that He will give Him "the uttermost parts of the earth for a possession." We believe that Psalm 2:8 and many other scriptures justify the Church of God in believing that Jesus will take possession of the earth and here establish His Kingdom in due time.

In Revelation 11:15 we read: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." There is not the least suggestion that Christ and the saved will reign together in heaven. Have you tried to see how many texts of Scripture you can find that plainly tell that the redeemed of the ages shall live and reign in heaven with their Lord and Redeemer? I am sure you will be surprised how few (not any) there are to be found in the Bible. Many texts of Scripture teach that the redeemed of the ages will inherit the earth for their future home.

The man of wisdom, Solomon, in Proverbs 11:31, informs the reader of this great truth: "The righteous shall be recompensed (rewarded) in the earth." We may understand from the foregoing scripture that the righteous, or the saved, will receive their reward and future home

here upon the earth, and *not* in heaven. "The righteous shall never be removed (from the earth): but the wicked shall not inhabit the earth" (Prov. 10:30). If the wicked shall not inhabit the earth, where will they receive their reward? We shall answer this question in another article. Let us be content in this discussion to determine the location of the home of the saved.

God informs His children and believers that "He created it not in vain, he formed it to be inhabited" (Isa. 45:18). Who will inhabit the earth? Not the wicked, but the righteous who will never be removed from it! God has given *the earth* to man. What right has man to claim heaven as his future home? Can man reverse his Creator's assignment to him? The creeds to be found in Christendom do not agree with the foregoing, neither do they agree with the Scriptures. What are we going to believe: the Word of God? or the creeds of Christendom?

The writer to the Hebrews, by the pen of Inspiration, said: "Through faith Abraham, called to leave home and go into a strange land which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going. Through faith he came and made his home for a time in a land which had been promised to him, as if in a foreign country, living in tents with Isaac and Jacob, sharers with him in the same promise; for he was looking forward to the city which had foundations, whose architect and builder is God" (Heb. 11:8-10, Wey.).

We understand from Hebrews 11:8-10 that Abraham and his descendants were promised of their God that they should inherit the land wherein they sojourned, yet they died without receiving the promised inheritance. (Read Acts 7:5.) Faithful Abraham saw the promises "afar off," beyond the resurrection, and embraced them. Here is irrefutable proof that the saved will receive *land*, and *not heaven*, for their home.

It seems strange that so many Christian people desire to go to heaven when they die. Shortly before Jesus ascended into heaven, He said to His followers, "Whither I go, ye cannot come" (John 13:33). Do you accept the words of Jesus as authority? or do you prefer the precepts of men as found in the creeds of Christendom? Accept the words of Jesus as proof in dealing with this important question. Please read John 3:13: "No man hath ascended up to heaven, but he that came down from heaven." Do you believe John 3:13?

Some folks tell us that Jesus gave Peter the keys to the church, and that Peter's (Please turn to page 16)

A Good Evangelist

By C. E. Randall

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

THIS text of Scripture is taken from Paul's instructions to his son in the gospel, Timothy. It could well be applied to the work of Elder J. M. Stephenson. Few men had more influence on or contributed more to the founding of the work of the Church of God than Brother Stephenson. He was one of the most lucid writers the church ever produced. According to our present interpretation of the Word, he measured more accurately than the rank and file of the leaders of his day. It is not his literary work with which we wish to deal in this article. This will be treated in a following review. His evangelistic work was of such wide scope, and its bearing upon present-day work of the church so potent, it is felt that this phase alone should be considered in this write-up. He started his evangelistic efforts close to 1850, and seemed to have reached his full gospel stature in the years 1869-'70. Elder Stephenson was a general evangelist, although most of his work was done in Illinois, Wisconsin, Indiana, Michigan, and Ohio. He was under employ of the Northern Illinois and Southern Wisconsin Conference, and the conference of the Chicago district, called the Northwestern Christian Association. These two conferences later united, also the Iowa Conference joined the union.

The pattern of local church work during the time Brother Stephenson was evangelist followed closely to apostolic design. Most of the churches were fed by local elders, or with a lay minister coming once a month for First Day services, then the evangelist would visit occasionally for special uplift. For example, the assembly at Fairfield, Wisconsin, Green County, was pastored by a Brother Clemmer; Laurel, Indiana, where a half dozen believers held forth, Brother Hedricks came once a month; and Buchannan, Michigan, was looked after by Brother Berrick. These brethren were helped by Evangelist Stephenson to spread the gospel and maintain the local congregations.

In going from place to place he found other fields opened to him. When he was at Laurel, Indiana, on a preaching mission, a congregation about seven miles away invited him to hold meetings in its church. This was true of the entire field. He had far more calls than he could supply. One restraining factor in his work was a lack of funds. How modern! This financial drought forced him into part-time secular work. He started a chicken ranch in Wisconsin, planning on devoting part time to it and

the balance to evangelizing, but he soon discovered that to make a success of either, he had to give up one, so he gave up the chickens, and continued to "endure afflictions."

He did not escape opposition from those of other faiths. Of course, this has been the lot of all who really stood for the "gospel of the kingdom" as being the only means of salvation. On one occasion he had been invited by a few believers at Canton, Ohio, to come there and hold meetings. They circulated the town with handbills, posting them wherever they could. The next morning every one was gone. They repeated the effort the next day, and the same thing happened. He further reported that the local churches hastily arranged special meetings in an effort to keep as many as possible away from his meetings. This, of course, is a common practice even today.

Much good resulted from his visit to Canton. At a later date, he returned to Canton and held a couple of meetings in the opera house, with over two hundred in attendance. Three baptisms resulted from this effort. Between these two trips to Canton, he went to a union church near Tipp City, Ohio, close to which our Brush Creek church now stands. At that time there were "six brethren and sisters there." These had been brought into the truth by Brother J. F. Waggoner. This union church where meetings were held had been largely built by a Brother Curtis, who was then dead, but his children were in the Faith. No doubt, our esteemed Brother Rufus Curtis, Dayton, Ohio, is a son or kin of this man. How interesting it is to trace the growth of the truth in families, communities, states, and nations!

Another interesting thing in Elder Stephenson's evangelistic career was his experience with song books. He found that much of his preaching was offset by singing hymns that were unscriptural. He sent a long and appealing letter to his bosom friend in the gospel, Thomas Wilson, Chicago, Illinois, editor and publisher of *Herald of the Kingdom*, urging him to hasten his plans for publishing a truly Biblical song book. He was anxious to have a song book that expressed what he termed "The One Faith." This need still exists!

Our next article will review Brother Stephenson's book, "God's Plan of Salvation," and some of his many and interesting writings.

A Study of God

Article Six

By R. H. Judd

IN OUR last article we took occasion to refer to some pronouns that give interest to this inexhaustible theme, and giving way for the moment to the popular sentiment that "pronouns are just pronouns" we intimated that something more interesting lay ahead. Surely our interest in any cause is proportioned by our knowledge concerning it, and the appetite awakened for still further knowledge along any particular phase of its study.

Some years ago we suggested to Brother G. E. Marsh, then editor of our beloved weekly visitor, The Restitution Herald, a desire to submit an article on the pronouns of the Bible. Owing to the varied circumstances in life, often unexpected, the hope was never realized, other matters occupying the attention of the moment. The writer's love for the pronouns of the Bible, almost amounting to fascination, however, has not been diminished. To him the pronoun at times expresses personality and personal contacts more intimately than even a name. Though we do not propose to write that article now, we think that helpful suggestions in relation to our main topic may result from a short study.

A bright-eyed little girl brought some good news home, and those hearing it asked, "Who told you so?" In the twinkling of a moment the happy response came, "I told me." She had been an eyewitness, and her statement was perfectly correct. Not for an instant did she doubt that her testimony would be accepted. Some in the room did not know her name, but every person there knew instinctively that she was both loved and trusted. You and I and the other man are all persons, but when something occurs to mark either by some outstanding act, he (or she) is no longer merely a person, but becomes a personality. It is not his name that has made him great, but that his name has become great by reason of what *he* is or what *he* has done. Others may have the same name, but no one else has, or can have, his personality. Viewed in that light, the pronouns of the Bible, as they relate to the mighty Being we call "God," light up with a significance and a glory not before realized. By the use of these terms, He graciously brings "*himself*" into personal and intimate touch with us through those same humble channels of speech which are so effective and so familiar among ourselves, and which link the characters of each in all their varied expression to each other and to *Him*.

We have previously touched upon the thought that the Hebrew word for *Creator* is never applied to any created

being, angel or man. Note how forcibly that is brought out by the pronouns "*He*" and "*Himself*" in the following verse. Not as Someone far removed, but as One whom we already know:

"Thus saith the Lord that created the heavens;
God *himself* that formed the earth and made it;
He established it,
He created it not in vain,
He formed it to be inhabited" (Isa. 45:18).

The same thought is true in our next quotations, with the added revelation that "*He*" is *Himself* a sharer in our affliction:

"In all their affliction
He was afflicted, and the angel of
His presence saved them: in
His love and *his* pity
He redeemed them; and
He bare them, and carried them
all the days of old" (Isa. 63:9).
"*He* will not always chide: neither will
He keep *his* anger for ever. . . .
He knoweth our frame;
He remembereth that we are dust" (Psalm 103:9, 14).

Are we in distress? Note the following beautiful and tender expressions so vividly brought out by the use of the personal pronoun:

"Fear thou not; for
I am with thee: be not dismayed; for
I am thy God:
I will strengthen thee; yea,
I will help thee; yea,
I will uphold thee with the right hand of
My righteousness" (Isa. 41:10).

Do we need forgiveness, or renewal of life?

"*I*, even *I*, am he that blotteth out thy transgressions for
Mine own sake; and
I will not remember thy sins" (Isa. 43:25, R.V.).

To put a *name* in place of the pronoun in such a verse as the above, it may possibly gain in dignity and formality, but it would lose its stirring appeal of tenderness and sympathy. Let anyone read Psalm 103, and he cannot fail to notice the beautiful (indeed wonderful, for there is no other passage like it) blending of dignity and sympathy that occurs throughout. The frequent reference to the Lord (Jehovah) imparts a dignity that cannot be lost

sight of, and is ever present with the reader. But let him read again with the emphasis placed on the *pronouns*, and he will get such a revelation of God's tenderness and love that he will no longer be in doubt for a reason of the high estimation in which that Psalm is held. Nor have we forgotten Psalm 23:

"He maketh me to lie down
in green pastures (pastures of tender grass, marg.):
He leadeth me beside the still waters (waters of rest, marg.).
He restoreth my soul:
He leadeth me in the paths of righteousness for
His name's sake."

Then, as if to bring that intimacy still closer, we read:

"Thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table . . .
Thou anointest my head with oil;
my cup runneth over."

With these few instances from the Old Testament, suppose we turn for a brief moment to some in the New Testament. From Luke's Gospel we gather the following from Mary's beautiful song:

"My spirit hath rejoiced in God my Saviour. For
He hath regarded the low estate of his handmaiden. . . . For
He that is mighty hath done great things; and holy is his name.
And
His mercy is on them that fear him. . . .

He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty. . . .
He hath filled the hungry with good things" (Luke 1:47-53).

What can be more sublimely intimate than the message of Paul to the Corinthian Christians?

"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. . . . And
I will receive you . . . saith the Lord Almighty" (2 Cor. 6:16-18).

In Revelation 21 these beautiful words occur:
"Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and

God *himself* shall be with them, and be their God: . . . He shall wipe away every tear . . . and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21:3, 4, R.V.).

The Scriptures, from Genesis to Revelation, abound with declarations of unmistakable clearness enforcing the truth that "*God is one*" in the strictest sense that the numeral conveys. The language used could not be better suited to the subject. Brief in structure, emphatic in style, with almost every word a monosyllable, it is rendered *impossible* for even a child to misunderstand. Consider, for instances, the following:

"Thou shalt have no other gods before *me*" (Ex. 20:3).

"Before *me* there was no God formed, neither shall there be after *me*" (Isa. 43:10).

"I am the Lord, and there is *none else*" (Isa. 45:6, 21, 22).

To misunderstand such language in any court of law would be considered criminal in the estimation of any human tribunal, to say nothing of the awful fact that human speech could no longer be depended upon as a vehicle of truthful communication between man and his fellow men.

Applied to the Bible, the crime becomes intensified a thousandfold, for according to orthodoxy (so-called), "*God himself*" is not a phrase used to disclose the fact that "God is one," but to *hide* what they call the "ultimate revelation that He is three Persons." That is an argument that has actually been put forward in defense of the doctrine of the trinity—the excuse being that to have revealed the "trinity" then, would have opened the way for the Israelitish nation to revert to idolatry.

Quite recently, while conversing with a lady (trinitarian) in reference to the Authorized Version translation of Daniel 3:25, and the corrected rendering of the Revised Version from "the Son of God" to "a son of the gods," she expressed heartfelt pity for "the poor old souls lacking the opportunities of investigation." We sympathized, as she did, with the situation she described, as she said they received "much comfort from the former translation."

We pointed out, however, that closer search of the immediate context on the part of those for whom her compassion was disclosed, would have revealed:

(1) That the statement of the Revised Version was the more probable expression of a heathen monarch,

(2) That, only three verses further, an explanation sat-

THE OPTIMIST CREED

Promise Yourself:

- To be so strong that nothing can disturb your peace of mind.
- To talk health, happiness, and prosperity to every person you meet.
- To make all your friends feel that there is something in them.
- To look at the sunny side of everything and make your optimism come true.
- To think only of the best, to work only for the best, and to expect only the best.
- To be just as enthusiastic about the success of others as you are about your own.
- To forget the mistakes of the past and press on to the greater achievements of the future.
- To wear a cheerful countenance at all times and give every living creature you meet a smile.
- To give so much time to the improvement of yourself that you have no time to criticize others.
- To be too large for worry; too noble for anger; too strong for fear; and too happy to permit the presence of trouble.

—Selected by Elizabeth Ordnung.

isfactory to both Daniel and Nebuchadnezzar occurs in the statement that the visitor was an "angel."

Here is an instance of only one verse that calls forth the pity of the defenders of the "trinity." What shall we say, then, is the pity due to millions, who, reading hundreds of plainly stated Bible facts, such as those quoted above in relation to the Deity, and singular pronouns by the thousands expressive of His *individual* Personality, are asked by these same leaders of the people, to place that colossus of confusion—the doctrine of the trinity—in the balance of the scale against multitudes of precious promises so easily understood?

At the commencement of these articles, attention was drawn to Hebrews 11:6. In that verse are five personal pronouns—all in the singular number. Four of these have direct reference to God, and the remaining one has reference to man. It may be reasonably asked if, according to trinitarians, each of the four are representative of three persons, why does not the same process of reasoning apply to the remaining one?

"Oh wonderful, wonderful word of the Lord,
True wisdom its pages unfold;
And though we may read them a thousand times o'er,
They never, no never, grow old.
Each line hath a treasure, each promise a pearl,
That all, *if they will*, may secure;
And we know that when time and the world pass away,
God's Word will forever endure."

WARTIME MESSAGE

(Continued from page 5)

What is the purpose of human governments in God's sight, and what is our duty toward their lawfully appointed officers and representatives?

These are questions to which we seek direct answers from the Lord.

Paul summarized the matter clearly when he declared that such rulers, although they bear the carnal sword and not the sword of the Spirit, are actually *ordained "ministers of God."*

"Let every person be submissive to the superior Authorities; for there is not an Authority, except from God; and those existing have been arranged under God; so that he who sets himself in opposition to the authority, *opposes the institution of God*" (italics are mine); "and the opponents will procure punishment for themselves" (Rom. 13:1, 2, Emph. Diag.).

It is interesting to observe that those who, through their oppositions to God's political ministers, suffer punishment, bring that punishment upon themselves. It is not the result of an arbitrary oppressive government. Con-

tinuing our quotation from the Emphatic Diaglott:

"For he" (the sword-bearing soldier or armed officer of government) "is *God's servant* for thy good. But if thou do evil, be afraid; for he bears the sword not in vain; *since he is God's avenging servant* for wrath on him doing evil" (v. 4).

God has always ordained ministers (cf. King James rendering of this passage) to "bear the sword" of divine punishment as His "avenging servants" when national judgment was being poured out, and He gave to those men unmistakable approval as long as they carried out His own punitive purposes. It is clearly apparent that God has ordained that armies shall be employed to protect His people from dangers that may come upon them, either from within or from without the church. Paul continues:

"Wherefore it is necessary to be subordinate, not only on account of the wrath" (i.e., threatened punishment); "*but also on account of conscience*. For on this account also you pay taxes; because they" (these sword-bearing soldiers of the Roman Empire or other governments) "*are God's public ministers*, constantly attending to this very thing" (vv. 5, 6).

Paul here suggests one way in which God would have us show our respect to the officers of government and our appreciation for the protection they provide. It is a method that is repeatedly suggested in the press and over the radio in these troubled days: *pay increased taxes cheerfully*; buy bonds and stamps to the extent of our ability, to support our country's pressing needs! These various ways in which we contribute to its support are all forms of taxation or "tribute." The one who buys bonds, works in a munitions factory, airplane factory, or shipyard, or who uses these implements of warfare on the actual battlefield, or, as Lincoln suggested in his last inaugural address, "binds up the wounds" of the injured, contributes to the same national military purpose as "a minister of God."

Conscientious Objectors

There are many in the Church of God, no doubt the majority of our membership throughout the country, who are deeply conscientious in their opposition to having any part in a service that might involve the taking of human life. Our government has provided generously for the protection of the rights of all such sincere believers in non-resistance in the Constitution itself. And the Church of God, as a denomination, has declared its stand on the subject definitely. Locally and nationally it has pledged itself and its not insignificant influence and power to help any and all members of this body who desire exemption from military service on the grounds that such service is opposed to his deep conscientious scruples.

But the Church of God of Abrahamic Faith in Los

Angeles, California, asks that those who solicit its aid to secure such exemption, shall show equally conscientious zeal for God in other things: specifically in the general work of the church, its worship, evangelistic effort, and support. We will help them in any case as much as we can to keep out of combative service if they so desire, but we, too, have very conscientious scruples, scruples against misrepresentation and falsifying, and feel that in gratitude to the church that makes their exemption possible these men and women should be faithful in their attendance and self-sacrificing in their support.

The Government has a right to expect that the ministers of the Church of God, and of all other denominations, shall *tell the truth* with regard to the religious attitude of those who claim exemption in the name of the church to which they belong. And how can the minister assure himself that the one who appeals to him for support before the Government on the grounds that he is a member of the Church of God know that the applicant is as religiously conscientious as he professes to be?

There seems to be only one way by which he can do that. Has the young man in the past, and does he at the present, by the regularity of the church attendance, by the spirituality of his life, by the zealous effort and willing sacrifice he makes to maintain its work, conclusively show that his conscientious attitude toward combative military service is sincere, a reflection of his true spiritual fervor, and not merely a means by which he hopes to avoid loss of salary and the endangering of his life? These are questions the pastor has every right to ask himself before he gives his sacred word as a minister of the gospel that the candidate for exemption is truly conscientious in his religious convictions.

Our Wartime Program

The service program of this church will of necessity be greatly modified by the new conditions that prevail. For the immediate future (D.V.), it will follow three mutually contributing lines:

(1) It will seek to strengthen its own members spiritually, to increase their faith by bringing them to realize the presence of God in their individual lives.

(2) Much attention will be devoted by the pulpit to "present tense prophecy," that is, prophecies that apparently are being fulfilled today and which give profound meaning to the terrible events that are happening about us. This will, of course, involve much earnest preaching of the gospel of the Kingdom of God and the coming of our Lord Jesus Christ.

(3) In public services and by private visitation, it will be our constant purpose to bring ease of mind and comfort of heart to anxious, sorrowing, fearful ones within and without the church.

Prayers for Our Country

I will bring my "Wartime Message" to a close with a return to the subject of prayer, with which I began it. We would start, continue, and complete our task throughout this entire period in a spirit of prayer. Nor must we pray for ourselves, our church, and our community only. We must remember our country, its needs, its problems, and its perplexities. We must bring our own men, who are in the service, before the Throne of Grace, together with their anxious and suffering families. Especially must we remember the rulers of our country in times like these, for they bear the responsibility, even to the point of life and death—of many lives and of many deaths—of ourselves and all our fellow citizens. Paul, God's chosen messenger and instructor of the nations, declared this to be the duty of the church.

"I exhort, therefore first of all, to make supplications, prayers, intercessions, and thanksgivings in behalf of all men; in behalf of kings, and all who are in high station" (no question of their personal righteousness or unrighteousness is involved in this, no more than there is in the instance of our praying for our enemies, as Jesus commanded), "so that we may lead a tranquil and quiet life in all piety and seriousness. This is good and acceptable before God, our Saviour, who desires all men to be saved, and to come to an accurate knowledge of the truth" (1 Tim. 2:1-4, Emph. Diag.).

Such, dear ones, is our "Wartime Message" to you. Let us pray.

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

USING OUR CHRISTIAN FREEDOM

(Continued from front page)

every one of you in the name of Jesus Christ for the remission of sins." This is a clear command to one who today would use his religious freedom. Nothing therein, however, permits the mere pleasing of ourselves. Rather, it shows "how ye ought to walk and to please God" (1 Thess. 4:1).

Therefore, "shew thyself *approved* unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), for though the government guarantees that we *may* worship God as we please, remember that it pleased God to send His Son with the true message of worship, faith, and love, that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

Jesus Taught

The people "pressed upon" Jesus to hear Him speak as He stood by the Sea of Galilee. That His audience could hear Him better, He entered a ship, had it pushed a short distance from shore, then "sat down" and "taught." Even at the age of twelve, Jesus had said He must be about His Father's business. Now, He taught them many things, truths which are now printed in a book—our Bible.

Launching Out

When Jesus was through teaching, He said to Simon Peter, "Launch out into the deep, and let down your nets for a draught." It was in Peter's ship where He sat and taught. Peter told Jesus they had fished all night, had caught nothing, yet, "At thy word I will let down the net."

The catch now was so great that the net broke. Peter motioned for the other boat, in which the partners were, to come and help. When the net was emptied, both ships were so full they began to sink! Peter fell upon his knees before Jesus and said, "Depart from me; for I am a sinful man, O Lord." Did Peter really want Jesus to leave him? Rather, he meant he was not worthy to have Jesus near him. When we launch out into the deeps of God's promises and clearly see what Jesus will do for us and all who will accept Him, we, too, will fall before Him and call Him, "Lord." We, too, will see our sinfulness.

The Sportsman's Call

These four men had met Jesus before this. At least Andrew and another had gone to see where He lived. Andrew had also told Peter, and Peter had met Jesus. They had never "left all," however, to follow Him as they now gladly did.

Today as we in Minnesota drive past beautiful lakes to church, we often see many men fishing on a single lake. These men enjoy getting up in the cold, early morning, to be at the lake at the right time to catch fish. It is great sport to catch fish. It is truly a very short and unsatisfactory thrill, however, when compared with teaching people of Christ and His Word, and "catching" men or "strengthen(ing) the brethren."

Sad, but true, many of those same men would consider getting up early to go to a place of worship, a great hardship, or at least more than one should expect of them. They would not think of sitting in a church seat for an hour or two, yet sit two, four, six—yes, longer hours—when catching fish, and not notice the hard seat or the cold ice. There must be a reason for this.

Peter followed Jesus throughout His ministry, yet, the night of the first Lord's Supper, Jesus said to Peter: "Behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32). This was the same time that Jesus told Peter he would deny Him three times before the cock would crow (v. 34). Peter, not yet *converted*?

If you boys and girls prefer to endure more to do something for yourself than to do something for the Lord, study this carefully.

When anyone truly becomes a Christian, he is anxious to obey in baptism and all other requirements. One requirement often overlooked is living a life of entire surrender to do His will. We are told our reasonable service is to offer ourselves—our whole lives—day by day, a living offering or sacrifice to God. *All we do* should honor Him. *All we say* should glorify Him. *All we give* should help Him save people from their sins.

Begin now, boys and girls, to offer the prayers, thoughts, thanksgivings, and deeds that He will accept as your offerings. We are not to do our own "pleasure" on His "holy day," but we are to "delight" ourselves "in the Lord" (Isa. 58:13, 14).

What a "peppy" Sunday school or other church service we would have if everyone came as joyfully as "we go a-fishing"! May we, each one, be in church worship, in our places in the spirit of prayer, every opportunity we have!

Happy Birthday Wishes

Edison Millsap, age 10, Feb. 1, Mount Vernon, Ark.

Iris Foster, age 16, Feb. 3, Ponchatoula, La.

Ivy McKinney, age 14, Feb. 4, Springfield, La.

Lee Philips, age 7, Feb. 5, Hammond, La.



BEREAN DEPARTMENT

Editors:
 Evan Knodle, 205 N. Hinckley
 Rockford, Illinois
 Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois



Acknowledgment

* * * By Mrs. Claiborne Lee, Hammond, La.

A boy ten years of age decided to make an itemized list of his accomplishments during the week and place it where his mother could see it. The next morning when his mother sat down to breakfast, the list was laying in her place and read as follows:

Sweeping yard	\$.20
Dusting	.20
Posting letters	.10
Feeding chickens	.20
Going to grocer	.20
Weeding garden	.10
<hr/>	
Total	\$1.00

When the mother finished reading, a bright smile crossed her face. She gave him a bright new paper dollar. As the boy sat there he began thinking, "What has my mother done for me, and what did she receive as payment?" He thought of the following:

She nursed me through long attacks of illness	nothing
Sat up night after night with me	nothing
Gave me good meals three times daily for ten years	nothing
Vacation in the summer	nothing
Fixing clothes for me to wear	nothing
Worrying over my every trouble	nothing
<hr/>	
Total	nothing

Tears welled up in his eyes as he crushed the bright new dollar in his hand, ran to his mother, threw his arms around her neck, and whispered, "Mother."

Do we not mistreat God in much the same fashion? Do we not make an itemized list and send the bill to God, so to speak? Do we not find ourselves asking, "Have I not been good? I go to Sunday school and church every Sunday and am good to my neighbors and friends. I treat other people as I want to be treated. Do I not give part of my wages to the work of Christ?" Then we find ourselves asking, "If I have done all these things, why can't I have this or that? Why can't I be rewarded some way or another?"

Do we ever think how good God is to us? He has given us this beautiful world in which to live, the close relationship of friends, parents to care for us until we are able to care for ourselves, clothes to keep us warm, food that we need for daily life, and freedom to worship as we please—these and many other blessings. Do we ever thank God for life's material blessings that He bestows upon us day after day? Let us see if we cannot come to realize that we need to give and give, not expecting great reward because of the things we have accomplished. Let us at all times thank God for the wonderful blessings of life and pray for a life in God's future Kingdom which will mean more to us than all the blessings in this day and age.

Grin

We do not know who is responsible for the first spark, but we do know that there has appeared a flame of activity in Berean work that bids well to set the whole movement on fire if ministers, church officers, and young people will all take advantage of the favorable winds and pitch in to work. Saint Cloud, Minnesota, has appointed a regular Berean reporter and has resolved that each member shall write at least one article a year for the Berean page. "Berean work is going over the top at Eldorado . . . a new class is going at Marshall—a very successful venture, as they have estimated their book needs at thirty."

Ministers, know what your Bereans are doing. Suggest new goals for them to attain, refer them to helpful literature, offer possible solutions to difficult problems. Officers and members of the church, become aware of the needs of your local Berean society for places to meet, transportation, and materials with which to work.

Bereans, if these older ones are to have an opportunity to help you at various times, you must make it possible for them to know what you are doing. Do you have a constitution and bylaws governing your society? Do you have an accurate record of membership, attendance, dues paid, and lessons studied? Do you give periodic examinations to determine the progress you are making in your studies? In communities where these methods are used and the proper people assume the responsibilities they should, Berean societies grow steadily. By the way, how is your society doing?

AMONG THE CHURCHES

CONFERENCE CALENDAR

January 27-30—Ministerial Conference at Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

February 8-22—Special meetings at Penman, W. Va.
 February 13-15—Northwest Quarterly Conference at Felida, Wash.

BIBLE TRAINING SCHOOL NEWS

Terry Ferrell was the honored guest at a birthday dinner, Tuesday evening, January 20, at the Students' Home. "Mom" Brewer also invited Bro. and Sr. G. M. Siple, Sr. Orpha LeMasurier and daughter Diane. Harold Hardesty called in time to eat a piece of the cake.

After Terry had blown out the candles, he was asked what he had wished. "I wished that the cake would be good," was his reply. We thought the wish unnecessary, but he probably meant that he wished the cake would be better than usual. What fun!

This is semester exam week, so all the students are busy reviewing. It is indeed "a solemn occasion." Even the humor at mealtime is lacking. This is probably due to another reason—a small penny bank in the center of the table. When someone puns, he has ten seconds to quote a Scriptural reason for the pun. If he cannot think of one, he forfeits a penny to the bank. Baby talk is especially taboo—costing the guilty one a dime. Before we had the bank, we had an ear of Iowa corn which we gave, if the pun measured to Iowa standards.

We like the bank much better than the corn, because the money is to be used for ice cream, when there is enough to buy a sufficient amount.

We are looking forward to the Ministerial Conference next week, and hope to derive great benefit from contact with our senior ministers. Special classes are to be held, and the ministers are going to "sit in." These classes will be in Public Speaking, Religious Psychology, and possibly some of the other subjects.

We enjoyed the series of lectures given us by Bro. F. L. Austin, and hope he can teach us again in the future.

Paul Williams, Reporter.

It is commonly too hot or too cold for the many; it is seldom too hot or too cold for the few. Which are you?

HERALD RECEIPTS

Mrs. L. C. Kirkpatrick (for another); Dr. Samuel Metheny; Mrs. W. M. Nelsen (self & another); Mrs. E. Thorene; Alvin Telschow; Jennie Salisbury (for another); Mrs. Arthur Ward (self & others); C. E. Johnson; H. S. Bell (for another); Mrs. J. A. Swihart; Arnold Sealine; E. F. Marsh; Sylvan Richey; Mrs. John Foreman; C. Alan McLain (for another); Paran Anderson; Walter Weinberg; Mrs. Fred Hall; Mrs. Robert Costello; S. W. Hiott; Mrs. Lillian Dauntler; Mrs. Guy Wrenn; A. H. McClellan.

THE DOOR WILL SOON BE SHUT

Only a few days remain until the second semester of the Bible Training School will begin. Classes will begin at 8:00 a.m., Monday, February 2, 1942, at which time all students should be present, if at all possible. Should there be someone from a distance who at the last minute decides to attend the second-semester School, we shall allow a day or two extra time for traveling—"not willing that any student should be lost, but that all should come to school." (Adapted from 2 Peter 3:9.) We can well care for three more students.

There will be four instructors: Vivian Kirkpatrick, Mrs. Ben Carpenter, Mrs. Wendell Doeden, and the writer. Courses being offered are partially student selective, and all courses are planned to be of utmost practical benefit to those preparing for public Christian service. Both young men and young women are admitted to the School, but only those who can furnish good recommendation as to their Christian ideals, and students should have at least a high school education. Cost per student will be the same as heretofore, \$135.00 for board, room, and tuition, textbooks being extra.

Come. The door will soon be shut!

Sydney E. Magaw, Dean,
The Bible Training School,
Oregon, Illinois.

BEREAN COLUMN

Muriel Randall, Editor

Berean Business Meeting—St. Cloud, Minn.

The Saint Cloud (Minnesota) Church of God's young people's Berean monthly business meeting was held on the evening of January 9, 1942, in the home of Harry Holland.

A few selected choruses were sung, and Gloria Brown led the group in prayer. The roll call was given, and each member present responded by quoting Scripture; there were ten members and three guests present. Seven were counted absent from the meeting.

The secretary's report was given, and approved as read. The treasurer's report was also made and accepted. The treasurer called attention to the fact that there were still a few who had not paid their December dues, and that these should be paid as soon as possible, also that it was now time for all to pay their January dues.

There was no old business from any of the preceding meetings; so we began the first meeting of the new year with all new business.

Our first discussion arose from a question concerning the new study series prepared by the National Berean Society. After a full discussion, one moved and another seconded the motion that, "We adopt 'The Berean Searchlight' as our guide in studying, and that each member pay the sum of fifteen cents to the treasurer for the purchase of these handbooks." The motion carried.

A motion was made, and seconded, that, "Each member make an effort to write at least one article for the Berean Department in The Restitution Herald." The discussion that fol-

lowed brought out that there was a need for such articles. The question was called, and the motion carried.

Inasmuch as our business meetings had not always been starting on time, one member made the motion and another supported it, "That we start all business meetings on the time set." With no discussion, it quickly carried.

It was moved and seconded that, "Greeting cards be sent to all members who might at anytime undergo sickness." An amendment, properly presented and supported, provided that, "Cards be also sent to those absent from our meetings." With only little discussion, both the amendment and the main motion carried.

A motion was made and seconded that, "Our president appoint an active entertainment committee." After much discussion, an amendment was made, adding the words, "which will consist of two boys and two girls." The motion as amended carried. The official announcement of this committee's membership awaits our next regular business meeting.

It was decided by general consent that we should have election of officers at our next regular business meeting. A motion was then made and seconded that, "Our secretary send out invitation cards to all members; that these cards provide a place for nomination to each office, and that these cards be the official means of nominating the next officers." The motion carried.

The motion was made and seconded that, "We elect a Reporter in addition to the regular cast of officers." The motion carried.

Motion was made and carried by majority vote that, "The meeting be adjourned."

After our business meeting, the group played games and enjoyed refreshments. Happy thoughts remain with us of our evening of work and play—an evening that was pleasantly spent because "we remembered the Lord our God." We look forward to our next meeting, but more to the coming of our Lord and Master Christ Jesus.

Darleno Liestman, Secy.

The New Berean Book. "The Berean Searchlight, written by Bro. James M. Watkins, chairman of the Berean Publishing Committee, is now ready for sale at fifteen cents, each. Just what your Berean class needs! Order from National Bible Institution, Oregon, Ill.

NATIONAL BIBLE INSTITUTION

W. A. Reid	\$ 4.00
Jessie M. B. Kauffman	1.00
Mrs. R. A. Robinson	5.00
Leonard Pelton	5.00
Mr. & Mrs. C. E. Mills	10.00

EVANGELISM

Mrs. Adele Onderdonk	\$.50
W. A. Reid	5.00
Mr. & Mrs. W. F. Thut	2.00
Mr. & Mrs. Ed. Engebretson	2.00
Mr. & Mrs. Kenneth Brewer	2.00
Doreas Society, Dixon, Ill.	10.00
Mrs. Ada Eldridge	1.00
Mr. & Mrs. C. E. Mills	30.00
A Friend	10.00

BIBLE TRAINING SCHOOL

Mrs. Arthur Ward	\$ 3.50
A California Friend	10.00
A Friend	10.00

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Clara Chaffee, a resident of Golden Rule Home, is expecting to be bedfast several weeks more, before she will be recovered from an accident in which she broke her hip. Some days in northern Illinois are a "little cloudy"; send her a card of sunshine. Address her at Golden Rule Home, Oregon, Ill.

Good news for ministers: Price Administrator Leon Henderson has announced that ministers will be permitted to buy new tires and tubes, commenting: "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their ears to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public."

"Each week I anxiously await the arrival of The Restitution Herald, and would not wish to miss a copy."—Mrs. Emma L. Claypool, 10119 Calumet Ave., Chicago, Ill.

The first minister to arrive at Oregon, Ill., for the Ministerial Conference, January 27-30, was Bro. Lyle Rankin, Cashmere, Wash., who arrived early Monday morning, the 26th.

"Many persons would not think of sitting in a church seat for an hour or two, yet they joyfully sit two, four, six—yes, longer hours—when catching fish (if they are lucky), and not notice the hard seat or the cold ice. There must be a reason for this."—Madge Savage, Waite Park, Minn.

"Isn't Bro. Harvey Krogh's recent article (issue of January 13) something to think about? It gives us comfort and courage, which we sorely need in these turbulent times."—Clara VeNard, Sherrard, Ill.

"Sometime ago I saw in The Restitution Herald something about organizing a radio club. I have often thought it would be a grand thing if some of our Church of God ministers could broadcast. We hear so many sermons that have nothing to them. I will pledge to do my part whenever you are ready to organize. From the looks of things now, we are living in the very last days."—Mrs. A. Ward, 842 Steves Ave., San Antonio, Texas.

"Somehow, I cannot seem to place much confidence in the power which God said He would be 'against' (Ezek. 38:3, 22; 39:1). And no wonder that God will be against Russia! Has not Russia been trying to establish a godless world? We have no assurance that she has changed."—Grover Gordon, Springfield, Ohio, Rt. 2.

"We shall give a good leather-bound Bible, costing not less than five dollars, to the first person who will send the writer texts of Scripture from any version of the Bible, saying that Christians will inherit and make heaven their home. If you cannot find any such texts, why should you believe and teach the precepts of men?"—F. O. Sapp, Salem, Ore.

"I was much pleased with Bro. C. E. Randall's sermon to the ministers at our last General Conference, and which was published in The Restitution Herald of August 12."—Nancy B. Robison, 725 N. C St., Arkansas City, Kans.

Bro. William Thut, whose second article to The Restitution Herald appears, with his picture, on the front cover, lives at 259 N. Bryan, Arlington, Va.

"The prayers of several years were answered January 19, 1942, when Rachel Esther came to live with us and help us in the service of the Master. The little Miss weighed seven pounds, eleven ounces, and the general opinion is that she looks like her father."—Harvey U. Krogh, Jr., Tipp City, Ohio. . . . If she looks like her father, she must have "the smile that won't come off."

Plans will soon be started for conducting another six-weeks' summer course of the Bible Training School.

"We all have talents of one kind or another that can accomplish genuine good in God's service, if they are sincerely put to use. Our Lord never condemned anyone for not having as much ability as someone else. The one whom He condemned was he who did not use what little he had."—F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich.

We are sorry to report that Sr. Thompson, a member of the Chicago Church of God, was buried in Chicago, January 2, 1942.

"If it becomes impossible to attend church because of the car and tire shortage, we plan to start a Sunday school in our home. There are many children here in West Milton whom we might reach, though we could not take them with us to services at Brush Creek."—Mrs. Charles Pearson, West Milton, Ohio.

Sr. Belva Knife, Tipp City, Ohio, recently visited in Miami, Fla.

Sorry: The name of Sr. Viola Myers appeared in the January 6 issue of The Herald as "Sr. Viola Koontz," which was her maiden name.

"I recently received a bulletin which contained about twelve resolutions one could adopt for 1942, but not one of them read like this: 'Resolved that if using nicotine in any form causes my brethren to stumble, I shall not use it from this time forth and forever.' Such a resolution could be adapted from the Apostle Paul's teaching."—J. Eagleston, 826 Eddy St., San Francisco, Calif.

The Japanese press is suggesting the probability "that the armed forces of this country (i.e., of Japan) will land on the American continent" before the war is finished. Well, we are already here!

A major of the Canadian forces recently said: "The bankers have their price for financing the war, and that price is the Dead Sea in Palestine. The Dead Sea is the most coveted prize in the world, having an estimated wealth of 12,000 billions of dollars in chemical products." He further said that if the bankers did not win the Dead Sea, it would mean international bankruptcy for them, and then cheerfully (?) predicted that very end!

"At long last": word reaches us that Bro. Clifford Weaver, Jr., Clayton, Ohio, has taken unto himself a wife. It happened December 20, 1941. We hope the honeymoon is well begun.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

They're going. The new Church of God Directory, compiled by Statistician M. W. Lyon, has proved there is a considerable demand for such a work, and the books are "going." If you have not ordered yours, you better do so promptly. The price is twenty-five cents, each. Order from National Bible Institution, Oregon, Ill.

RALLY NEW READERS

for
The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I here-

with enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U.S. money order or personal check.)

HOME OF THE SAVED

(Continued from page 6)

word should be accepted as authority when discussing church doctrine. It was Peter who said, "David is not ascended into the heavens" (Acts 2:34). Peter, preaching on the Day of Pentecost, spoke those words about one thousand years *after* David had died. If David did not go to heaven when he died, and Peter said he did not, where *did* David go at the time of his death? Again, let Peter answer: "Men and brethren, let me freely speak unto you of the patriarch David, that he is *both dead and buried*, and his sepulchre is with us unto this day" (Acts 2:29).

As David never was in heaven, he never had a throne there! Therefore, when Jesus reigns on David's throne, it will be here on the earth. The Prophet Zechariah foretold: "His (Jesus') dominion shall be from sea even to sea, and from the river even to the ends of the earth" (9:10). Do you believe it, my friend?

Daniel, in speaking of the second coming of Christ, had the following to say: "There was given him (Christ Jesus) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (7:14). When Jesus comes, He will be given a Kingdom that will include all the nations—even the uttermost parts of the earth—a Kingdom which will never end: positive proof that His Kingdom, in which we shall live, will be on the earth and not in heaven. As further proof, we read: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints (the saved) of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). Thus, we understand that the Kingdom and the home of the saved will not be *in* heaven, but "*under the whole heaven.*"

In conclusion: We shall give a good leather-bound Bible, costing not less than five dollars, to the first person who will send the writer texts of Scripture from any version of the Bible, saying that Christians will inherit and make heaven their home. If you cannot find any, why should you believe and teach the precepts of men?

TRICKERY AND TRENDS OF NATIONS

(Continued from page 3)

think an evil thought," it seems that the "merchants of Tarshish" will be surprised. Probably after much aid has been extended to Russia, after there has been an agreement not to make a separate peace with Germany, after a non-aggression pact between Britain and Russia, Britain will surprisingly ask, "*Are you going to break all these?*"

Much confidence is today being shown Russia, but I would not trust her too far. Somehow I cannot seem to place much confidence in the power which God said He would be "against" (Ezek. 38:3, 22; 39:1). And no wonder that God will be *against* Russia! Has not Russia been trying to establish a godless world? We have no assurance that she has changed.

World history seems to have reached the crossroads, and we should be able before World War II is finished to interpret correctly many of the prophecies that are somewhat puzzling at the present time. Prophecy is not always fulfilled suddenly; it sometimes requires a series of events to completely fulfill a prophecy. For instance, when Russia and Germany made a separate peace near the end of the First World War, many Bible students believed Ezekiel 38, which allies *Gog* and all the bands of *Gomer*, was being fulfilled. Again, at the beginning of the present conflict when Stalin and Hitler signed a non-aggression pact, it was hailed as a fulfillment of the same. These errors of interpretation prove how easily man can be mistaken *as to the time* of fulfillment, but in no sense detract from the truth of God-inspired prophecy. Russia and Germany will be confederated when the time becomes fully ripe for them to go down "against the mountains of Israel" (Ezek. 38:8). That prophecy remains to be fulfilled; it will be fulfilled; and present trends threaten that it will be soon fulfilled.

PRAYER

By Louis Utermeyer

God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,
Make me more daring and devout:
From sleek contentment keep me free,
And fill me with a bouyant doubt.

Open my eyes to visions girt
With beauty and with wonder lit;
But let me always see the dirt,
And all that spawn and die in it.

Open my ears to music: let
Me thrill with Spring's first flutes and drums;
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done,
Keep me, with stern and stubborn pride;
And when, at last, the fight is won,
God, keep me still unsatisfied.

—Selected from *Present Truth Messenger*.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, FEBRUARY 3, 1942

NUMBER 18

With Christ or the Nations

By Lyle Rankin

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30).

THE Lord said, "I will . . . 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 3:1,2).

"Behold . . . 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" (Zech. 14:1-3).

"I (John) saw the beast, and the *kings of the earth*, and their armies, gathered together to make war against him that sat on the horse (i.e., against Christ), and against his army" (Rev. 19:19).

"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" (Jer. 25:31).

In these few quotations we have a word picture of the struggle to be in "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (Isa. 34:8). These texts clearly show Christ pitted against the armies of "*all nations*" of the world. For such a scene to take place, for the nations to move such a vast number of men and the necessary equipment from all parts of the world against Jerusalem, there must be a vast preparation which is, of course, according to the prophecy: "*Prepare war.*" Men of war will be called with the trumpet (cp. Joel 3:9; Zeph. 1:16), and the demands of all civil governments will be heavy upon their people—in fact, heavy demands are already being enforced. It has been stated recently that "for every man at the front there must be eighteen men at home. The men at home—eighteen to one—are required to keep the men at the front, walking,

riding, flying, and killing. So, one who puts his heart and efforts into the preparation of materials used by the forces is equally as responsible for their success in the destruction of men, women, and children, as is the frontline warrior.

Thus, God calls to the nations: "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 carcases, and the mountains shall be melted with their blood" (Isa. 34:1-3). "God will have them in derision" and "vex them in his sore displeasure" (Psalm 2:4,5). Confusion will be their portion. (Isa. 9:5; Zech. 14:13.) Punish-

ment will not be limited to the armies of the world; God will punish some of those who stayed at home—the "eighteen" who chose to stand with the nations. (See 2 Thess. 1:7-10; Ezek. 39:6.)

God's directions in Proverbs 22:24, 25 are: "Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul." Shrewd planning and violence are parts of war, but the Christian's weapons are "not carnal" (2 Cor. 10:4).

Many professing Christians believe they can participate in war as non-combatants. Could you practice the Golden Rule, yet hunt the safer position? Would not God's rule, "In honour preferring one another" (Rom. 12:10), demand that you choose the *more* dangerous and exacting position? God pleads with you (Please turn to page 9)



Lyle Rankin

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

Texts for Conscientious Objectors

As a result of home, Sunday school, Berean, and church training, many young men of the Church of God, having headquarters at Oregon, Illinois, are conscientious objectors to military training and service. By regular attendance and participation in church services, by discreet life, and by their personal testimony, the sincerity of their protests may be well established, yet not a few of these young men probably find it difficult to quote actual texts in defending their position. We suggest, therefore, that the following texts be studied by our young men who are conscientious objectors: Matthew 5:43, 44; John 18:36 and John 18:10, 11; Ephesians 6:13-17; Revelation 13:10; Colossians 2:6-8; Philippians 2:1-5; 1 Timothy 6:12; 2 Corinthians 5:17; 2 Corinthians 10:4, and Romans 12:1, 2.

Also, as a special type study, which seems to the Editor as being enlightening and convincing, we suggest the following texts: Numbers 1:44-50, 53; 8:11, 13, 14, 16, and especially verse 19, then verse 21—and all these texts considered in typical relationship to the Church of God, “pillar and ground of the truth” (1 Tim. 3:15), which Church is separated, cleansed, and offered as “a royal priesthood” (1 Peter 2:9) unto the eternal High Priest, Jesus Christ: for “every high priest is ordained to offer gifts and sacrifices” and “it is of necessity that this man have somewhat also to offer” (Heb.8:3). What would Jesus have to offer, as His high priest’s offering to God, if there were no conscientious objectors? Must He be contented only with women, children, and the physically unfit? Then the nation would be *plagued!* (Num. 8:19; 18:5.)

To the Household of Faith

By Nancy B. Robison

First, I want to commend Brother Magaw for his timely editorials in the January 6 issue, in showing the importance of believing in the restoration of Israel. He added courage to his faith and to ours. The restoration of Israel is a major part of the gospel. Yes, as our Editor advised, we must “work harder,” we must hold aloft the truth.

Some of Brother Robison’s friends once asked, “Why do you people say so much about the Kingdom?” To this we

answered, “We know the Kingdom of Israel was God’s Kingdom. In 1 Samuel 8:7 God said to Samuel, ‘They have not rejected thee, but they have rejected me, that I should not reign over them.’ This was the Kingdom that was overturned until He would come whose right it is, and, said God, ‘I will give it him.’ When Jesus offered Himself as the King, they said, ‘Away with him, we will not have this man to reign over us.’ When asked if He was the King of the Jews, Jesus answered, ‘For this cause came I into the world.’ Then, we read that God raised Jesus from the dead to sit on David’s throne. Why should we not have much to say about the Kingdom?”

The prophecies about the Kingdom are written in such beautiful language, that no uninspired pen could have written them. Jeremiah 3:17, 18, says: “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem . . . 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.” Much is said about believing in Christ, but I am sorry to say some of our own preachers do not bring out much about the Kingdom. Some do this unthoughtedly, others are proselyting. The Great Teacher 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). Not very profitable! Is it?

Not long ago, Brother Magaw made it very clear that one cannot affix a seal to a *false* faith. Baptism is the seal of our faith, but what does not exist cannot be sealed. Paul, in Colossians 2:6-8, admonishes, “As ye have therefore received Christ (the anointed to be King) Jesus (i.e., Jehovah saves) the Lord (the Ruler), so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” Then he adds a warning: “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.” Let us take heed to the Apostle, and beware. The Lord is coming soon; *may we be ready!*

Helping People to Know God

By Harvey U. Krogh, Jr.

A Paper Read Before the Recent Ministerial Conference

SINCE this Conference is for the purpose of bettering our ministry, it is well that we consider one of our more difficult problems. It may be easy to teach the doctrines of the Bible from the pulpit and to make social calls, but to help people to really know God takes constant diligence and discipline on the part of the minister. We are instructed to preach the gospel, but we must go further to obey the command to "make disciples."

A good teacher is interested not only in filling a pupil's mind with facts, but in teaching him to think for himself. Likewise in Christian work, besides thoroughly teaching truth, it is important to help the individual learn to trust God and depend upon Him and His Word. Helping people to know God is helping them to know Him as a personal Friend in whom they will put their trust at all times. If we as ministers can help people to that extent, we will have done our full duty in preparing others for service and for whatever may come in life. How can we accomplish this great task?

We shall consider the question in two parts: *in the church*, and *among the people*. The church service is a large factor in teaching people and holding them in close relation with the Father. The first opportunity is found in the atmosphere of the church house. It is the house of God, a house of prayer. It is written, "Where two or three are gathered together in my name, there am I in the midst of them." The minister must constantly recognize that when he comes into the church he is coming into the presence of God. There may be distracting influences, but unless we as leaders first and always recognize the church as God's house and build our whole service toward making God fully known, others will be slow to follow. If God's Name be hallowed, why not the place where we call upon His Name? If we *must* speak to someone before the service, let us not speak out loud—it is a time for meditation. You may some morning notice how quiet it remains, simply because no one has begun to talk—each one coming in having sensed the spirit of worship, and entered into it. An occasional mention and compliment will often help develop this splendid atmosphere. It is in this quietness that people often first become conscious of the presence of God. Fellowship with God may begin here.

It is more difficult to keep the attitude of worship *after* the close of the service. Again, teaching by example, and praise for progress will be most effective.

To most people, the sermon is the heart of the church service, and it should be designed, therefore, not only to teach the truth, but to personally acquaint individuals with the heavenly Father. A sermon that does not bind its hearers a little closer to God has failed in its most important mission. Every sermon should help someone to trust the Father more completely. The aim of the sermon dare not be to increase the local membership, or merely to uphold truth, but these and many other important things will be accomplished thoroughly when the aim is to help people become personally acquainted with our loving Father in heaven. Let us never lose sight of the main issue.

Among the People. Though it is usually not so considered, the minister's life among his people has more to do with those people coming to know God, than does that which he says in the pulpit. Of course, it is difficult to separate these two influences, since the sermons and the actions are both products of his character and life. For this phase of the question, it may be best to analyze ourselves by putting it this way: Why do we fail to help people know God? It is true that we fail in many cases because the individual does not want to help himself, and the best of methods avail nothing. It is ourselves, however, whom we are considering.

Our Lack of Concern

Sometimes we do not feel like helping others. We work too hard to take time. We are too busy. Yet Jesus, whose work was far more important than ours, could turn aside and help someone in need. We are not sensitive enough to spiritual needs. We do not care enough about people. We do not pray that God will reveal to us the needs of others. We are too slow to recognize a need. If we were always deeply concerned, it would be easier. We have not studied the Gospels to see Jesus' concern for individuals, nor have we prayed often enough that the love of God will be shed abroad in our hearts. We are not conscious that people are God's people.

Our Apparent Spiritual Pride

Apparent spiritual pride may cause us to fail. The Pharisees had *real* spiritual pride, but, though we may be free from that sin, we may without thought do things that make others think we are proud of our position. There are always some who will (*Please turn to page 11*)

"God's Plan of Salvation"

A Review of Elder J. M. Stephenson's Work

By C. E. Randall

ONE of the first books to come from the pen of one of our own men in the United States which set forth the design of God in the creation of the earth and man, and which covered all essential teachings of the church, came from Elder J. M. Stephenson. The title of the book was, "God's Plan of Salvation." The book contains three hundred fourteen pages and is closely typed. All essential truths are expounded with clarity and force. The preface of the book contains this statement which gives, in brief, the character of approach to the various subjects treated: "It will be seen that many of the most plausible objections have been used as proof-texts in support of the doctrines they are adduced to oppose, thus greatly abridging the work."

Like Wiley Jones in his "Gospel of the Kingdom," and R. V. Lyon in his "Kingdom of God," J. M. Stephenson made the Kingdom the central theme of his teaching. This adherence to the true gospel was characteristic of nearly all of the early writers and preachers. Knowledge of the gospel was to them an essential prerequisite to salvation. As "knowledge of the Lord" precedes the earth being filled with the glory of God in the Kingdom Age (Isa. 11:9), so now must knowledge of the truth of the gospel of the Kingdom be possessed before one can become an "heir of salvation." Such reasoning is logical and certainly within the bounds of the truth that makes men free (John 8:32).

In considering "God's Plan of Salvation," Elder Stephenson contended for the solvency of the plan of God by saying, "Infinite wisdom must always select the best plan, and Almighty power can certainly execute a plan which infinite wisdom has selected. A change of purpose involves a change of mind, and a change of mind is utterly incompatible with infinite perfection and immutability of God."

Few people realize the importance of the truth set forth in this proposition. Were it not for the unchangeableness of God's plan and purpose, few there be who would survive. We are like Israel to whom God said: "I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). The fact that God is the same "yesterday, to day, and for ever" assures His mercy to us, though like sheep we wander astray, else in our wanderings from God, we would be severed from the Source of life.

In his chapter on "Man's relation to life, death, and earth," he set forth a principle of truth which needs a revitalizing in our preaching and teaching today. It follows: "To understand the plan of salvation, we must understand God's original plan concerning man and earth." The nature of man becomes the most essential of all Bible doctrines, if one is to understand the gospel plan of redemption. I believe it can be definitely proved that the men and women who have contributed the most to the advancement of truth in the Church of God, and to the progress of the church, have been those who gave leadership in stressing the importance of knowing the Bible's teaching on the nature of man. Remove this ancient landmark of the fathers from our teaching, and there is absolutely no justification for our denominational existence. Those who would silence this vital message are sabotaging the Church of God.

The earlier writers were aware of the value of the pen. Practically all of the books which came from our writers were financed by the authors. Some little assistance was given by interested friends. They felt the burden of their message, and set themselves to the task of getting it before the people in the most effective and lasting way possible. Their writings did more to found and establish the church than did their preaching. Publication has been a neglected field for more than a half century, and, with this neglect, the spread of truth has been greatly curtailed. It was at our last General Conference that a Board of Publications was created. It is the determination of this Board that henceforth the pen shall have a more prominent place in our church efforts to spread truth.

Besides giving to the church the book to which reference has been made, Brother Stephenson was a regular contributor to the papers of the church being published during his active life. His articles were all of the serious type, limited strictly to important doctrines of Scripture. To him, all doctrine was vital, and was never relegated into a place of little importance. Such sober and studied articles as he prepared over the years could have only one effect—edification to the body of believers. He set a mark in written exposition of the Word that those of us who are carrying on today will have to bring every resource at our command into action, if we are to measure his stature.

Our next article will concern Elder J. O. Woodruff's anthology of Kingdom truths.

Holy War

By Arlen Marsh

ON OCTOBER 6, 1940, the California Conference of the Church of God adopted the following resolution: "Whereas our government has granted us freedom of speech and worship, and has secured 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."

The vote for adoption of the resolution was unanimous, and a special committee was ordered to acquaint the various Los Angeles newspapers and the national press associations with the action.

All this of course was more than a year before the affair at Pearl Harbor. The Los Angeles and Pomona Churches of God had not then been touched by the death of husbands, by reports of missing relatives, by blackouts and air raid alarms, as they have been touched since. Patriotism had been stirred by only the first faint mutterings of government-inspired propaganda.

There was, therefore, nothing but calm decision, and practically no emotionalism at all, behind the action of the Conference. The desire to put on record the loyalty of the Conference and its individual members to the government was crystallized by the appearance, here and there about the country (but fortunately not in California), of the opinion that the American flag was the work of the Old Scratch himself and that no true Christian ever, under any circumstances, would pay obeisance or homage to it.

There is a certain amount of personal satisfaction in being connected with the first organized Church of God movement to put into blunt, official language its recognition of its responsibilities toward government, as well as its appreciation of what the government has done for it. For this war with Japan, Germany, Italy, Rumania, and Bulgaria is, after all, a holy war.

It is a holy war because, despite its defects and its frequent fallings by the way, the United States has been founded on essentially Christian principles—and because its present enemies long have fostered paganism, long have ridiculed the "vague sentimentalism" of Jesus Christ. This is a war, not of nations, but of civilizations; this is a war of religions as well as of political convictions.

It will, of course, be pointed out that Russia, avowedly atheistic, is on our side. The fortunes of war make strange alliances, however—as witness, for example, the alliances between God's Israel and various heathen powers of the

ancient world. Neither Russia nor the allies of Israel may be classed as worshipers of Jehovah; yet this fact does not alter the conviction that the United Nations (the United States, the British Empire, the Netherlands East Indies, and China) are protecting the freedom of religion, conscience, and speech which we always have enjoyed, at the same time that they are protecting their political frontiers.

Essentially, this is a war of philosophies—not of economies, like the last war. Japan, it is true, was driven to desperation by the ban on silk imposed by both Britain and the United States; but Japan was egged into open war by the master puppeteer behind the scenes—Hitler. The war, thus, becomes a war of fanatic aggression, of fanatic paganism, of fanatic fuehrer-worship, on the one hand, and of an intense desire for international and personal liberty (including liberty of speech, press, and religion) on the other.

Notably absent from this war is the belief that victory means either peace or prosperity. On the contrary, spokesmen for both Britain and the United States have reiterated frequently the belief that military conquest will be the least of Allied difficulties. To break down the education of a decade—education instilled into every German boy and girl; to break down the education of a hundred generations—education inculcated in every Japanese child; to break down racial hatreds and to instill a certain degree of Christian idealism among those who have come to regard Hitler or Hirohito as God—these are the *major* problems.

And these problems can never be solved by men. In recognition of the impossibility of arriving at any satisfactory solution, authorities have expressed the belief that the end of this war will be marked by no general disarmament, but rather by a militarization second only to that required by actual conflict. Hatreds, fanaticisms, prejudices, economic inequalities, greeds, cannot be stamped out even by such masters in the art of propaganda as George Creel, who molded American opinion in the first World War.

We hear no shouts, in these days, of a "war to end all wars." The best for which men hope is an international police force, controlled by the present Allied Powers, to coerce obedience on the part of the defeated enemies. Truly, men's hearts are failing them for fear, and the future is obfuscated by a cloud of uncertainty such as has never before enveloped humanity. (Turn to page 10)

Civilian Defense

By Grace Skinner

THE newspapers keep continually before our eyes and the radio dins constantly in our ears the subject of "Civilian Defense." The cry of "All Out America!" echoes again and again. Our money and our time is insistently demanded. We are told if we do not qualify for service in the army, navy, or the air corps, that there is still an active work for us—"Civilian Defense."

For this volunteer work, without pay, we will be provided with a cap and uniform, at the expense of the state, that persons may know by our distinctive dress that we are actively serving our country. The response has been overwhelming. People by the thousands have rushed to enlist in the cause of democracy on the home front under an honored leader, President Franklin D. Roosevelt.

This is all well and good, but my question is, Why, oh, why cannot we have such enthusiasm, such wonderful co-operation, in the civilian defense solicited by our Leader, Jesus Christ?

Down through the years, Jesus has been calling for volunteers. For more than three hundred years the call has been "All Out America!" for the war against sin, against doubt, against intolerance, and against careless and indifferent living. If we cannot qualify as ministers, teachers, or officers in this Christian army, there is still an active work for us in civilian defense.

"What!" you say, "is there civilian defense in the cause of Christ?"

Yes, indeed, read the instructions in Ephesians 6. Here we are told of a uniform we may wear, if we enlist in this cause, which God provided at the cost of the sacrifice of His Son. Let us examine this expensive uniform, piece by piece, to see what it will do for us. We are told that when we wear it, we shall be able to stand against all the forces of evil (Eph. 6:11). Is that not something well worth having? Who will not hurry to don this uniform in this evil day? It must be put on in a certain order, even as soldiers in camps, to dress in the quickest and neatest possible way, follow a certain routine in dressing.

First, there is a girdle which one is to fasten around his body. It is called "truth." It is made up of the fabric of honesty and sincerity, fitted to the individual, and if worn at all times will give weight and influence to all his words and actions.

Second, there is a breastplate to wear over the heart to protect the most vital spot from the onslaught of the enemy. We read this is made of "righteousness"—not the

righteousness of man, which is a poor imitation, but the righteousness of Christ. It is only available to those who have faith. Remember, faith is more than passively believing; it is believing to the point of *doing*.

Third, this uniform is more complete than those furnished by the state, much more complete; for in Ephesians 6:15 we find we may have shoes, too. These are made of a very fine fabric, indeed—the "preparation of the gospel of peace."

"Peace!" you exclaim, "in this day of war and unrest you talk of walking in peace?"

"Yes, in peace!" we repeat, for does not the gospel (good news) of peace assure us that there will be an everlasting peace in the Kingdom which Christ will establish when He comes? It includes the promise that we shall have a part in that Kingdom, if we put on this "whole armour of God" and here and now "fight the good fight of faith." Think a moment about the glorious possibility of meeting again those you have loved and lost, of seeing the wonderful Saviour face to face, of having no fear of death or sorrow ever touching you again, and see if you do not find peace, God's peace, so permeating your being that your present struggles seem truly insignificant in the light of the reward. Let us not, however, in the contemplation of victory, forget to put on the rest of our uniform for present work.

Next, we take the "shield of faith"—faith in God's Word, *all of it*. This is an impregnable shield which all the scoffing or insidious suggestions of doubt cannot pierce. Let us grip it firmly and hold it ever before us.

Let us now consider the cap. This is in the shape of a "helmet" and is made of the fabric of "salvation." Having knowledge of this salvation, and of its Author, gives us confidence that no wind of adversity can blow it away, and we are ready to fearlessly face all foes.

"Wait a minute," you cry, "sometimes even defenders cannot merely hide behind their armor, but must actually fight. Where are our weapons?"

Right you are, you must have weapons, and here, dear Christian soldiers, are yours. Each of you must have the "sword of the Spirit," which is the Word of God. The Word of God, you know, is "sharper than any twoedged sword" and able to divide asunder the soul and spirit, and discern the "thoughts and intents of the heart" (Heb. 4:12). Think, what a marvelous weapon! With this sword, evil can be headed off before it can act, as it will be seen and understood before it can take effect.

God has provided one more weapon. It is called "prayer," and it is most effective both in defending or guarding from harm, and in active struggles against an enemy. Prayer can be used to protect those you love, though they are far away from you. Practice much with this weapon, and use it freely upon those you meet in your daily walk of life. It will do more to keep them on the path of safety than a cordon of police.

Think of the greatness of our Leader, O Christians, think of the greatness of our cause, that all may know

peace which is really peace, freedom which is everlasting, and happiness without end. Get in line at once for your uniform, that you may become active in Christ's "Civilian Defense"!

"Remember . . . Thy Creator"

Oh, that the cry might ever ring out, "All Out America!" for the cause of Christ, that victory may truly be ours, and our glorious country be God's country indeed! "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ" (Eph. 6:23).

Buy Defense Today

By Lulu Johnson

"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isaiah 2:12).

WAR is a great leveling agent. If we are reluctant to part with our pride, vanity, luxury, and a generous slice of our wealth, this leveling process will go hard with us, because "the idols he shall utterly abolish" (Isa. 2:18).

It is a simple matter for the common, everyday activities of life to take on idolistic proportions. Anything that monopolizes the mental power of the individual is an idol. Maintaining a home and providing for a family sometimes (more often than not) excludes everything else. Too often these cares become of such importance to us that God's work suffers from lack of funds and workers.

If the church has one fault more outstanding than the rest, it is the haphazard way it is financed. We may be small, but we need not be weak. If there ever was a time when the Church of God of the Abrahamic Faith needed to take an inventory of itself, that time is *now*. Every individual member should ask himself a few pointed, fact-finding questions. "Is sending the gospel to others of as vital importance as that new convenience or luxury for my home? Does God's work come first or last, or even at all? Am I an asset or a liability to my church? Will I be weighed in the balances and found wanting because of the small amount of money onto which I so greedily hang, allowing someone to starve for the grains of truth?"

Speaking of money, if you listen closely these days, you will learn something of its value. You will be amply impressed as to what to do with it, and that to the full capacity of your ability. What are you being offered in return? Defense! You are being asked for your money, your time, and your labor. It is being worked out with enviable system and completeness. If the church could equal the enthusiasm of the world in an "all out for de-

fense" program, it would have a defense that could not be equalled. We could really "go places"—numerous places where the true Word of God would prove a blessing to many people.

In standing behind God's work of spreading the gospel, we would be helping ourselves to a real safety and defense. Our country is doing all in its power to protect itself against a murderous and inhuman enemy. We are all expected to work longer hours, produce more of the necessities of life, and this very principle will help us to also do more for the church. Today, money is looked upon as a means of defense, instead of providing us with pleasures, cars, and good homes. Our interest in such things here in our country is somewhat on the wane. The burden of war falls alike on rich and poor. In England, lords and ladies work beside the common laborers. All have one common interest; all have the same burdens and sorrows. The same will soon be true in our own country. It makes no difference now, if mother's tears fall in a silken kerchief or splash in the dishwater. There exists between them a kindred understanding. All that is dear to them is at stake. What does it matter if one has a splendid home, and the other a hut? Either may be removed for a bomb-loading site, or either may be a site for a bomb to unload! Things we once thought indispensable have suddenly become of little consequence.

Yes, war is a great leveling agent. With its power of destruction, it has leveled mountains of vanity, conceit, greed, and selfishness, and the nations have joined hands to combat those very elements in their enemies. It is sad, indeed, that the world must learn the hard way! What of you, dear brother or sister? Are you depending upon going "into the holes of the" (Please turn to page 11)

The Prophet Micah

By Hazel Burk

THE Prophet Micah was a peasant who lived in More-sheth, in the southwest of Judah, near the Philistine border. He prophesied during the time of Jotham, Ahaz, and Hezekiah, kings of Judah, in the latter part of the Eighth Century, B.C. He was contemporary with Isaiah of Judah, also Hosea and Amos of Israel, and prophesied for, and declared the fall of, both kingdoms. Micah was the third of the Minor Prophets, according to the arrangement of the Septuagint, the sixth according to the Hebrew, and the fifth according to the dates of his prophecies.

The style of Micah's prophecy is sublime and vehement, in which respect it exceeds the prophecies of Amos and Hosea. DeWette says: "He has more roundness, fullness, and clearness in his style and rhythm than Hosea. He abounds in rapid transitions and elegant tropes, and piquant plays upon words. He is successful in the use of the dialogue and his prophecies are penetrated by the purest spirit of morality and piety."

He was a farmer, and his book everywhere reflects his peasant sympathies. The one historical situation to which Micah's career was definitely related was the troublous period toward the end of the Eighth Century when Sennacherib's army was ravaging Judah, which ended in the siege of Jerusalem in 701 B.C. Micah had first-hand knowledge about the terrible sufferings of the poor in that chaotic period, for he lived in the heart of the devastated area. It was the poor who were suffering for what the nation's leaders had, by their stupidity, brought upon the country. Micah was most savage in his denunciation of the nation's leaders, of the powerful upper classes, and the tyranny with which they oppressed the poor. He said that they "eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot" (Micah 3:3). We may perhaps infer from Micah 2:2 that he himself had been a victim of their rapacity; he may have had the bitter experience of seeing his own home and fields annexed by some greedy landlord, who thus helped to build "Zion with blood and Jerusalem with iniquity" (Micah 3:10). Men like these had no scruples in stripping the coat off the backs of unsuspecting travelers, or in ruthlessly driving women and children from their homes. (Micah 2:8.)

These atrocities were inspired by greed of gain, and unhappily not only the civil but the religious leaders of those days were inflicted with this base passion, which was combated by Micah with an earnestness which re-

minds us of Jesus. The priests and prophets to whom the people looked for guidance were deflected from their duty by mercenary motives. (Micah 3:11.) Trade was conducted by means of false weights and measures (6:10), the best were bad (7:4), society was honeycombed with treachery, and dissension reigned in the home (7:5), and all this low morality had its root in a low religion. Worship was conducted with heathen symbols. (5:12-14.) The earnestness which the worshipers could on occasion display was devoted only to the externals of religion. (6:6.) In keeping with this, they fondly imagined that the great Temple at Jerusalem was the guarantee of Jehovah's presence in the midst of them, and that He would preserve them from all possible disaster. (3:11.) The universal corruption of society fully explains Micah's terrible threat. (3:12.)

In the Book of Micah we do not have the individual discourses which the Prophet uttered at different times, but their essential contents united in a collected form and divided into three sections, mutually connected, and referring to one another. In the form of prophetic discourses, they threatened judgments on the Theocracy, namely, the destruction of Samaria and Jerusalem, together with the Temple and the carrying of the people away captive, because of the prevalent sins of idolatry and the covetousness of the powerful classes of the false prophets. Micah's writings also announced as coming after the judgment, redemption from the misery, gathering of the delivered remnant of Israel, and glorification of Zion by the Messiah. The Book was composed during the reign of Hezekiah. Because of the frequent rebukes of idolatry, it appears to have been composed before the extermination of idolatry throughout the land, which followed the solemn celebration of the Passover, and before the overthrow of the kingdom of Israel. It is, therefore, dated in the period 728-722 B.C.

There is no prophecy in Micah so interesting to the Christian as that in which the native place of the Messiah is announced. (5:2.) It is evident that the Jews in the time of Jesus interpreted this passage to mean the birth-place of the Messiah (Matt. 2:5; John 7:41).

The Book of Micah falls naturally into three parts (chapters 1, 2; 3-5; 6, 7), each division beginning with "Hear ye," and containing a description of the present corruption, an announcement of imminent judgment, and one or more pictures of a bright future. These parts do not represent three connected discourses, but three collec-

tions of the essential elements of the oral utterances of the Prophet throughout his ministry. The principle of arrangement is not chronological, but it *is* logical: showing the general scheme of corruption, judgment, salvation of a remnant, and exaltation. Within the general scheme, the separate utterances were arranged with less care and without the introduction of connection links. As a result, abruptness in transition is frequent. At times, it is difficult to trace the exact line of thought.

Chapter 1 begins with a superscription that tells the date of Micah's prophecies, and the region of his home. It tells, too, the doom of Samaria (1:2-9). Micah lamented over Judah's doom (1:10-16).

Chapter 2 tells of a divine judgment on the brutalities of men in power (2:1-5). They replied scornfully to the Prophet, and he, in turn, gave a stern reply (2:6-11).

Chapter 3 contains the prophecy of the doom of Jerusalem (3:9-11), and her leaders, the judges (3:1-4), and the prophets (3:5-8).

In chapter 4, the scene changes from a Jerusalem reduced to a jungle to that of the city as a religious capital of the world, and a fountain of justice and peace (4:1-5). The gathering of the dispersed and the restoration of the Monarchy is foretold (4:6-8). The siege, exile, restoration, and triumph of Jerusalem is summarized (4:9-13).

In chapter 5, Judah's defender, the Messiah, is shown to be a conquering king who will bring peace to Judah, and His dominion will be world wide (5:1-6). The returning exiles will be victorious everywhere (5:7-9), and war and idolatry will be abolished (5:10-15).

In chapter 6, Micah tells of Jehovah's indictment against the ingratitude of His people (6:1-8), and the doom of commercial dishonesty (6:9-16).

In chapter 7, the Prophet laments over the prevailing corruption, but like Isaiah in a similar case, looks to the God of his salvation (7:1-7). The Book concludes with the downfall of Zion's enemies (7:8-10), the restoration and return (7:11-13), and a prayer for Jehovah's help (7:14-20).

The teaching of Micah is simple and forceful. In many respects, it resembles that of his predecessors. He insists on the holiness of Jehovah and the eventual universality and righteousness of the Kingdom of God. As long as His people do right they will enjoy the divine favor, but if they turn against Him they must suffer punishment. Jehovah's good will is secured, not by a careful observance of the ritual, or by the bringing of sacrifices, whatever might be their intrinsic value, but by a life in accord with the principles of righteousness, by the diligent practice of kindness and brotherliness, and by a living fellowship with God in spirit of humility, which should ever govern the intercourse of weak and sinful man with a holy and perfect God (6:6-8).

The Prophet did not deceive himself into believing that

his high religious and moral ideals would be sufficiently attractive to bring about a complete transformation in the whole nation. He foresaw that the majority would continue in rebellion and that, therefore, a destructive blow must fall which would make an end of the national existence of both Israel and Judah. But he was just as strongly convinced that a remnant would be saved, and under the Messianic King this remnant would enjoy a life of permanent peace and prosperity.

A comparison of Micah with his greater contemporary, Isaiah, is interesting. Both prophets cherished lofty conceptions of the character of Jehovah and of the obligations resting upon his people, and both had firmly established convictions concerning the nature and ultimate triumph of the Kingdom of God. A comparison of the utterances of the two men reveals resemblances in style, thought, topics, and even phrases; but the contrasts between the two in origin, training, and sphere of activity, are equally marked. One was a city prophet, of high social standing and the counselor of kings; the other, a simple country man, born of obscure parents, and in close touch and sympathy with the peasant class.

Bibliography

The Bible
The Abingdon Bible Commentary
Encyclopedia Britannica
Popular and Critical Bible Encyclopedia

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

WITH CHRIST OR THE NATIONS

(Continued from front page)

and is giving you extra time to "seek righteousness, seek meekness," and adds this hope, "It may be ye shall be *hid* in the day of the Lord's anger." (Zeph. 2:3; 2 Peter 3:9.) Jesus commands, "Watch ye . . . 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). Where do you want to be when the Lord comes "out of his place to punish (render His indignation upon) the inhabitants of the earth for their iniquity"? (Isa. 26:21.) Do you wish to be "hid"? or punished? Are you entering into the training of men and women who may at the last oppose Him who died for mankind? Are you collecting and preparing material that may be used in resistance to Christ when "the heathen rage"? (Psa. 2:1).

"The horse is prepared against the day of battle: but safety (Victory, margin) is of the Lord" (Prov. 21:31). "Thanks be to God, which giveth us the *victory* through our Lord Jesus Christ" (1 Cor. 15:57).

"I HAVE CHRIST"

"And what," asked the Inquirer, "do you mean when you say, 'I have Christ?'"

"Why," said the Rector, "simply this:

"I have Christ as my Lord for worship;
I have Him as my Lord for devotion;
As my Saviour for salvation;
As my Redeemer for deliverance;
As my Master for service;
As my Advocate for failings;
As my Intercessor for weakness;
As my Propitiation for covering,
And as my Mediator for peace.

"I have Christ as the Door for entrance;
As the Truth for freedom;
As the Way for following;
As the Foundation for building,
And as the Light for my walk.

"I have Christ as my Example for life;
As my Teacher for knowledge;
As my Counselor for guidance,
And as my Elder Brother for companionship.

"I have Christ as my Shepherd for provision;
As my Sustainer for continuance;
As my Anchor for safety,
And as my Shield for defense.

"I have Christ as my Rock for shelter;
As my Helper for need;
As my Great Physician for healing;
As my Comforter for sorrow,
And as my Hope for Strength.

"I have Christ as the Unspeakable Gift for riches;
As the Lamb of God for sacrifice;
And as the Bread of Life for communion.

"I have Christ as the Judge for rewards;
I have Him as my Life for eternity,
And as the Alpha and Omega for all things.

"And you, my dear friend, may in the same way
'have' Him.

"Will you receive Him now?"

—*Warwick Aiken; selected by Dr. Milton
A. Becker.*

THE TRUE GOSPEL

By Nancy B. Robison

Paul was called in question for the hope of the promises made of God unto the fathers. Now, the blood of Jesus Christ sealed these promises, and Paul, in Galatians 3:8, said they comprise *the gospel*. Then, why camouflage it in any way? It was the good news of the Kingdom. Jesus went about all Galilee preaching it, and it was this same message He committed to His apostles. They did not cover it up, either.

Gossips, take notice: "Who steals my purse steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands; but he that filches from me my good name robs me of that which not enriches him and makes me poor indeed" (Shakespeare).—Margaret Magaw.

HOLY WAR

(Continued from page 5)

So, in another sense, this becomes a holy war. It is a war in which true Christianity must be prepared to fight against all odds. It is a war in which true Christianity must ready itself for a colossal battle against psychological depression (and economic depression as well) which inevitably will follow the next armistice. It is a war which gives Christianity advantages, but Christianity must be ready to use those advantages—to work as it has never worked before for the relieving of men's minds by converting the men themselves to faith in God.

It was, largely, because the California Conference was grateful to its government for giving it license to teach its belief in a Kingdom to be established by God on earth, of a Kingdom to eradicate war and poverty and all the ills that beset mankind, that it adopted its resolution, not affirming, but *reaffirming* its devotion to the American flag and the national principles the flag represents. It was because the Conference was then—and is now—convinced that loyalty, even unto death, is due a government which not only passively permits, but actively protects, the preaching of the Kingdom that it adopted what it did adopt. It was because the Conference felt that all Christians in the United States should have the right to continue to practice and to teach their religious faith that it officially expressed its gratitude to the government which has made—and is making—it possible for this practice and this teaching to go on. And, finally, it was because the Conference felt that, in giving homage to the national emblem and the principles for which it stands, the Conference and its members were simultaneously rendering to Caesar and to God the respect and honor due to each.

HELPING PEOPLE TO KNOW GOD

(Continued from page 3)

accuse us of having that "holier than thou" attitude. We must also guard against intolerance which can often spoil our opportunity to help others. This does not mean that we should tolerate anything to avoid being criticized. Humility also has its place. Paul said, "Let this mind be in you, which was also in Christ Jesus." We must not have a "put-on" humility, but natural, and be of a humble spirit. We must not compare ourselves with other ministers, but with Christ.

Our Offensive Personal Characteristics

Offensive personal characteristics may keep us from helping some people. We are instructed to abstain from all appearance of evil. It may help us to write down all of the personal traits that we dislike in others, and then check the list to see how many of them belong to us. Your wife or a friend may help you to avoid mannerisms that distract. Do all you can to make it easy for people to like you. Read Dale Carnegie's book, "How to Win Friends and Influence People," and notice how he has applied the principles of Christian love in everyday life. Many good business men constantly use these principles, because so doing pays well. We ought more faithfully to practice using these principles, for the sake of Jesus. Probably we have not looked for instruction on influencing others when we read the Bible. Study the Bible from the standpoint of one who is seeking God's way to help people know Him.

Who has a better right to introduce people to God than those who are well acquainted with Him? For the sake of our work, therefore, we must above all things keep our own fellowship with God in good repair.

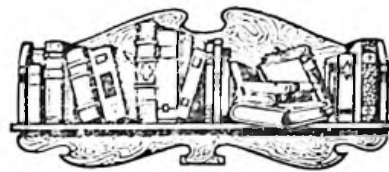
I have not meant to suggest in any way by the foregoing that we are failures in this business of helping people know God, but my aim has been to provoke thought and self-examination. If you wish, in the remaining time it may be of benefit to discuss some of the points which are of particular interest, or others you may call to mind. I realize that I come far short of the ideals suggested in this paper, but trust that it will help make us all better servants of the Master.

BUY DEFENSE TODAY

(Continued from page 7)

rocks, and into the caves of the earth (Rock of Gibraltar, Corregidor, and bomb shelters), for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth"? (Isa. 2:19.)

If you have not already prepared a surer defense than the world has to offer, remember there are fields ready and waiting. Let us make a mighty effort to speed the work.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Here's one for the ministers who buy most of the books, anyway: *Three Thousand Illustrations in Religion and Morals*, edited by J. H. Bomberger, D.D., and published at \$1.50 by the Central Publishing House.

Lecturers and the rest of the common herd of public speakers, whether of the Ladies' Aid or Breakfast Club variety, have their joke books and their scrapbooks filled with what some optimist started euphemistically calling "illustrative anecdotes." Ministers, on the other hand, have *Three Thousand Illustrations*, etc.

The book is an excellent collection of short stories, incidents, and "thought germs" (quoting the publishers' own blurbs) calculated to lend luster to the clerical manner of speech and to remove a portion of the ministerial stolidity without sacrificing essential dignity. This is *not* a book of humor, although humor has a place within it; its purpose is, rather, to provide the speaker with religion-slanted anecdotes and illustrations which will definitely "pep up" his messages.

Sundry classifications are included in the volume, among them being such suggestive titles as "Homiletics," "Junior Congregation," "Missionary," "Biographical," "Textual." There are nearly 500 pages, and the only edition now published has an imitation leather binding.

By way of comparison, it might be added that the Bomberger work consists in the main of *religious* "fillers" of the type to be found in *Readers Digest*, which is secular.

* * * *

Cruden's, probably the most complete abridged concordance of the Bible ever produced and the first concordance to appear in any language, is available in a large-type edition at only \$2.00 (John C. Winston Company, publishers). It is complete enough for any normal student's needs, and has the advantage of small compass so that it will fit standard-size book shelves. The original *Cruden's* has been considerably revised to produce this edition, which includes references to the American Standard as well as to the King James Version.

* * * *

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 in the Spirit on the Lord's Day" (Revelation 1:10).

The Golden Text

Many who read our golden text will connect it with our lesson, because our lesson tells about a Sabbath Day or day of rest and spiritual growth. Our day of rest and worship is Sunday, or as many wrongly say, the Lord's Day. However, this is really man's day. Someday the time of man's rule will be over, and it truly will be the Lord's Day. This "day" is a period of time, not merely twelve or twenty-four hours. This is *man's day*, even on Sunday when those who love the Lord attend church.

The Lord's Day was the period of time seen by John the Revelator. What he saw and heard is written in our Bibles, in the last book, called "The Revelation." This day is yet future. When the Lord's Day is fully established, all sickness and sin will be ended and there will be no more such cases as recorded in our study today. From seeing and hearing of Jesus' healing the sick, we get a glimpse of the real Lord's Day. Christ will heal all the sick, and there will be "no more death" before the Lord's Day is completed.

The Revelation of Jesus Christ tells of many things that will take place during the Lord's Day.

Jesus on a Sabbath Day

"Straightway," He went to church, we would say in modern language. Of course, this was on Saturday, not Sunday, and they called their place of worship a "synagogue" instead of a "church." It was there that Jesus went and taught. The people were "astonished" at His teachings. He taught them as their Lord, not as the scribes.

Jesus healed the sick. How wonderful it will be when all are made well and perfect by the power of our Lord! Today some claim to heal, but it is in accordance with our faith—"the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:15). No one can heal, today, as Jesus and His disciples did. We find none claiming to raise the dead, although Jesus and His disciples did. After Jesus was caught away to His Father's side, the apostles were given the Holy Spirit. They healed the sick and raised the dead.

The people who lived then needed signs and wonders to confirm the Word (Mark 16:20). They had no Bible as we have today. They could not read or study the Scriptures as we can. The only people who could read were a few, as the scribes.

Perhaps your father or mother can name someone who never learned to write. They could not write, but made their mark "x" after their name was written by someone else. They often could read. It is for us to study, for Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Jesus also said in a prayer to God, "Sanctify them through thy truth: thy word is truth" (17:17). Only as the truths in the Word become a part of us can we show forth the Spirit of God.

After Jesus healed Peter's mother-in-law, many brought their sick to Jesus to be healed.

The verse following our lesson gives us some additional thought: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

That is one other important part of a Christian's life—prayer. May we pray and study and live in accordance to the will of our heavenly Father.

The Few

Some go to church just for the walk,
Some go to laugh and talk.
Some go the time to spend,
Some go to meet a friend.
Some go for speculation,
Some go for observation.
Some go their sins to cover,
Some go to meet a lover.
Some go to doze and nod,
A few go to worship God!

—Everett J. Visenor; selected
by Sr. Hazel Reed.

Happy Birthday Wishes

Dwain Demmitt, age 12, Feb. 10, Tipp City, Ohio.
Dorothy Richardson, age 7, Feb. 10, Hammond, La.
Donald Thoms, age 11, Feb. 9, Eden Valley, Minn.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

The Complete Searchlight Series

* *

By James M. Watkins, Eldorado, Ill.

We are presenting here the complete five-year series of the Berean Searchlight as it has been conceived up to the present time. This does not suggest that future committees will not see fit to make changes. It is obvious, however, that we had to know where we were going before we started, so various authors might be guided in the arrangement of their lessons. Should the Lord delay His coming, these are offered as prospective suggestions.

The ministry recognizes that the most valuable asset it can have in the building of Christian membership is an active Berean among the young people. For this reason, it seems only right that we should seek the whole-hearted co-operation of the ministers themselves in the preparation of this material—not alone for the new life it may give the Berean Society, but that the thoughts of various ministers may be recognized and preserved. The new books will also carry pictures of the authors.

This is an appeal to those in the ministry who have writing talent to volunteer to prepare one of these series of lessons. Select the one book that you would be most interested in presenting to the Berean Society, and let us know at once of your choice. This includes the aim and preparation of the lesson in daily-study fashion, class period of suggestions and helps, and a simple, straightforward arrangement of the practical work. The outline follows:

Proposed Outline of Five-Year Study

Book 1. Lesson aim: Background and application of the gospel.

Memory work: Complete divisions and contents of the Scriptures.

Book 2. Lesson aim: The story and purpose of Christ. (The reason of His birth, death, and resurrection. Salvation and Kingdom plans.)

Practical work: Drills in cross reference and concordance use.

Book 3. Lesson aim: The story and purpose of the church. (The name, formation, nature, present and future work of the church.)

Practical work: Finding Biblical answers to practical problems. (Making the Bible an everyday guide.)

Book 4. Lesson aim: Prophecies that precede the coming of Christ. (Regardless of when, the everyday things that will transpire prior to that time.)

Practical work: Supplementary study material. (How and what to study to enrich your Bible background.)

Book 5. Lesson aim: Related events of Christ's coming. (The meeting in the air, resurrections, transformation of the church, judgment, etc.)

Practical work: Lessons in personal evangelism. (Every Christian is an evangelist; preparation for that office.)

Book 6. Lesson aim: Israel's place in the past, present, and future. (The story, lives, and works of God's people.)

Practical work: Living for the Lord. (A weekly suggestion of one little thing to do the coming week to show forth the Lord in you; also reports of interesting events caused by so doing the past week.)

Book 7. Lesson aim: Details of the Kingdom of God. (The practical make-up and operation of the Kingdom of God.)

Practical work: Labors for the Lord. (Practical jobs and methods of doing them, to put the talents of all to work—at once.)

Book 8. Lesson aim: Verification of the gospel in types. (Lessons in the Exodus, tabernacle, lives, etc.)

Practical work: You and church leadership. (Details of the things to do to completely serve as a church officer; elder, deacon, secretary, etc.)

Book 9. Lesson aim: Men of Scripture. (The biographies of the past, and their importance in the story of the Bible.)

Practical work: You and church business. (The business-like way of conducting meetings, and the business of the church.)

Book 10. Lesson aim: The Christian way of life. (Practical considerations of the details of the teaching of Christ and the early church.)

Practical work: You and your pastor. (Details of association that are most helpful in making a church a success.)

AMONG THE CHURCHES

CONFERENCE CALENDAR

February 13-15—Northwest Quarterly Conference at Felida, Wash.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

February 8-22—Special meetings at Penman, W. Va.

MILITARY RESOLUTION

Members of the Church of God who are conscientious objectors to military training and service may obtain printed forms of the Resolution passed by the General Conference of the Church of God assembled at Oregon, Ill., August 17, 1922. These forms, when signed, should be returned to the National Bible Institution, Oregon, Ill., where they are kept on file, and the names of persons signing same are reported to the War Department, Washington, D. C. An additional form will be sent, upon request, to members of the Church of God who are of draft age, that they might attach same to their conscientious objectors' forms furnished by the Government.

Please send six cents in stamps for expense of handling.

Sydney E. Magaw, Conf. Secy.

BIBLE TRAINING SCHOOL NEWS

Hurrah! Exams, work books, themes, book reports, charts, maps, and notebooks are a thing of the past (for nearly five more months). What a loud sigh of relief echoes through the school! On Monday we start again with a clean slate.

We are sorry that Bro. Richard Smith had to return to his home in Ohio, due to a nervous disorder. We pray for his quick recovery, as we all miss his cheerful smile at school. While he was confined to the hospital in Rockford, Ill., he had many visitors, including the matron and several students.

It was indeed a great privilege for the students to be able to attend the Ministerial Conference the past week. We learned many things that will help us in the future. Bro. and Sr. Clarence Lapp and daughter Elaine were guests last week at the Students' Home.

We are glad to say that the penny bank for puns is nearly full, and it is reported that we will have ice cream Thursday evening for supper. The occasion will also be a celebration of Bro. Glenn Miller's birthday.

The students residing at the Students' Home are going to enjoy the Readers' Digest for the next two years, due to the thoughtfulness of Bro. and Sr. Harold Starbuck, Rockford. Thank you very much.

Our new silverware is very pretty. We would like to thank all of you who sent coupons, and say that we are still collecting them, as we have only about half enough service to go around. Have you any stored away?

Hazel Burk, Reporter.

LAWRENCEVILLE, OHIO

The Maple Grove Church of God at Lawrenceville, Ohio, recently had its business meeting for the first quarter of 1942. The following persons were re-elected as officers for the following year: president, Charles Netts; secretary, Margaret Ballentine; treasurer, Clark Ballentine; and for the Sunday school: secretary-treasurer, Emma Beck; superintendent, Clark Ballentine; organist, Margaret Ballentine; teachers, David Beck, Grover Gordon, Paul Overholser, Manie Kauffman, Clark Ballentine, and Inez Gordon.

It was decided that the church have a two-weeks' series of pre-Easter evangelistic meetings. Also, it was decided to again have a summer Bible school for the children—all arrangements to be turned over to Grover and Inez Gordon.

The church window glass has been replaced with new amber glass. We are thankful for our little church in which we are yet permitted to worship as we see fit.

Helen Overholser, Secy.

HERALD RECEIPTS

Mrs. Joe Chapman; Inez Titus; Mrs. Emma Claypool; Mrs. E. C. Lakin; Lloyd Thomas; Francis Burnett (for others); Mae Magnus (for another); Mae Mercer (for another); William H. Lindsay; Mrs. Nellie Ling; F. W. Ficken; Charles Dimmick; Gladys Barber (for another); H. B. Hathaway; Paul Overholser; Burton Smith (for another); Frank Siple (for others); Mrs. Lola Clark; Willis A. Roose; Azalia Winfrey.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$9.65
Francis Burnett	2.50
A Friend	8.00
Leota B. Hanson	5.00
Mr. & Mrs. Willis Roose	2.35

RAHN - McCALLUM

The marriage of Charlotte Amelia Rahn, daughter of Mr. and Mrs. George J. Rahn of Pomona, Calif., to Mr. Frederick Hugh McCallum, son of Mr. and Mrs. N. D. McCallum of Upland, Calif., took place Sunday, January 18, 1942, at 4:00 p.m., in a wedding chapel at Pomona. Bro. G. E. Marsh of Los Angeles officiated at the single ring ceremony, which was read in the presence of approximately two hundred guests.

The bride was given in marriage by her father, Mrs. Richard E. Rahn was matron of honor. The bridesmaids were Miss Audrey Newton and Mrs. Hugh Askren. Lloyd D. McCallum of Upland was best man for his brother, Mrs. Earl Johnson presided at the organ, while Mrs. Ruth Howell of Hollywood, voice teacher of the bride, sang "God Made Thee Mine," "All for You," and "Ich Liebe Dich."

A reception at the home of the bride's parents followed the ceremony.

The couple will be at home at 689 N. Park Ave., Pomona, on their return from a honeymoon trip to Big Bear Lake. Mrs. McCallum is employed in the office of an insurance company. Mr. McCallum is employed at Lockheed Aircraft Corporation in Burbank.

The bride is a member of the Church of God in Los Angeles; the groom is a young man of sterling character, well liked in this community.

May God bless this newly established home.
 Mrs. George Rahn.

EVANGELISM

Mrs. C. P. Morgan	\$ 2.00
Mrs. Ray McCann	2.00
Mrs. Lela Drake	1.00
Loramae Karnett	2.00
Leota B. Hanson	5.00
Mr. & Mrs. Holland	10.00
Mr. & Mrs. Willis Roose	2.00
Virginia Kincheloc	4.00

Gleanings From the Field

"The field is the world."—Jesus.

The following ministers were in attendance at the Church of God Ministerial Conference which was held at Oregon, Ill., January 27-30: F. L. Austin, South Bend, Ind.; Harry Goekler, Hammond, La.; V. E. Kirkpatrick, Oregon, Ill.; C. E. Lapp, Macomb, Ill.; J. R. Letrone, Ripley, Ill.; M. W. Lyon, Cleveland, Ohio; S. E. Magaw, Oregon, Ill.; J. W. McLain, Grand Rapids, Mich.; C. E. Randall, Fonthill, Ont.; Lyle Rankin, Cashmere, Wash.; F. E. Siple, Grand Rapids, Mich.; James M. Watkins, Eldorado, Ill.; Walter Wiggins, Eden Valley, Minn.; and Vernis Wolfe, Saint Cloud, Minn. Bro. Lyle Rankin remained in Oregon for Sunday, February 1, and delivered the evening sermon at the local church.

2,700 Years Ago Isaiah prophesied: "In that day the Lord will take away . . . their round tires like the moon" (3:18).

Send The Herald to your friends

Bro. L. E. Conner, temporarily in Tempe, Ariz., recently motored to Riverside, Calif., on business for the National Bible Institution.

"We are living in troublesome and marvelous times. Prophecies we so faithfully preached are being fulfilled with swiftness. Let us now heed the Apostle Paul's words: 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.'"—Mrs. Mae Magnus, Bloomington, Ind.

Bro. Richard Smith, a senior of the Bible Training School, recently suffered a nervous prostration. He was taken to a hospital in Rockford, Ill., from which he was a few days later removed to his home near Dayton, Ohio. This has cast a shadow over our School, but we trust soon to hear that Richard is better and that he may return to complete his training for the ministry.

ALICE IANTHA DRAKE

Alice Iantha, daughter of J. T. and Ma-
linda Logsdon Howell, was born in Brown
County, Ill., November 15, 1869, and died at
her home in Cooperstown, Ill., January 23,
1942. Almost her entire life was spent in this
community. On April 1, 1886, she was united
in marriage to Stephen M. Drake. To this
union four children were born.

Sr. Drake was preceded in death by her
parents, her husband, and three children, Ed-
ward, Lloyd, and Stella. She leaves to mourn
her loss one daughter, Blanche Adams of
Mount Sterling, Ill., who lovingly cared for
her mother until the end came; two grand-
children; three great-grandchildren; one
brother, Alf Howell; five sisters, Mrs. Maggie
Luthy of Ripley, Mrs. Nora Mallory, Mrs.
Anna Long, Mrs. Elsie Doyle, and Mrs. Violet
Bailey; and a host of other relatives and
friends.

For fifteen years she served as telephone
operator at Cooperstown, where her untiring
service endeared her to everyone. She was a
member of the Church of God at Ripley, and
was a firm believer in God's promises.

Funeral services were conducted by the
writer at Cooperstown, January 25, 1942.

J. R. LeCrone.

BIBLE TRAINING SCHOOL

Mrs. Joe Chapman	\$5.00
Muriel Randall (G. M.)	5.00
E. Anderson Drake	2.00
Amy L. Young	5.00
Mr. & Mrs. Willis Roose	3.00

SUMMER TRAINING SCHOOL

A Friend	\$10.00
----------	---------

SUNDAY SCHOOL EXHIBIT NOTICE

July 28—August 9, 1942

To all Sunday school superintendents: Did
you have a Christmas program in your Sunday
school in 1941? Did you like it? Would you
recommend it to another Sunday school? What
was the name of it? How many characters
were needed? Was it difficult to arrange
and "put on"? Did it take much costuming
or stage setting? Extra lighting? Would you
make any changes in it? What publishing
house printed it?

Will you please have the chairman of your
program committee write any information an-
other Sunday school might wish to have, put
it with the program itself, and place it in that
box marked "Sunday School Exhibit" which
is conveniently placed on the front lower
shelf of that first cupboard, so it will be
ready to send for the Sunday school exhibit
in 1942.

At last General Conference, different ones
were asking for such information and sug-
gestions. Will you help them this year?

Exhibit Committee, Ruby M. Railton.

The New Berean Study Book, "The Berean
Searchlight," written by Bro. James M. Wat-
kins, chairman of the Berean Publishing Com-
mittee, is now ready for sale at fifteen cents
each. Just what your Berean class needs!
Order from National Bible Institution, Ore-
gon, Ill.

"We are most grateful for The Restitution
Herald . . . and usually read it from cover to
cover."—Mrs. Fred Hall, Alto, Mich.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

The Restitution Herald is the official organ
of the General Conference of the Church of
God. It is published by the National Bible In-
stitution 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 resurrec-
tion of the dead (John 5:28); the immortaliza-
tion 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.

They're going. The new Church of God Di-
rectory, compiled by Statistician M. W. Lyon,
has proved there is a considerable demand for
such a work, and the books are "going." If
you have not ordered yours, you better do
so promptly. The price is twenty-five cents,
each. Order from National Bible Institution,
Oregon, Ill.

RALLY NEW READERS

for
The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of
The Restitution Herald, and thereby help
men and women to learn of the coming of the
Lord and to prepare for His coming, I here-
with enclose \$_____ to pay for the fol-
lowing new subscriptions at your nine-months-
for-a-dollar rate to new readers:

Name

Address

Name

Address

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and ad-
dress, and enclose the correct amount of
money—(preferably in U.S. money order
or personal check.)

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns,
and knowing that God loves those who cheerfully support His
work, I enclose my contribution to be used as specified below:

For Evangelism	\$_____
For Ministers' Fund	\$_____
For Golden Rule Home	\$_____
For Bible Training School	\$_____
For General Operating Expenses	\$_____
For Renewal to The Restitution Herald ((\$2.00 per year)	\$_____
Total	\$_____

Sender's 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
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00

God, R. H. Judd	12	.25	1.75
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, R. H. Judd	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 31

OREGON, ILLINOIS, FEBRUARY 10, 1942

NUMBER 19



THE CHURCH OF GOD, CORVALLIS, OREGON

We are pleased to present this picture of one of our small but faithful groups. The Church of God at Corvallis, Oregon, was organized December 4, 1905, at the new church building by Elder W. A. Prosser, J. J. Cady, E. A. Morgan, and W. P. Darby. Bro. A. W. Darby was the first pastor. All these men are now "asleep." Brother H. J. Prosser, part-time pastor, and Brother Alfred Anthon are now leading the work.

Those shown in the picture are, *back row*: H. D. Hathaway, Leo Behrends, Elder H. J. Prosser, H. B. Hathaway, Carl W. Barber; *front row*: John Seago, Evelyn Seago, John Seago, Jr., Mrs. W. H. Tremaine and Nancy, Mrs. Leo Behrends, Dora Jean Hathaway, Mrs. Minnie Kerr, Mrs. Edith Barber, Mrs. Edna Chamberlain, Mrs. Minnie Rogers, Mrs. H. D. Hathaway, Robert Tremaine, Mrs. Alfred Anthon, Alfred Anthon, Mr. Howell, Gladys Barber. Several members were not present for the picture. May the Lord continue to bless.

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

Oil on Aaron's Beard

The Ministerial Conference at Oregon, Illinois, from January 27 to 30, was helpful and inspiring. There were excellent addresses, lively discussions, and sweet fellowship. The spirit of devotion and prayer, evident throughout the Conference, reminded us of David's words:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard:* that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Psalm 133).

Oil on Aaron's beard?—Little do men understand the 133rd Psalm! The first verse, telling of "unity," is frequently quoted, but there is seldom mention of the anointing oil, of the dew of Hermon, or of the place from which the Lord "commanded the blessing, even life for evermore."

The anointing oil was not as carelessly prepared as modern Christians might think expedient. (How comes the soda cracker on the Sacrament Table?) The Lord directed Moses in the preparation of the anointing oil, saying: "Take . . . principal spices, of pure myrrh . . . of sweet cinnamon . . . of sweet calamus . . . of cassia . . . and of oil olive . . . and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary (*perfumer*, margin); it shall be an holy anointing oil" (Ex. 30:23-25).

This specially prepared and costly oil had its special purpose, other oils being differently prepared for their several purposes. Of the anointing oil, God said: "This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you" (vv. 31, 32). This oil was to be used only in anointing the priests, as God said: "Thou shalt anoint Aaron and his sons (not every Levite), and *consecrate them*, that they may minister unto me in the priest's office" (v. 30).

Unity? Yes, every pastor wants unity—it helps the budget! How few pastors, though, are themselves so *consecrated* to the Lord as to insure that desirable unity! Who is separated unto God? Upon whom has God's oil of acceptance run copiously down from head to the lower garments?

Sometimes Nature withholds her rains, but when a consecrated ministry serves as unto God, and when the brethren co-operate in glad unity, God will bless His people as when He sent the heavy dews of Hermon. Then will the driest deserts rejoice. Then and there will the Lord command His blessing, even "life forevermore."

Ministerial Conferences of the Church of God, annually conducted in the spirit of devotion and prayer, should result in many souls receiving "*life for evermore.*" Let the ministry, therefore, wholly separate and dedicate itself for the "precious ointment upon the head," let us qualify for the blessing of God's acceptance to be poured upon us! Then all the brethren will "dwell together in unity," and we shall learn "how good and how pleasant it is." The oil of gladness will sweetly scent the Temple!

There is no substitute for the oil on Aaron's beard!

Summer School—June 16 to July 24

Plans are now being made to conduct another Summer Bible Training School at Oregon, Illinois, June 16 to July 24, 1942. Instructors and courses will be announced soon—next week, if possible.

The Summer Bible Training School has become one of the Church of God's more progressive works. It shows an appreciation of the talents that too often lie dormant in youth, and offers to develop those talents. Biblical education of our youth today is imperative to the strength of our church tomorrow. Every reasonable effort, therefore, will be made to maintain high standards of training offered at the Summer Bible Training Schools.

It is not too early for young men and young women to plan for June 16 to July 24, 1942. Last year, we set our goal for twenty students, and passed it. This year, with fewer available students due to the draft, we are again calling for twenty students. WHO WILL BE FIRST TO REPORT?

God Speaks

By G. E. Marsh

This is the first of a series of addresses given at the Radio Vesper Service of the Los Angeles Church of God each Sunday night at 6:45, over station KGFI.

FROM the temple of the Holy Bible, God speaks! In tones of tender sympathy, or with mighty power, as the needs of men and changing times require, God speaks. The Voice that called the worlds into being, rolled back the seas, and lifted the mountains from the ocean's depths, speaks to you and me in this twilight hour of a passing age.

As the light of civilization fades in the blackness of universal war, God speaks! First, in warning of even darker days to come, and then in promise of brighter ones that are soon to dawn. His words of warning reach us, ominously, through the lips of His Prophet Isaiah, like this: "Behold, darkness shall cover the earth, and gross darkness the people." But with His words of warning, He sends a promise of hope, inspiring hope! "Behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:2, 3).

While this solemn warning and splendid promise were originally addressed to Israel, God's people, centuries ago, they are applicable to us and to our times as well. First, because God, speaking through another holy man of our dispensation, declared, "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).

Another reason why these words of God may be applied to us is found in the fact that they are so clearly descriptive of conditions that prevail today. Surely, darkness does cover the earth with a world-wide mantle of foreboding and horror, a condition Jesus foresaw when He spoke of "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

Dark as the immediate prospect before us undoubtedly is, He who knows the end from the beginning, He who alone can see beyond the clouds of time into the glories of eternity, speaks comfortingly, assuringly to His people in this vesper hour of the world, telling them of a new day of life and light and peace soon to come.

*God speaks!
When evening shadows fall
Across the land, and o'er the sea,
And vesper bells ring out their call—
God speaks to me!*

This time it is Zechariah, through whom God speaks: "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light" (14:7). In this divine assurance lies your hope and mine: "At evening time it shall be light"! The One who speaks knows! For He has power to bring it to pass. The Psalmist was not mistaken when he said: "If I say, Surely the darkness shall cover me; even the night shall be light about me" (Psalm 139:11). When the shades of this world's approaching night are made still darker, more threatening, by the clouds of frightfulness and horror that hide the heavens from our eyes, *God speaks!* He speaks to tell His trembling people that at this, their blackest, hour of despair, as night closes about them, contrary to all experience, "at evening time it shall be light." For the Light of the World shall come, unexpectedly, personally, gloriously, to still the storm's fierce fury and dispel the gloom forever! Such is His promise, such is our hope.

When God speaks, He does so with complete understanding of the past, the present, and the future. Not only so, but God speaks of things that are not, as though they were, because He is able to counteract at the proper time all the evil that men may plan or do, and out of the bitterness of utter despair bring to us the sweetness of assuring hope and comforting faith.

When God speaks, He speaks to men *as men*; to nations *as nations*; and to races *as races*. The interest He takes in the affairs of earth is as broad and deep and full as are the individual, social, and material concerns of all mankind. There is nothing that we think, or feel, or experience, that God does not know and take into sympathetic consideration. It is in this breadth of understanding, this comprehensive grasp of all that enters into the lives of men, that God is shown to be so much greater in knowledge, wisdom, and power, than all of the creatures and all of the forces of nature that He has brought into being.

For example, God's conception of salvation is so much vaster, so much more varied, (Please turn to page 11)

The Little Word "If"

By Rufus A. Curtis

THE word "if" is a very small conjunctive word, but when it promulgates things to be performed, the acceptance or rejection of which may intimately affect our future advancement or retrogression, it becomes a large word—requiring an eternity to disclose its ultimate significance and importance. We cite three instances for serious consideration of the reader. The following statement occurs in Paul's epistle to the Roman brethren:

"IF we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (6:5). Consider the importance of the word "if" in this quotation. Paul's language, limiting immortality to the obedient is meaningless and superfluous to those whose belief in immortality of the soul *ignores death and needs no resurrection*. Joseph Addison's rhapsody about the soul's perpetual existence, rather than plain Bible truth, meets their universal approval. Said Addison:

"The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds."

Belief in such a monstrosity of errors is the sandy foundation of the gigantic theological and political errors that now curse the world with their blighting influences. Such error leads men to turn from "the truth," by substituting "fables" (2 Tim. 4:1-8). The conscience of any false teacher who ignores the significance of "if" in Paul's statement to the Roman brethren must be so "seared with a hot iron," that he would willfully prevaricate from the truth to gain a point or establish an argument.

Over half a century ago, an itinerant minister who believed in the Second Coming and kindred doctrines was present at a protracted meeting in which I, too, was present. The evangelist who was conducting the protracted meetings publicly taught: immortality of the soul, endless torment of the finally impenitent, and emigrating of the righteous to heaven at death. When a few minutes were granted the minister who believed the truth, he arose and said he believed from the bottom of his heart that Christ would come back to the earth, and that He would *then* reward His faithful followers here. That bomb of truth, dropped on the arsenal of errors, was not repeated to my knowledge—it did not need to be repeated! The evan-

gelist was soon ignored and silently dismissed. One of the members of the denomination that so quietly ignored the evangelist for the preacher of truth said publicly: "Those who believe in immortality of the soul and in reward at death, when speaking of the 'passing' of their friends or relatives, should not go about with subdued voices and quiet footsteps, or with sorrowful faces." He thought it ought to be a time of gladness for them, if they really believed what they professed—for their acquaintances would be emigrating from dilapidated huts on earth to enduring palaces in the skies. This church did well to reject its evangelist, for God's Word, which is truth, amply warns us to turn away from such false teachers and their ultimate doom. (2 Peter 2:1-17; John 17:16, 17.)

"The departed, the departed, they visit us in dreams,
They glide above our memories like shadows over
streams,
But where the cheerful lights of home, in constant
lustre burn,
The departed, the departed, can never more return."

Another text which uses the little word "if," and wherein this little word has big significance, is: "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). As in Romans 6:5, this "if" also limits salvation to the obedient, to those who believe the truth and confess that truth. Many professed Christians do not believe Jesus (all of Him) died; therefore, in a sense, they deny His resurrection from death.

It does not require open denunciation of the "glad tidings of the kingdom of God" to bring about destruction. (Luke 8:1; Prov. 16:18.) Men "shall utterly perish in their own corruption" (2 Peter 2:12). "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings" (Isa. 3:10), but "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (v. 11). "Good men" who "keep the paths of the righteous" can "rejoice evermore," for "they shall dwell in the land" and shall "remain in it," and "never be removed" therefrom. (Prov. 2:20-22; 10:30; 11:31; Psalm 37:3, 29; 1 Thess. 5:16.)

A third text which most significantly uses the little word "if," and which likewise shows eternal life to be limited, is that of Galatians 3:29: "IF ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Obviously, he who is not Christ's is not an heir of

the Abrahamic promise! How does one become an heir? How does he ally himself to Christ? How does he meet the requirement of the "if"? God's Word replies: "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). Only those who are baptized into Christ will reign with "Abraham,

Isaac, and Jacob, and all the prophets, in the kingdom of God" (Luke 13:28; Matt. 8:11), but *that the baptized shall so reign* is the beautiful promise of God.

"Oh! 'Twill be a glorious morrow
To a dark and cloudy day,
When we recollect our sorrow
But as dreams that pass away."

Living Stones in God's Temple

By Ruth Hoskins

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices."

GOD is calling men and women to forsake the world and to worship Him in spirit and in truth. God's call is sounded through the preaching of the gospel, in accord with the Apostle Paul's testimony: "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). Men and women thus called to worship are accepted of God as His living temple—"lively stones" which "are built up a spiritual house" (1 Peter 2:5). The Apostle Paul inquired of the Corinthian brethren: "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).

This living temple was typified in Solomon's Temple. As God is now the Architect of the living temple, He was also the Architect of Solomon's Temple—having given the pattern to David. King Solomon, following that pattern, "commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house" (1 Kings 5:17, 18). Timbers were hewn and costly stones were chiseled and polished for that great Temple which was built for the Lord. The joists of the Temple and the many other parts were finished and laid aside before the building was erected. Thus, "when it was in building," this first Temple of God was built of stones "made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

Likewise, God's present temple, though made of flesh instead of stones, must first be molded and chiseled in

process for the final edifice of praise and eternal glory to God. Each trial today overcome draws the Christian closer to his Lord and gives him more strength to press forward toward the mark of perfection in the high calling of Christ Jesus. At the end of life, we as Christians are laid aside to await the resurrection, when the great Architect will quickly and quietly fit each "lively stone" into its proper place of service. So, let us be willing to suffer the chiseling of trials and criticisms, let us submit to every responsibility of the cross, that we might be thoroughly prepared as polished stones to reflect the glory of the Lord. Though one may be among the least of the stones or other parts of the temple, he should wish to be fully and properly prepared.

This living temple is founded, primarily, upon Christ. Well did Paul say of Christians: "Ye are . . . fellow-citizens . . . of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

Romans 5:1-8 presents good thought as to the provision made for the joy and peace of mankind naturally in "the rough." Said Paul: "We have peace with God through our Lord Jesus Christ . . . we glory in tribulations . . . (and) God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Indeed, we, who have been called through the gospel of Christ to become "lively stones" in the temple of God, have that hope which "maketh not ashamed" (v. 5). As the glory of the Lord filled the first Temple, so will His glory fill the second temple—when Christ and His people are given authority and power to rule the world in love as He revealed this power and love during His first ministry.

Paul's Doctrine

By Mrs. Harvey Hotchkiss

THE Apostle Paul wrote approximately half the New Testament. Some of his books were written during busy missionary tours, and others while he was in prison. Some of his letters (Romans through 2 Thessalonians) were to churches. Others were written to individuals, such as Timothy, Titus, and Philemon. Paul's great theme was *faith*.

Romans treats of the righteousness which is by faith. Paul shows how God's law condemns all men as sinners, and how God's love offers justification through Christ to everyone.

The two epistles to the Corinthians speak much of the Holy Spirit as indwelling in believers, uniting them to God and hallowing even their bodies and their common toil. This same Spirit becomes to them life from God, light upon His truth, and transforming love.

The Corinthians complained that Paul's speech was rude; they wished him to speak and write more elegantly. His reply was that he would never resort to literary embellishments, lest that should distract their attention from the subject of his message which he described as "Christ crucified." Though interested in writing, he presented his gospel in the plainest, most straightforward language he could command.

Galatians is the companion epistle to the Romans. It too, dwells upon the righteousness which is by faith, placing strong emphasis upon faith. In Romans, righteousness is shown from God's point of view; in Galatians, from man's; and the danger of mixing faith with the works of the law is plainly shown.

Ephesians presents the oneness of believers with Christ and in Christ. It shows Jew and Gentile believers as comprising one body, with Christ as the Head of all believers, and gives rapturous glimpses into both the present powers and privileges, and the future glory of true believers.

Philippians presents the voluntary self-denial which counts all things loss for Christ, and the ultimate gain or compensation that repays such renunciation. It is the Christian's balance sheet. Christ is seen so absorbing all love and devotion as that even suffering for His sake is joy.

Colossians reveals the completeness of all believers in Christ, as Ephesians does their oneness in Him. All the fullness of God is in Christ and through Christ. The believer, therefore, has no need of anything that this world with its boasted wisdom can offer.

Both the epistles to the Thessalonians treat of the sec-

ond coming of Christ, with its preparatory and consequent events. There is to be, first, a falling away, then a revelation of the Man of Sin, but Christ, at His coming, will destroy this Antichrist. Also, Christ will save and transform the living saints, and raise the holy dead. We are to turn from all idols, serve God, and wait for His Son from heaven.

The epistles to Timothy and Titus are called "pastoral," because they were written to those in charge of Christ's flock. They warn against heresies in doctrine and iniquities in practice; they urge sound preaching and teaching, and a conduct and character becoming ministers of Christ; they lay stress upon that sort of life which God approves and rewards and which ungodly men must admire, even while they oppose.

Hebrews urges converted Jews to hold fast their newly found faith. The keyword of this Epistle, found eleven times, is "better." Everything Christ offers is superior to any previous privileges, however great.

Some of the things which Paul taught are about Jesus, His relation to Christians, how to live the Christian life, all about church government, civil and national life, Christ's relation to the Old and New Covenant, faith, love, sin, the laws of marriage, and many other subjects.

Concerning Jesus, Paul taught that He was sinless, being made "perfect through sufferings" (Heb. 2:10). He was faithful, gentle, guileless, hating iniquity, humble, longsuffering, merciful, patient, and obedient—all of which we as Christians should be, inasmuch as He set the example for us to attain.

In 1 Corinthians 15, Paul told how that Christ died for our sins, as the Scriptures had foretold, that He was buried, and that on the third day He was raised from the dead, the first to be raised of those who have fallen asleep. As it was through a man that we have death, it is through a man, also, that we have the raising of the dead. Because of their relation to Adam, all men die; so, because of their relation to Christ, they will all be brought to life again: but each in his own turn; Christ first, and then at Christ's coming, those who belong to Him.

Some will ask, "How can the dead rise?" or, "What kind of a body will they have when they are risen?" Paul says the very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have, but is just a naked kernel—perhaps of wheat or something else. God gives it just such a form as He pleases, so each kind of seed has a form of its own.

All flesh is not alike; men have one kind, animals another, birds another, and fish still another. There are heavenly bodies and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another. It is so with the resurrection of the dead. The body is sown in decay, it is raised free from decay. It is sown a physical body, but is raised a spiritual body. It is not the spiritual that comes first, but the physical, and then the spiritual. The first man is of the dust of the earth, the second man is the Lord from heaven. As we have been like the man of the earth, let us also try to be like the man from heaven.

"Flesh and blood cannot inherit the kingdom of God," and decay will not share in what is imperishable. "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 will be raised" free from decay, and "we shall be changed. For this corruptible (nature) must put on incorruption, and this mortal shall have put on immortality." When this mortal nature puts on immortality, then what the Scripture says will come true. Death will have been triumphantly destroyed. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye 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. 15:50-58).

Concerning Christ's relation to the Christian, He is the "head of every man" (1 Cor. 11:3) and dwells in the heart of the Christian (Rom. 8:9-11). Christ produces in the Christian an inseparable love (Rom. 8:35) and equips him for every good work (Phil. 4:13).

As to living the Christian life, Paul said in Ephesians 4:25-32, that we must lay aside falsehood and each tell his neighbor the truth, for we are members of one another. "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." The man who stole must not steal any more; he must work with his hands at honest labor, so he may have something to share with those who are in need. No bad words must ever pass his lips, but only words that are good and suited to improve the occasion, so they will be a blessing to them that hear them. We must not offend God's Holy Spirit whereby we "are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." So, we should follow God's example, like His dear children, and live faithfully. As Christ loved us and gave Himself for us, so "ought we to love one another."

In Galatians 6:1, 2, 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. Bear ye one another's burdens, and so fulfil the law of Christ."

In 1 Timothy 2:1-8 Paul urged that entreaties, prayers, petitions, and thanksgivings be offered for all men—for emperors and all who are in authority, that we may live tranquil, quiet lives. It is right to do this and pleases our Saviour who wants all men to be saved and come to know the truth. There is only one God, and one intermediary between God and men, the Man Christ Jesus, who gave Himself as a ransom for all men. Paul wanted men everywhere to offer prayer, lifting to heaven hands that are holy, without any angry disputes.

Paul, in his first letter to Timothy, wrote all of the third chapter regarding church government and choosing of officers. If a man aspires to the office of a bishop, he sets his heart on a good work. A bishop, or elder, must be a man above reproach, married but once, "not given to wine," sensible, a man of good behavior, hospitable, able to teach, "no striker," but a man of moderation and peace, managing his own house well, keeping his children under control and perfectly respectable, "for if a man know not how to rule his own house, how shall he take care of the church of God?" He must not be a new convert, or he may become conceited and "fall into the condemnation of the devil." He must also be a man of good standing with outsiders. Assistants or deacons must be serious, straightforward men, not addicted to wine or dishonest gain, but holding the divine truth of the faith with a clear conscience. They should first be tested, and afterwards if there is no fault to be found in them, they can serve as deacons. Their wives, too, must be serious, not gossips; they must be temperate and faithful in all things. The deacons, likewise, must be only once married, and manage their children and their households well.

As to relation of church officers to the congregation, Paul says in 1 Thessalonians 5:12, 13: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Concerning civil and national life, Paul sets forth in Romans 13:1-7 that everyone must obey the authorities that are over him, for they cannot exist without God's permission. So, anyone resisting the authorities sets himself in opposition to what God allows, and those who oppose Him will bring damnation upon themselves. You must obey them, therefore, not only to escape God's wrath, but as a matter of principle.

Paul teaches in 1 Corinthians 7:10 concerning the laws of marriage that a married woman is not to separate from her husband. If she does (Please turn to page 10)

“The Little Season”

By Z. B. Self

Satan, bound “a thousand years,” “must be loosed a little season.”

I AM opposed to the theory of the “little season” (Rev. 20:3) occupying a space of time beyond the thousand-year reign of Christ and His saints, instead of being before that reign. First, such a theory advocates that after the Kingdom of God has been established on earth at Christ’s second advent (Dan. 2:34, 44; Matt. 13:31, 32), and after it grows for a thousand years, Christ and His saints must then retreat, and the Kingdom of God which should then have had time to fill the whole earth must submit to the plunder of the wicked who will trample it down, when they go to encompass the New Jerusalem and the camp of the saints (Rev. 20:9).

Second, the advocacy of the “little season” of Revelation 20:1-9 occupying a space of time beyond the thousand-year reign of Christ and His saints is a direct contradiction to the promise God made through Daniel in 2:44 that the Kingdom of God, when established, “shall *not be left to other people.*” Under such a theory, we would find the Kingdom *left* to the wicked as they trample it down when they encompass the New Jerusalem.

Third, after Christ’s Kingdom is established at His second advent, according to the promise of God through Micah (4:3), Christ is to “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.” Under the theory heretofore mentioned, the nations would learn war again, and lift up the sword as they go to encompass the New Jerusalem.

Fourth, it is an undeniable fact that those who are advocates of the above mentioned theory teach that “the rest of the dead” (Rev. 20:5) who live not again until the thousand years are finished—which the Scripture calls “the first resurrection”—are the wicked; notwithstanding that verse 6 reads: “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.”

Advocates of the theory under consideration contend that there will be only one final Judgment Day for the world, and that that Day will not come until after the thousand-year reign of Christ and His saints, and *after* the “little season.” Hence, under this consideration, the thousand-year reign of Christ and His saints, recognized by many to be the Day in which God will judge the

world in righteousness by Christ, would be reduced to a mere extension of Adamic judgment and condemnation upon the living nations—or upon the few left of the nations who will escape destruction from the last battle of this age. (Zech. 14:16-21; Dan. 7:11, 12.)

Thus far, we have observed, mainly, oppositions to the theory under consideration. Now we shall present an interpretation of the Scriptures relating to the theory heretofore under consideration which we believe presents a much better harmony of the Scriptures.

The Dragon, Serpent, Satan, and the Devil, representing paganism, or pagan Rome, referred to in Revelation 12:3, 4, 7-9, 12-17; 13:1, 2; 20:1-3, 7, 8, 10, was “bound” in the past, according to history as well as Scripture, from 538, A.D., to approximately 1538, A.D., during a major part of the triumph of the papacy. Please do not become confused by our interpretation of the binding of one particular Devil or form of wickedness, to misjudge by this, that all devils or forms of wickedness were bound from 538, A.D., to 1538, A.D., but this one particular “dragon” or Devil, representing paganism, was then “bound for a thousand years.” He deceived the nations no more from 538, A.D., to approximately 1538, A.D., thus fulfilling the texts of Revelation. Some Bible students have seriously misjudged this binding of paganism from 538, A.D., to approximately 1538, A.D., to have been the thousand-year reign of Christ and the saints, but the writer has not so misjudged. The binding of Satan (paganism) a thousand years (538-1538, A.D.) and the thousand-year reign of Christ and the saints are two separate and distinct thousand-year periods, both referred to in Revelation 20:1-7. In verses 2 and 3, the thousand years mentioned is in the past—from 538 to 1538, A.D. The thousand-year reign of Christ is referred to in verse 4. In verse 5, the thousand-year binding of Satan is mentioned. In verse 6, the thousand-year reign of Christ is referred to, and in verse 7, reference is made to the thousand years from 538 to 1538, A.D. No mention is made of the resurrection of the wicked in any part of these verses from Revelation 20:1 to and including verse 11. “The rest of the dead” referred to in verse 5, whose living not again until the thousand years (538-1538) were finished, which the Scripture calls “the first resurrection,” refers to the rest of the dead *saints*, Christ being the first Saint to be resurrected of the new creation. (Please turn to page 10)

The Destiny of the Incurrable

By F. O. Sapp

IF ORTHODOXY and the hypotheses of modern occultism are true, namely, that the incurrable sinner has eternal life within his being, and that the sinner cannot die, why does the Bible teach that sinners will *not* live forever? "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). Compare Ezekiel 18:1-24.

In each of seven versions of the Bible that I have in my study, I read that the incurrable sinner shall and will die. In Ezekiel 18:4 we read, "The soul that sinneth, *it* shall die." You will note it does *not* read, "The soul that sinneth, it shall be separated from the presence of God," but "*it* (the *soul*) shall *die*." Please compare James 1:15. I fail to find a Bible, or a Hebrew and Greek lexicon, or an English dictionary that defines the word "die," or its original, to mean a state of separation in this or the life to come. To the contrary, it is defined: "To cease to live; to expire; to perish; to become extinct; to wither away."

Job, a man of God, in speaking of the incurrable wicked, said that they "shall perish for ever" (Job 20:7). David, another man after God's own mind, 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; cp. 2 Peter 2:12.)

Jesus came to this world to save the sinner from the result of sin, which is death. It is necessary for the sinner to believe and accept the man Christ Jesus as a Saviour from sin and death (1 Tim. 2:4-6) before said sinner can have and enjoy eternal life. John 3:15 says: "That whosoever believeth in him should not perish, but have eternal life." Eternal life is conditional, and can only be had in and through Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall *not* see life" (John 3:36).

The incurrable sinner will be destroyed. "Do ye not know . . . that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath" (Job 21:30). "The Lord preserveth all them that love him: but all the wicked will he destroy" (Psalm

145: 20). Isaiah informs the student of his prophecy that the sinner shall be destroyed, and all who "forsake the Lord shall be consumed" (1:28). How can the sinner be destroyed or consumed if he has eternal life? Did Job, David, and Isaiah know what they were saying? Obadiah, another prophet of God, said that those who are destroyed and consumed will be "as though they had not been" (15, 16). David affirmed the words of Obadiah, saying: "Yet a little while, and *the wicked shall not be*:"

yea, thou shalt diligently consider his (the sinner's) place, and *it shall not be*" (Psalm 37:10).

"Come now, and let us reason together" (Isa. 1:18). Is it not reasonable for one to conclude, that if "the wicked shall not be," such is positive proof that the wicked will not have everlasting life on any plane of being? and is this not especially evident since the place of his habitation shall not be? and since there has been no provision made for the incurrable sinner's place of residence? Do you not see, my friend, to believe and teach eternal life for the incurrable sinner is a great deviation from the truth?

The truth is that the incurrable wicked will be burned up "*root and*

branch," Malachi, another of God's prophets to Israel, summed up the whole matter in regard to the destiny of the incurrable wicked, saying: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them (the wicked) up, saith the Lord of hosts, that it (the fire) shall leave them neither root nor branch" (Mal. 4:1).

If the incurrable are to be burned up "*root and branch*," if "*the wicked shall not be*," if his place of habitation "*shall not be*," if the "*wicked shall be destroyed*," if they shall "*perish*" and "*consume away*," is it not reasonable to accept the fact that the incurrable sinner shall die the "*second death*"? (Rev. 20:12-15.) The lake of fire is used in the Scriptures to symbolize the certainty of the consummation of identity of the incurrable man.

Immortality, or endless life, is to be obtained only in and through Jesus Christ. (Rom. 6:23; Matt. 25:46.)

GENESIS 13:12

I sometimes see men who remind me of Lot. I look at them and say, "Poor fellows, they are pitching their tents on dangerous ground." For example, when I see a young man smoking his first cigar or drinking his first glass, I say, "He is looking toward Sodom." When I see a man in business resorting to the tricks of the trade and doing things that his conscience must condemn, but excusing himself by the plea, "A man must live, you know," I say, "Poor fellow, he is looking toward Sodom." When I see a church member neglecting the devotional meetings and putting something else in their place; consorting with the wicked, the scoffer, the profane, I say, "Poor fellow, he, too, is pitching his tent toward Sodom." When I see a church pandering to the world and condescending to amuse and entertain it by turning the house of God into a playhouse, I say, "Well, that church is beginning to pitch its tent toward Sodom."—Selected.

WATCHING, WAITING

By Mary Mae Nedrow

Watch and wait, for the hour is near,
"Perilous times" will soon be here.
Hear now, today! The Master calls!
Ere stark disaster upon you falls.

Men helplessly "run to and fro"
Amidst this land of grief and woe.
Turmoil, strife, "perplexity"
Throughout the world, today we see.

"Men's hearts failing them for fear"—
Christians know the time is near.
They don't despair at His delay,
But 'wait His coming, day by day.

We've the promise of Christ's return,
From the Bible, this message we learn.
"Behold, I come quickly," we read in God's Word,
No sweeter story has ever been heard.

So we'll trim our lamps and be ready,
For we know not what hour it may be.
May He find us watching and waiting,
That with the redeemed we may sing.

The new Church of God Directory is ready for mailing.
Order yours today. Price—\$.25.

PAUL'S DOCTRINE

(Continued from page 7)

separate, she must remain single or become reconciled to him. Likewise, a husband must not divorce his wife. A wife is bound to her husband as long as he lives. If her husband dies, she is free to marry anyone she pleases, so long as he is a Christian.

Paul tells us "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Paul sets forth in Hebrews 11 an exposition on faith. He teaches in this chapter that faith enables us to believe that God created the universe—the world we see did not simply arise out of matter! He then tells how the things that were accomplished by the men of old were accomplished through faith. He teaches that all these people, Abel, Noah, Moses, Enoch, Abraham, Sarah, and many others, lived all their lives in faith, and died without receiving what had been promised; they only saw it "afar off." Though they all gained God's approval by their faith, none of them received what He had promised, for God had resolved upon something still better for us, that they might not reach the fulfillment of their hope *except with us.*

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; 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. 12:1, 2).

"THE LITTLE SEASON"

(Continued from page 8)

To prove that Satan (paganism) is now loosed in the "little season" under the "dragon" name, and that he is only one of the many devils in existence, please read Revelation 16:13, 14. The "dragon" here under consideration represents paganism, which is Hitler's chief doctrine; the "beast" here under consideration represents the papacy; and the "false prophet" represents the religion of the latter-day miracle workers as seen at present. (In Revelation 13:11-18, there is a record of his work during the Dark Ages. In Matthew 24:24, 5, 11 and in 2 Thessalonians 2:8-12, there is a record of his work today.) Today, Satan, under the name of "dragon," representing paganism through the instrumentality of Hitler and others, is loosed in the "little season," going out to deceive the nations, Gog and Magog, in the four quarters of the earth, to gather them to the great day of the battle of God Almighty. (See Rev. 16:13, 14; 20:7-10; Ezck. 38 and 39; Zech. 14; Joel 3.) These texts refer to a time near the end of the "little season" of Revelation 20:3, 7-10, and just previous to the second advent of Christ and the thousand-year reign of Christ and the saints.

The reader should be able with little effort to see the better harmony of the Scriptures under this theory. This theory also brings to view more light on the resurrection and final Judgment Day. Instead, therefore, of there being a thousand years and a "little season" between the first and second resurrections, we find a period of probably only a few years. We do not know the exact length of time between the second advent of Christ and the time the thousand-year Judgment Day begins, hence, we cannot tell the exact length of time between the first and second resurrections; but it is enough to say that this resurrection of all the wicked to judgment will take place at the beginning of the thousand-year Judgment Day of the reign of Christ and the saints, sometime after the six months in which the children of Israel will be burying the dead left from the last battle of this age (Ezek. 39:12). We learn, also, that instead of the final Judgment Day taking place *after* the thousand-year reign of Christ and the saints, it will take place *during* that reign. (For further proof of this, read Matt. 16:27; 2 Tim. 4:1; Acts 17:31; Job 21:30.)

GOD SPEAKS

(Continued from page 3)

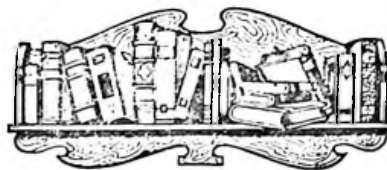
than you and I generally entertain. When God speaks of salvation He may, as is more frequently the case, have reference to the salvation of men and women from sin and from the dreadful result of sin, which is death—actual death. Or, He may be speaking of the salvation from sin of a race or nation, the outcome of which would also be death in a historical sense, as He does by Paul, who names a time when “all Israel shall be saved”; when the Jews, now scattered throughout the world, will be saved from their sins, and God will pour clean water upon them and save them from all their transgressions and from all their enemies; and they shall be returned to their homeland and restored to divine favor and blessing under the reign of their long-looked-for Messiah, your Saviour and mine. Or, when God speaks of salvation, He may be telling us about the future redemption of Old Mother Earth herself from the curse sin brought upon her; a salvation that will cause the deserts to rejoice and blossom as the rose and fill the land with fruitage and the trees of the forest with melody.

All of these different kinds of salvation of which God speaks in the Bible—the salvation of men; the salvation of nations; and the salvation of the earth itself—are of deepest interest to you and me because we shall be affected helpfully by each of them.

We are interested in the salvation of men from sin, because we, together with every other member of our race, have sinned and “come short of the glory of God.” Personal salvation is a life and death matter with each one of us, for “the wages of sin is death,” and the priceless “gift of God is eternal life” and can be obtained only “through Jesus Christ our Lord” (Rom. 6:23).

We are personally interested in the salvation of the nations from sin, because our own dear land is even now undergoing dreadful punishment that has come upon it because of our sins and the sins of our fathers. We are convinced that it will be only by the grace of God, through the salvation He can and will provide, that our country can escape the doom of extinction that has been pronounced against all nations that leave God out of their reckoning.

We are personally interested in the salvation of the earth, because it is the only home we have ever known and is destined to be our abode forever, if we remain true to God the Father and to Jesus Christ His Son. Of course, it must be saved from the curse of sin; it must be renewed and beautified and made abundantly fruitful and glorious—a salvation that is to be accomplished in the Golden Age after Christ comes, the age of full, complete, and final restitution.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Bob Hawks and his radio quiz shows have sent the curiosity of millions soaring to new heights. Professor Quiz, Information Please, and the astonishing Quiz Kids have revealed an embarrassing lack of knowledge on the part of the general public. The keynote for success for up-and-coming newspaper and magazine columnists and lecturers is to provide material that can be turned into open forums, so that the *hoi polloi* can pop questions and receive answers.

W. A. Wilde, Boston publisher, makes it easily possible to divert the current thirst for quizzes into strictly Biblical channels. Wilde has, over several years, produced three books that will add spice to Sunday school class, midweek or Berean meeting, church social, or family study. The three are these, each priced at \$1.00: *Our Bible—What's in It?*; *Go, 'Til You Guess*; and *Know Your Bible*.

All three volumes, with variations, take the familiar theme of “four thousand questions and answers” to be found in the helps of so many “students’” Bibles. But the theme is beaten, twisted, whipped, emended, and emasculated until the result comes forth as full of life as Charley McCarthy—and quite as entertaining. Individually, or as the combined parts of a trilogy, the three Wilde books have everything it takes for the extra-curricular Bible class activity.

* * * *

Only as recently as 1935 were the social diseases brought out into the open and permitted frank discussion in the public prints by men who knew whereof they spoke. It was in that year that the Surgeon-General of the United States Army wrote his first article on the problem for Reader's Digest.

Now, the Association Press (Y.M.C.A. publishing house) offers *So Youth May Know*, discussing sex problems from the strictly Christian, yet essentially practical and realistic, point of view. The book is authoritative, written for teen-age young people of both sexes. One out of six marriage now results in divorce; social disease shortens the average life span. This book fills an important gap in religious literature for youth. Price: \$1.25.

* * * *

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 . . . was moved with compassion toward them, and he healed their sick" (Matthew 14:14).

Others

"Others, Lord—yes, others—
Let this my motto be,
Help me to live for others,
That I may live like Thee."

Faith and Works

Jesus was again in Capernaum in His favorite resting place, possibly Peter's home. He was not to rest long, because the news quickly spread that "he was in the house." At once people came. The house was filled! There was no room, "not so much as about the door." Then Jesus began to talk to them—preaching the Word.

Four men walked along the road that led to this home where Jesus was preaching. These men held the corners of a bed of some kind. On it lay a man sick of the palsy.

Surely one of the men remembered that the houses generally had an outside stairway leading to a flat roof, and that this was true of Peter's house. We read that they broke a hole in the roof. Then they let the sick man down—down until he lay on his bed before Jesus. That was work, but faith always is accompanied by some kind of works, is it not?

Jesus Saves!

"Son, thy sins be forgiven thee," said Jesus.

"Why doth this man thus speak blasphemies? Who can forgive sins but God only?" reasoned some of the scribes who were present.

Jesus left no room for doubt. God was the One to forgive sins. He, the Son of God, also could forgive sins. Jesus declared, "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The sick man "immediately arose" and took up his bed and went out before them all. He was perfectly whole! "They were all amazed, and glorified God, saying, We never saw it on this fashion."

Perhaps we never saw it "on this fashion" before. It is the same power that heals and forgives. It will still save and heal. We must continue faithful. Those who are

caught up at the first resurrection and those in Christ's Kingdom will be freed from sin and sickness. "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. . . . The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:5-10).

Yes, Jesus still has the power to save and to heal. His mercy is great toward those who love Him and trust Him. Cast your care upon Him, for He "careth for you" (1 Peter 5:7).

Membership

Carolyn Virginia Morrison becomes our three hundred thirty-second member. Her mother, Mrs. Frank Morrison of Woodstock, Virginia, sends her name.

Who will be the next to join? Send your name, age, and date of birth to me, Madge Savage, Waite Park, Minnesota. Your membership card will be sent to you.

The Great Weaver

"When I find trouble facing me,
I offer Him my feeble strands.
He takes whatever they may be
And weaves them with His gentle hands.

"Sometimes His way may not be clear,
At times, He, only, understands,
But soon I learn that which is near,
Is given me by holy hands."

Happy Birthday Wishes

John Anthon, Feb. 15, age 14, Hammond, La.
Rebekah Jane McLain, Feb. 15, age 5, Gr. Rapids, Mich.
Sara Beth Savage, Feb. 15, age 7, Waite Park, Minn.
Wayne Thoms, Feb. 15, age 9, Eden Valley, Minn.
Tommie A. Kennedy, Feb. 16, age 4, Hammond, La.
Robert Johnson, Feb. 17, age 11, Hector, Minn.
Betty Jean Hammer, Feb. 20, age 11, Bird Island, Minn.
Donald Voelker, Feb. 20, age 15, Cleveland, Ohio.
Earl Poland, Feb. 21, age 6, Shady Springs, W. Va.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



More Good News

Some person or persons participating in the Blood River (Louisiana) Berean work seems to have been fired with real Christian ambition. Our informant tells us that the January 17th offering was to be used to help purchase a duplicator, and that at the meeting of January 26, it was announced that the name of the new Berean paper would be *The Berean Beacon*.

The very fact that there is enough support to even start a paper of this kind is proof that here is a society that at least recognizes the *need* for greater Christian activity. The continued publishing of the paper will indicate that the entire society is eager to work, for there is too much work incident to gathering news, editing, laying out, publishing, and distributing any newspaper of even small size for it to be successful over a period of time through the efforts of only one or two persons.

Has your society considered publishing some sort of regularly issued church or Berean paper? If your organization is set up efficiently, every member in your society should have an opportunity to do his bit for your paper, and you will find that those who enter into the project with the determination to give their best will gain experience which will prove very valuable to them.

Pray for the success of *The Berean Beacon*. Investigate the possibilities of obtaining the equipment (very inexpensive) and a staff of workers for a paper of your own.

The Home of Man

* * * By Mrs. Claiborne Lee, Hammond, La.

"In the beginning God created the heaven and the earth" (Gen. 1:1). In the earth He placed the many beautiful things we have about us to enjoy day after day. At first, darkness covered the face of the earth. So God made light, and He saw that it was good. He then divided the light from the darkness. The one He called day, the other night. He made the greater light to rule the day, and lesser lights to rule the night. He divided the dry land from the water. The one He called earth, the other sea. He also created the trees, herbs, and grass. He also made the fowls of the air, the animals that roam the earth, and the fish in the sea.

What was the purpose of creation? What did God have

in mind while He was doing all these things? He must have had a plan in mind, and we have every reason to believe that He did. The earth was created for one purpose only—to provide a home for man.

When God created the beautiful Garden of Eden, He placed man there. Then God breathed into Adam's nostrils the breath of life, and "man became a living soul" (Gen. 2:7). God saw that Adam needed a helper, so He caused a deep sleep to fall upon Adam, then took a rib from Adam's side, and from it made a woman whom He called "Eve." Adam and Eve were the first two people to live on this earth. God knew when He placed them in Eden, that they would sin. The human race had to learn some way, and thus it began.

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psalm 115:16). There are so many people today who cannot see the truth of this verse. They teach that this earth is only our temporal home, that our future and everlasting home is to be up in the heavens someplace, and that we shall go there to receive our reward. Is this what the angels told the disciples as they stood and watched Jesus ascend up into heaven? The angel 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 Jesus comes the second time, He will bring His reward with Him. We read in Revelation 22:12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Note also Matthew 5:5, "Blessed are the meek: for they shall inherit the earth."

We read again in Psalm 37:9-11, "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth." "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he . . . formed it to be inhabited" (Isa. 45:18).

Yes, God created this earth for the home of man in the beginning, and so will it ever be the home of man. This earth made new will be the second Garden of Eden, the second Paradise, man's future home, the Kingdom of God.

AMONG THE CHURCHES

CONFERENCE CALENDAR

February 13-15—Northwest Quarterly Conference at Felida, Wash.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

February 8-22—Special meetings at Penman, W. Va.

RIPLEY, ILLINOIS

Death has again visited our number. Sr. Alice Drake of Cooperstown, died January 23. The funeral was conducted January 25 at a Cooperstown church by Bro. J. R. LeCrone.

Sr. Maggie Luthy is again very poorly. Bro. and Sr. John H. Long are home from Chicago, where they have been at the bedside of their son Furman in a hospital there. The boy is still in a serious condition. Since returning home, Sr. Long has undergone an operation in a Beardstown hospital.

Sr. J. R. LeCrone has recently had the flu, so Bro. LeCrone had to perform the duties of cook as well as pastor. She was out to church again today, January 25.

Sr. Ednah Powers has been coming to church again, looking well since her hospital sojourn.

Bro. LeCrone's sermons show he has gone through much careful, painstaking study the past few years, which rank him high among our old seasoned ministers.

Laurence Howell, Secy.

HILLISBURG, INDIANA

Sunday, January 25, Bro. and Sr. Celaine Randall were with us again. We had a good attendance at Sunday school and church. The weather was not cold, but very foggy and gloomy. When Bro. and Sr. Randall were here January 11, the members gave them a pound shower, and they received many, many pounds of food and canned fruit. There were several at the shower, which was held for them on Saturday evening.

Bro. James W. McLain will be here Tuesday evening, February 3, to show slides of evangelistic work.

Everyone is welcome to our church services conducted by Bro. C. R. Randall at the Hillisburg Church of God every second and fourth Sundays of each month.

Lota B. Huffer, Reporter.

EVANGELISM

Mr. & Mrs. C. Alan McLain	\$ 2.50
Mr. & Mrs. Stanley O. Ross	1.00
Hope Chapel, South Bend, Ind.	1.47
Mrs. F. T. Blyth	5.00
Floyd Swihart	10.00
Helen M. Chisholm	5.00
Oregon, Ill., S.S.	3.42

MINISTERS' FUND

Dixon, Ill., S.S.	\$2.67
Oregon, Ill., S.S.	2.02
Mr. & Mrs. W. H. Holland, Jr.	5.85

MRS. JACOB J. CROMLEY

Mary P. Cromley was born to John and Nancy Loring, January 5, 1854, near Marion, Ind. Her death occurred in the home of her son in Warsaw, January 16, 1942, at an age of more than eighty-eight years.

When twelve years of age, she was moved with her parents to Stark County near Monterey, where she grew to womanhood. In April, 1882, she was united in marriage with Jacob J. Cromley. Two years later, they moved to Burr Oak and opened a general store which they continued to operate until his death in 1921. To this union were born three children: a daughter who died in infancy, Carl Chester who died in 1897, and Donald D., with whose family she was living at the time of her decease.

At the age of eighteen years, the deceased made profession of faith in Christ and united with the Church of God of the Abrahamic Faith in her community. She continued steadfastly in the same faith and hope to the end.

Sr. Cromley was the last remaining member of a family of ten children. She is survived by her son Donald and wife and daughter, Mary Helen; by two nieces and one nephew.

Funeral services were conducted by the undersigned at the Church of God in Burr Oak, Ind., before a full house of neighbors and friends whom her approximate fifty-five years of local residence had drawn to her. Interment was made in the family lot in Culver cemetery.

Sr. Cromley had lived and died with the

full conviction that He who is the resurrection and the life is the One who only is able to restore life. It is for that glorious moment when He shall call that her loved ones and friends wait.
 F. L. Austin.

HERALD RECEIPTS

Mary E. Howard; Mrs. Fannie LeCrone; Mrs. Walter Skinner; Mrs. Merle C. Alsbury; Mrs. J. C. Rankin; M. E. Elton; D. Flatten; Mrs. Elizabeth Reighard; Mrs. J. W. Dismukes; Mac Magnus (for another); Lorenzo Beaman; Mrs. Elnora Skinner; Hugh Huffer; Mrs. R. H. Kellogg; Mrs. F. T. Blyth (self & another); F. L. Marsh; Mrs. Carrie Ogden; Mrs. Pauline Chapman; Anna Cochran; Mrs. Ada Updike; Zenas Murphy; Al Shepp; H. J. Edmister; Isabel Perkins; E. E. Rogers; Mrs. Lulu May Lashley; Vivian Kirkpatrick; Wilis McMurtrie; Irene Holland (for others).

NATIONAL BIBLE INSTITUTION

Mary Howard	\$3.00
Maurettown, Va., S.S.	5.12
Dorothy Magaw	2.00
Wayne & Georgia Thompson	2.00
Grace Johnson	2.50
Anonymous	3.00

BIBLE TRAINING SCHOOL

Mr. & Mrs. George Siple (T.F.)	\$ 5.00
Lucy B. Groat	10.00
Mrs. L. E. Marston	1.75
Grace Johnson	2.50

Gleanings From the Field

"The field is the world."—Jesus.

The Church of God, Corvallis, Ore., pictured on the front page, has Sunday school at 10:30 a.m., weekly, conducts an evening Bible class at 7:30 each Thursday, and there is an all-day meeting the first Sunday of each month. Also, a preaching service is conducted each Saturday evening preceding the all-day meetings. . . . The following ministers have at various times visited the Corvallis church: Almus Adams, W. H. Wilson, N. D. Titchenal, O. J. Allard, J. C. Van Zandt, A. L. Corbaley, C. C. Maple, Cassie Hicklin, J. W. Williams, James A. Patrick, J. C. Wilson, F. L. Austin, F. E. Siple, Lyle Rankin, C. E. Randall, C. E. Lapp, N. J. McLeod, Mrs. Emma Railsback, Grover Gordon, and John Eagleston.

"I am watching the signs of our Saviour's return, and hope it will be soon."—Mrs. Isabel Perkins, Turner, Ore.

Start and finish: first the rut; then the grave!

Christians are in the world, but not of the world. "Our citizenship is in heaven" (Phil. 3:20, R.V.).

"We are praying for Christ's return, so conditions can be straightened up and that we may live in a decent world."—Mrs. William Lindsay, Kewanee, Ill.

"Anyone having a copy of 'The Gospel of the Kingdom,' by Wiley Jones, who would willingly give same to a young minister of the Church of God, please send it to the writer, who will see that this young minister receives it."—T. A. Drinkard, Handley, Texas, Box 476.

Bro. Tom Savage, Waite Park, Minn., is busy every Sunday, preaching in various places: Mora, Sylvan, and Bergen. Plans are being made to "fix up" the Bergen church (near Lester Prairie), and to "have an all-day meeting there on the second Sunday in April."

Bro. H. B. Hathaway, Corvallis, Ore., passed his ninetieth milestone last Christmas Day. He writes: "Hitler, Mussolini, and Japan (the three unclean spirits of Revelation 16:13, 14?) are doing what the Bible says they will do, but when Gog takes over what Gomer has accomplished, he will then be doing that which is commanded of him in Ezekiel 38:7, i.e., prepare himself and company to go to Palestine to take a spoil."

Sr. Martha Townsend, Grand Rapids, Mich., is in the University Hospital, Ann Arbor, Mich., and may be there for some little time. Do not make her wait for the robins for a "cheer up" message.

HAPPY BIRTHDAY

By Fred J. Daubanton

(Dedicated to Charles Thoms, Saint Cloud, Minn., on his eightieth birthday.)

Accept these lines, dear Charles,
Upon this your natal day,
With fervent love to God above
Who has led you all the way.

Ah! yes, we know the path you've trod
Was not so very pleasant,
But it brought you closer to your God,
And showered your path with blessing.

Eighty years with intellect keen
Is a portion not given to many:
Threescore and ten was allotted to men,
Thank God, He has not shortened yours any!

Fourscore years your days have now run,
And we hope these last days you may treasure,
In contentment begun, the race will be won,
And add to each heart a great pleasure.

Your face serene has inspired this theme—
That this life is all that we make it,
Though a humble cot' is all that we got,
Without God it would seem, ah, so vacant.

Your example has taught us in language plain
That life is contentment, not riches and fame,
An earthly school where we must do our best
To gain the Kingdom of eternal rest.

And so, dear Charlie, we have come to pay
Our tribute to you upon this day,
And place on your head these garlands bright
Who in life has always been satisfied.

May your influence sink deep in each heart,
And help us all to do our part;
And when life's stream we ferry o'er,
May we meet in God's Kingdom to part no
more.



THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

L. E. Conner . . . Business Manager
Orpha LeMasurier . . . Treasurer
Subscription Rate.—51 issues per annum,
\$2.00.

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.

They're going. The new Church of God Directory, compiled by Statistician M. W. Lyon, has proved there is a considerable demand for such a work, and the books are "going." If you have not ordered yours, you better do so promptly. The price is twenty-five cents, each. Order from National Bible Institution, Oregon, Ill.

RALLY NEW READERS

for
The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I herewith enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U.S. money order or personal check.)

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus
"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

- For Evangelism \$_____
- For Ministers' Fund \$_____
- For Golden Rule Home \$_____
- For Bible Training School \$_____
- For General Operating Expenses \$_____
- For Renewal to The Restitution Herald (\$2.00 per year) \$_____
- Total \$_____

Sender's name

Address

The Illinois Evangelist

By C. E. Lapp

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

A Home Mission

Today much stress is being laid upon missionary work while it is yet day and while the Lord tarries. No one with Biblical knowledge and Christian foresight will say there is plenty of time to work, for we all sense that the coming of the Lord is imminent. With His coming the day of work will be over, for Jesus said, "The night cometh when no man can work."

In 1937, the Illinois State Conference was willed a sum of money to be used in an evangelistic effort and in conforming with the wish of the donor, two men, Brothers F. L. Austin and J. W. McLain, were secured. Macomb was chosen as one of the most fertile and opportune fields in which to work. After a series of evangelistic meetings and a number of baptisms, a church was organized in the early part of the same year. Since that time, the Illinois State Conference has been helping to sustain the work by placing a full- or part-time worker at this church. Brother McLain was the first pastor and was succeeded by Brother Harvey Krogh, Jr. In 1939, we were secured as part-time pastor and have continued several months over two years.

Many denominations will agree that when starting a new work from the ground up it takes about ten years to build a work to the place that it will become self-supporting. No miracle has taken place here, but we can say that the work here has been blessed.

Ebenezer!

As we rally our forces for the work before us, we look in retrospect at 1941, and can say truthfully, "Hitherto hath the Lord helped us." All have marveled at the way God has given us hope when there was nothing for which to hope, and how He has increased our building fund to its present amount. We do not take the credit to ourselves, for surely the Lord has helped beyond even our greatest expectations. Two years ago we were in debt. Now we are out of debt, have purchased a large corner lot for \$600.00 and have \$400.00 in cash in our present building fund. Perhaps that does not seem much to many, but it means that the Lord has sent in through the local church, friends of the church, and some who are not even members of the church the amount of \$1,000.00.

Our hope is not exhausted nor has our faith burned out. There are many who by word of mouth, letter, and contribution voiced their desire to see this work go forward until it will be able to stand alone. A short time ago, a friend stopped me on the street of another city and said, "I am going to send you a check toward that work, for it is worth while." To gain a foothold for the church in a city of over eight thousand people will, with God's blessing,

present an excellent opportunity for a strong church. The goal has not been reached, but with God's help we shall reach it.

A Spiritual Upsurge

At present, we are sensing a greater degree of consecration than during the last year. Perhaps it is the stress of the times in which we are living, but that a greater zeal is being shown, both individually and collectively, cannot be denied. Since the first of the year, Teacher Training is being studied with the thought that when our opportunity to expand the Sunday school comes, we shall be prepared. Generally speaking, it is more healthful for a church to grow steadily and surely than to have a mushroom growth.

Open Field and Opportunity

Are we overly optimistic concerning this field and the opportunity it affords? We ask, "Is anything too hard for the Lord?" Others are forging ahead, and is there any reason why we should not? Several years ago another denomination with a small group of thirty-five decided to build a church. The worker at that time had a small vision for the opportunity afforded his church in that particular section of the city. When they built their church it was made with a seating capacity of about one hundred. The present leader of that same church told me their former attendance has tripled in six months, and at the present time they are cramped for room.

The section of the city in which we have purchased a lot has no other church or denomination. The opportunity is before us, and the work will go forward, if we only hold fast until a building is completed.

Thanksgiving From Macomb

Considerable help has been given at this point thus far, and we, the people of the Macomb Church of God, appreciate with thankfulness that others are assisting in such a Christian manner. We are thankful that the Illinois State Conference is backing the work, and we shall do all in our power to merit the support given.

Will you add your prayers to ours that the Lord will work mightily in this missionary venture for His glory?

More Home Missions

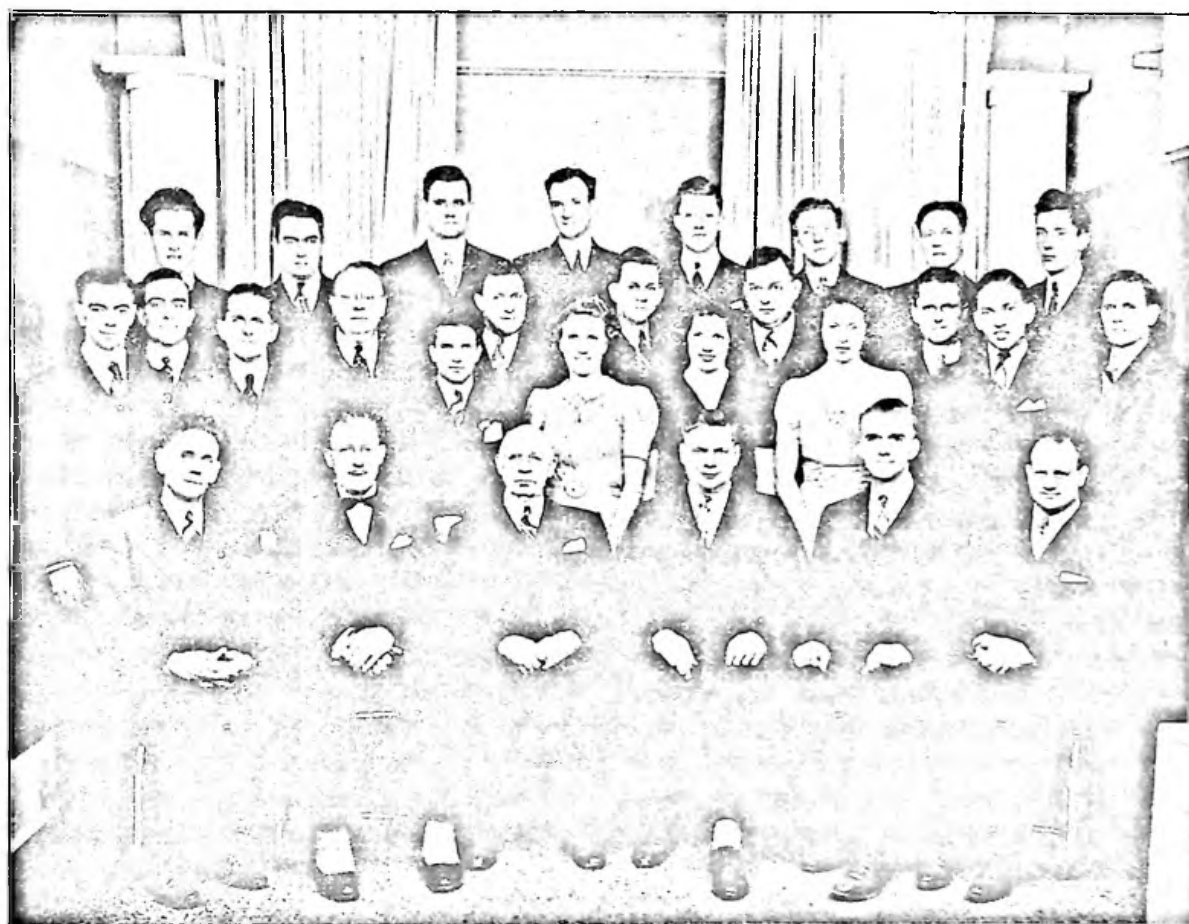
Perhaps all Herald readers have read of the missionary work that is being carried on by Mrs. Mae Nedrow and others across the river east of Oregon. They hope to erect a building this spring. The Rockford brethren are also very enthusiastically preparing to build a new church this spring. All places mentioned need your encouragement.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, FEBRUARY 17, 1942

NUMBER 20



THE MINISTERIAL CONFERENCE

At least ten states were represented at the recent Ministerial Conference of the Church of God, when fourteen students of the Bible Training School worshiped and studied with a like number of our experienced ministers. "Let brotherly love continue" (Heb. 13:1).

Shown in the picture are, *back row*: Terry Ferrell, George Walters, C. E. Lapp, Walter Wiggins, Ellsworth Routson, C. R. Randall, Lyle Rankin, Glenn Miller; *middle*: Harry Goekler, Robert Hardesty, C. Alan McLain, J. R. LeCrone, Richard Parish, Francis Burnett, Beth Hoganson, Vernis Wolfe, Iris Hall, James Watkins, Hazel Burk, J. W. McLain, Paul Williams, Emory Macy; *seated*: F. E. Siple, C. E. Randall, F. L. Austin, Sydney E. Magaw, M. W. Lyon, and Vivian Kirkpatrick. (For further report of this gathering, turn to page 15.)

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 Fig-Tree Nation

Returning from Bethany to Jerusalem, Jesus "hungred" (Matt. 21:18). "Seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves" (Mark 11:13). Then Jesus cursed the tree, and it "presently . . . withered away" (Matt. 21:19). Still hungry, Jesus entered Jerusalem to seek some fruit on Israel's fattest branch, was moved to righteous wrath against the faithless Temple practices, charging that the "house of prayer" had become a "den of thieves," cast out the money-changers, all to the fruitless end that the "scribes and chief priests . . . sought how they might destroy him" (Mark 11:18). With hunger gnawing at His heart, Jesus found only "green leaves" in Israel—for "*the time of figs was not yet*" (v. 13).

"In the morning, as they (Christ and His apostles) passed by, they saw the fig tree dried up from the roots" (Mark 11:20). Peter, remembering that Jesus had the morning preceding cursed this tree, said, "Master, behold the fig tree which thou cursedst is withered away" (v. 21). Jesus' seeming irrelevant reply, "Have faith in God" (v. 22), studied carefully, explains why both the fig tree and the Temple practices had come under His scorn—neither was fruitful as God intended. How soon withered the tree! How soon did thieves, like skunks plagued with their own scent, crawl out of their den! Peter, "*Have faith in God!*"

"Alas!" or perchance, "Aha!" cries the no-future-for-Israel theologian. Taunts he: "If the fig tree represented Israel, there can be no restoration of Israel, for Jesus said to the tree, 'No man eat fruit of thee hereafter *for ever*.'" Could a score of Millenniums avail to remove the curse, when Jesus cursed the tree "*for ever*"?

Now, Mr. Theologian, take it easy; a little research may wipe the "fox" from off your face. The Greek word for "ever" in both Matthew 21:19 and Mark 11:14 inspirationally happens to be *aion* (Englishmans Greek Concordance) which primarily means "age" or "world" (Young's Lexicon). The Emphatic Diaglott correctly translates these two texts, respectively: "May no fruit

grow on thee to the age," and, "Let no one eat fruit of thee to the age." When the disciples asked Jesus about signs of His coming again and of "the end of the *world*" (Matt. 24:3), the word they used for "world" was this same *aion*. When Paul spoke of Demas "having loved this present *world*" (2 Tim. 4:10), he used this same *aion*. Briefly, Jesus cursed the fig tree for an *aion*, for an age, throughout this "world" or "course"; the "for ever" translation simply meaning that the tree was cursed for a period the end of which was not known. Thus, even today, the irate husband complains to his wife, You are "forever" wanting money! . . . Nor will we fall before the charge: "By such technicalities, one can prove anything." Let him who makes the charge prove by any other technicalities that the fig tree cannot return to life when this *aion* is passed and when Jesus comes to "turn away ungodliness from Jacob" (Rom. 11:26).

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). Is the long-withered tree coming to life? There is today ten times the restoration that followed the Babylonian Exile! Did the prophets tell of the insignificant and miss prophesying the real? "Behold the fig tree . . . know ye that the kingdom of God is nigh at hand" (Luke 21:29-31)—"even at the doors" (Matt. 24:33). Jerusalem today is ten times the Jerusalem of yesterday. Jerusalem, heart of a New Palestine, throbs life throughout the land. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). Not Singapore! *Jerusalem* is "the city of the great King" (Matt. 5:35).

Jesus will soon visit this "tree," again, not as One who is hungry, but as One who will remove the curse that others may eat precious fruit. "*The time of figs was not yet*"; it is *nineteen centuries closer, today!* Thieves in the Temple? "Ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Peter, "*Have faith in God,*" for the fig-tree nation, "dried up from the roots" and "a curse . . . among all the nations of the earth" (Jer. 44:8), will soon be called "trees of righteousness, the planting of the Lord" (Isa. 61:3).

German Women and Bible Teaching

By C. E. Lapp

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

PERSONS who are familiar with the rise and fall of nations will recognize that the above scripture tells the great deciding factors. History many times repeats itself. The handwriting is now on the wall for many nations, and, lest this nation forget that history does repeat itself, may we American Christians consider prayerfully the moral conditions both in Germany and at home.

Duty of German Women

The first duty of women of Germany today is to produce children and more children for the country of which they are a part. Since Hitler took control of that country, a system for mass production of children has been put into effect. We may well understand why he wants so many children, when we see his idea of world conquest. There is an old saying that "anything is fair in love or war." This is war in the extreme sense of the word, for it reaches even to the unborn child.

Discarded Morals

So great has become the need for more and more children to fill the ranks of Germany's great army, that all morals have been thrown into discard—even as we throw out rubbish. The *German Labor Ministry* is now operating a special bureau to care for unmarried mothers and their children. Every newborn child is welcomed into the state, whether or not the parents have a marriage certificate. Young women are taught to feel it their first duty and privilege to produce babies for Hitler, even out of marriage. No shame or disgrace comes to the unwed mother, rather there is honor and prestige for having produced for Hitler and the greater Germany. Those who are weak physically or mentally are sterilized and given places as servants or laborers.

Mein Kampf Replaces Bible

Mein Kampf is a book of Nazi ideology for the education of the people of the "new order." Considerable space in this book is given to teach boys that they are born to be soldiers for Hitler; to live and to die for Hitler. Girls are taught early in school that they are to be mothers and to produce a greater race of Aryans. The sacredness of marriage as set forth in the Bible is ridiculed. Girls occupy

"German Women and Bible Teaching" by C. E. Lapp of Macomb, Illinois, is informative and challenging. It will interest and help youth and the parents of youth better to discriminate and appreciate diminishing right from the ever-growing wrong.

about the same position in Germany as does a good herd of registered cows on a stock farm here in the United States. Those who do not comply with state regulations are made to feel they are enemies of the Reich.

Girls who have reached the age of twenty-two years and are unmarried are looked up by "Populating Wardens" and made to select mates, in or out of marriage, from pictures of suitable Aryan males. None are exempt, if physically and mentally fit.

Righteousness Exalts a Nation

All the foregoing is nauseous to God-fearing people who have tried to build their lives and those of their children on the sacred truths of the Word of God. The early settlers of this great nation came here for religious freedom. Religion was foremost in their hearts and minds. To them we owe much for giving us the heritage we now enjoy. This nation has reached its exalted position among the nations of the world only because of the place the Bible and its teachings have had in the hearts of our citizens. How long we shall continue to occupy this exalted position will be determined largely by our attitude toward God's Word, in whether or not we follow its teachings. Statistics prove that *in the past* immorality has been less prevalent in the United States and Great Britain, than in other countries, due largely to the study and use of the Bible.

Some Appalling Facts for Consideration

Today, however, in the United States there are thirty-six million boys and girls who never attend Sunday school or receive any religious training, whatsoever. Only fifteen per cent of the population of the United States attends church on Sunday mornings, and *only two per cent attend in the evenings*. There were in the United States 1,333,526 major crimes committed last year, of which 13,242 were murder or manslaughter. The cost of our crime bill was estimated at fifteen billion dollars—\$28,500 per minute, or \$41,040,000 per day. Fifty thousand unmarried mothers were registered in the United States last year, besides ten thousand women and girls who died from abortion. These figures do not take into consideration thousands who (Please turn to page 10)

The Christian's Attitude Toward War

By A. Anthon

MANY trials and temptations now confront the Christian, as the nations become deeply engrossed in war. What shall be the Christian's attitude toward war? How should he face present trials? What is his debt to Caesar? What is his debt to God?

The Apostle Paul wrote the Corinthian church, "No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it"—*refuse to yield!* (1 Cor. 10:13.) This quotation is the same as saying that God controls all trials and temptations. God gives us laws, then allows us to be tried, or tempted, not above what we are able to resist, to prove to us whether we are faithful to Him or will stoop to do what our lust tells us to do. God says: I set in front of you life and death, good and evil: *choose ye.*

Daniel 4:17 merits study in connection with the Christian's attitude toward war. We read, "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." God rules in the kingdoms of men, and controls the setting up of those who serve as kings, presidents, or dictators. Rulers, in the performance of what they consider duty, may tempt the children of God to sin, yet God is faithful to not permit anyone of His children to be tempted above that which He knows the child has strength to resist. This may be *one* of the methods, ways, God uses to test, try, "tempt," His children. "God did tempt Abraham" (Gen. 22:1). "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice" (1 Peter 4:12). We are forced to conclude that God permitted the children of Israel to have set up over them a "basest of men" to tempt, prove, Jeremiah, John the Baptist, Jesus, Stephen, and many others.

If the children of God should obey their nation's rulers in every whim, why did Jesus and His followers sometimes refuse to obey? An example appears in Acts 5: 28, 29. Rulers demanded of the Apostles: "Did not we straitly command you (and does not God tell you to honor us?) that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us"—*upon the God-appointed rulers!* "Then Peter and the other apostles answered and said, We ought to obey God rather than

men." Was Peter being subject to the powers that be—powers that are ordained of God? Yes! (And say this "yes" in such a way that everyone knows you mean it.) Was Peter rendering honor to whom honor is due? Yes! Was Peter rendering the kind of honor to these God-ordained rulers that God wanted and inspired Peter to render to them? Yes!

God tells us to render unto Caesar "the things" (honor, taxes, respect, prayers, obedience, love) that belong to Caesar (Matt. 22:21); and the same verse says, "unto God the things (honor, taxes, respect, prayers, obedience, love) that are God's." Well, does rendering unto Caesar *and unto God* tell us to bomb helpless babies, other children, and women? Does *that rule* instruct us to fight our enemies? What "things" belong to Caesar? What "things" belong to God?

Now, we Christians do not care to know what the flesh says about which "things" belong where; but we are concerned about what God's Word says as to which "things" belong to whom—God or Caesar. God's Word says: "Dearly beloved, 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 (feed him lead, gas, bombs? slay his children and women?); if he thirst, give him drink (drink of disease-infested water?): . . . Be not overcome of evil (to disobey God), but overcome evil with good" (Rom. 12:19-21).

Here God says evil *can* be overcome "with good," but evil *cannot* be overcome with evil. Men who listen to what their flesh says have been trying to overcome evil with evil ever since the evil of Cain; and see in what an evil they are yet engrossed. Men will continue to be evil and in evil until there are enough "children of God" to make up His Kingdom: "then cometh the end."

When soldiers asked John the Baptist, "What shall we do?" (Luke 3:14), he answered, "Do violence to no man. Be content with your wages"—the wages that they would get if they did violence to no man! How much pay would a soldier get if he did no violence? if he *loved* his enemy? *fed him? gave him drink?* He possibly would be stood up in front of a firing squad to be executed. Be "content" with this pay? The *flesh* says, No; *God* says, Yes, and thou shalt receive immortality when ye suffer such things for My Name's sake. (Luke 6:22, 23.) God's testimonies are "very sure" (Psalm 93:5). It requires strong confidence in these sure promises of God to continue

faithful under such circumstances. "Behold, we count them happy (blessed) which endure" (James 5:11)—who endure trials for Christ's sake.

God has not given the same laws to all men. There were laws given to Adam, other laws given at Noah's time, other laws given at Abraham's time, others at Moses' time, others at Christ's time, others will be given at the beginning of the Millennium, and still different laws may be given after the Millennium. No one of these *seven* sets has anything to do with the other. Christians are now under the laws of Christ. "The priesthood being changed (from Levi to Judah; from Moses to Jesus; from Aaronic to Melchizedekian) there is made of necessity a change also of the law" (Heb. 7:12).

We Christians want to know what *our* law says about our supposed privilege to bomb either innocent children or our enemies. We are not immediately concerned with what the law *was* or *is going to be*. What is it *now*? Romans 13 offers some timely thought. "Let every soul (person) be subject unto the higher powers" (v. 1)—be obedient unto earth's Caesars in *all* things over which God says He has given them authority. If one of these Caesars oversteps this authority, however, and if he presumptuously commands the children of God to disobey God, then we must "obey God rather than men" (Acts 5:29), though these men are ordained of God to some petty, basest of office, or to the highest office on earth. Yes, there is no power but of God, no Caesar exists except by God's permission ordained to rule Caesar's followers, and from time to time try, *tempt*, scourge the children of God.

God's children are held accountable to know what things belong to Caesar, and what things belong to God. Therefore, search the Word—"not forsaking the assembling of yourselves" to discuss and examine God's Word. (Heb. 10:25.) Many good (?) church (?) members cheat Caesar in those things God commands His children to render to Caesar, and they render to Caesar things that God forbids to be given Caesar. "Rulers (Caesars) are not a terror to good works, but to the evil" (Rom. 13:3). However, "if the world (of Caesars) hate you, ye know it hated me before it hated you" (John 15:18). Doers of good works are not terrified because of what Caesar says or does, but the doers of evil works are terrified because of what Caesar may say or do, and they may work to please Caesar in even those things God commands men not to do. The evildoer works to please Caesar; the righteous obey God and are not terrified.

"Wilt thou then not be afraid of the power?"—of the authority God has delegated to Caesar? Yes, yes! Be obedient. Do that which is good and ye shall have praise of the same. Praise from God? Yes. Praise from Caesar? No, never!

"If thou do that which is evil, be afraid; for he (Caesar) beareth not the sword in vain: for he is the minister of

God, a revenger to execute wrath upon him that doeth evil"—upon him who disobeys God. God's followers, however, *do not do evil*. Is Caesar today executing God's wrath upon evildoers? making them murder and bomb each other's children? In all this, God does not permit Caesar to injure any righteous person, except as God deems it advisable, examples being: Jeremiah, John the Baptist, Jesus, Stephen, and Paul.

"Owe no man any thing, but to love one another (by bombing? No!): for he that *loveth* another hath fulfilled the law" (Rom. 13:10). "Love worketh *no ill*" to anyone. Methinks bombing another's babies is "ill." "Now it is high time to wake out of sleep," to examine our minds to see if we can understand God's plainly worded Love Letter to us. "Let us therefore cast off the works of darkness," that is, obedience to Caesar's *presumptioned* authority, and "put on the armour of light," obedience to God in all things He says unto us (v. 12). Let us listen to "the whole counsel of God," that we may know what things God tells us not to render unto Caesar.

"Let us walk honestly . . . *not in strife* and envying" (Rom. 13:13). Is war *strife*?—the worldly minded may not know.

"From whence come wars?" (James 4:1.) From the flesh! "God is not mocked." He that in his heart hates his enemy, though he does not kill him, is a murderer; and "ye know that no murderer hath eternal life" (1 John 3:15). I often find myself hating my enemy. Pray for me. I need help. I pray for you.

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; *that we may lead a quiet and peaceable life* in all godliness and honesty" (1 Tim. 2:1, 2). Praying for a person is not limited to getting down on one's knees and "wishing a lot of blessings" upon him. *Praying is working the works of God with that person*. Such works most likely will have no effect upon a Caesar; but because we obey God, God will see to it that we have as "quiet and peaceable life" as *He deems best* for us. If we do not work the works of God, God has a "minister"—a Caesar—to pour wrath upon us.

Conclusion

When God tests us with some fiery trial, we always have potential strength to resist it. Many of us, however, by our actions make "a monkey face" at God, and say, I am going to do this sin, whether You like it or not! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto (second) death, or of obedience unto righteousness (in God's sight)."

Be not Caesar's servants, but God's servants; bringing a blessing to all Caesar's, *showing them Jesus Christ by works, and not by tongue only*.

A Letter to a Friend

By F. L. Austin

February 6, 1942

Dear Friend and Wife,

Your recent letter reached here (South Bend, Indiana) while I was in Oregon, Illinois, and while my Bigger Half was in Chicago. Home late Saturday and planned writing you Monday. But, nix.

We were glad to get your letter with its news, etc. Sure, the matter of moment is that of your registration. As to this, I note your explanation. From what you write, I infer that you are conscientiously opposed to *combatant service*—that you seek non-combatant (medical) service, if any.

Conscientious objection, my Friend, is a matter of *loyalty to Christ*, through and through, or it is naught. That is, if it is not genuine, it is a fake. And if you are really conscientiously opposed to combatant service—I would advise you to expect to notify registrar at the time of registering, and ask for notation of such to be made—all with the full intention of quietly and firmly remaining true to your conscientious conviction, whatever the results might prove to be either financially, bodily, or otherwise.

As for me, personally, I am convinced that Christians should not fight—either religiously, or domestically, or socially, or politically, or nationally. My convictions result from my Bible study. I do not censure anyone for disagreeing with me. The same Bible teaches me that the nation *should* fight—whenever *God* so leads.

The Bible analysis for these decisions is as follows:

1. All creation is of God. *All* humans are His, and rightfully *all* should recognize Him as Ruler.

2. Out of all the nations God chose one man, Abram, and his seed from whom to create a Chosen Nation, a King, and a Kingdom. (See Gen. 12:1-7; 13:14-18; 17:1-8; 18:17-19; 22:15-18; 24:7; 26:1-5; 28:1-5; Ex. 19:1-6; 1 Chron. 28:3-6; 29:23; Ezek. 21:25-27, "I will give it him"; Luke 1:32, 33, "Lord God shall give unto him the throne . . . he shall reign over the house of Jacob for ever"; Gal. 3:16, Abraham's "seed which is Christ"; 3:26-29; and many others.)

3. Until the true and proper seed, King, of Abraham should come (Gal. 3:19), God—"because of transgressions" in Israel resulting in improper behavior under the Abrahamic covenant—"added" the Mosaic law to His *covenant* to Abraham, to restrain the people regarding wrong doing, and to instruct them as to correct behavior. This addition did not in any way or degree nullify God's

covenant promises to Abraham (Gal. 3:17) that He would establish a national kingdom of Abraham's multitudinous seed under the kingship of His special kingly Seed, Christ. Rather, it afforded aid till the time of Christ's birth, and till the time of His later return to occupy David's throne over Israel.

God not only gave that *law* to Moses, but He also formulated a kingdom setup to be operated under said law till the true Leader, Christ, should enter. In that kingdom setup, God Himself would manifest His Presence for current direction of the kingdom, through Moses and Aaron. Then He required that the "firstborn"—whom He had miraculously preserved previously in Egypt from the tenth and last plague (Ex. 11:1, 4, 5; 12:1-14, 29-36; 13:1, 2)—should be fully numbered (Num. 3:40-43); and that the males of the tribe of Levi should be numbered (Num. 3:15, etc.): that the "firstborn" should be exchanged for the Levites, person for person (3:44, 45): "and the Levites shall be mine," "instead of the firstborn." God next commanded (Num. 8:5-19) that the Levites, instead of the first-born, should be made an offering unto the Lord (v. 11). He then gave the "offered" Levites to the high priest, Aaron, "*to do the service . . . in the tabernacle . . . and make atonement . . .*" (v. 19).

Thus the Levites (taking the place of the first-born) *were completely set apart from the rest of the nation for special service to God and to His tabernacle*. This was the setup of God's pattern kingdom.

In Numbers 1:2, 3, God directed that all Israel should be numbered for war. But in verses 47-49, God directed that the Levites should not be thus numbered. Again, this is in the pattern kingdom.

From chapters 8, 9, 10 of Hebrews it is learned that the setup and assignments according to the God-given order under Moses and Aaron were patterns, or types, or shadows, of a more perfect and eternal setup under Christ.

1. The new setup began with Christ. He superseded Moses and Aaron. Being tried in every point and found faultless, He was anointed both King and Priest, and exalted to the right hand of God.

2. His followers were "given" to Him of His Father, even as the Levites were "given" to Aaron, the priest. (See John 17.)

3. Not only were those then currently with Christ "given" to Him, but He also prayed that all who should *later* believe on Him should be "one" with the Apostles—

"given" unto Him (v. 20). Thus they were set apart for more responsible service to the High Priest and to their God.

4. Such constitute the church. In Hebrews 12:23, they are spoken of as the "church of the firstborn." That agrees with 1 Corinthians 5:7, "... Christ our passover is sacrificed for us," namely, for the first-born, as in the pattern in Exodus 12 and 13, where the passover lamb was sacrificed for the first-born. Further:

5. In 1 Corinthians 3:16, 17; 6:15-20; 2 Corinthians 6:14-18, the church is declared to be the temple of God. "I will dwell in them, and walk in them." "Wherefore come out from among them (the unbelievers), and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Thus, where in the pattern setup the Levites were the *personnel* of the tabernacle amidst whom God dwelt, in the "true tabernacle" of Hebrews 8:2 now being set up "the church of the first-born" *constitutes* the building itself for the in-dwelling of God (today, by His Spirit) to be used in guiding the nation and humanity, God-wise.

Therefore, I am personally convinced that the Christian, today, being called out for special service to God in the "true tabernacle," as the Levites were called out for special service in the pattern tabernacle, is separated by God and set apart like as were the Levites.

Now, Friend of mine, as to non-combatant service, our United States courts interpret that anyone who purposely and voluntarily aids, or abets, another in the performance of a wrong is guilty with the criminal himself. That principle is likewise true in Bible teaching. If it is wrong for the Christian to engage in warfare, then it is equally wrong for him to *choose* to aid others in such warfare.

Though God often led His nation to war for the punishment of wrongdoers, He directed that His tabernacle servers should not be thus numbered. It is still proper for God's nations to do battle when so directed by Him. It is likewise proper that those separated and "given" to Christ, the High Priest, should serve in God's temple of today.

As the Levites, headed by Aaron the high priest, were used of God to lead the Israel kingdom in proper undertakings, so the Israel nations of today are slowly learning that they, too, should of necessity move as God guides by Christ (the new High Priest) and Christ's co-workers. This, if they would achieve victory without unnecessary chastening. The nation's greatest strength is not in armament and hate, but in God and love. And, until the nation shall humbly and prayerfully bow to God's will and guidance, it will undoubtedly suffer humiliation and sorrow.

If, and when, God leads the nation forth to battle, it will be to clean up the roguishness of earth. Then, tem-

pest, hail, earthquake, scourge, will cleanse and purify. That such is yet in the offing is prophesied.

I have written thus at length, dear Friend, simply to indicate in part why, since 1898, I have been thus convinced. Much more could and should be written.

When you become finally convinced as regards your faithful service to Christ, by all means live your convictions. If, at heart, you are truly and conscientiously opposed to combatant service, I advise that you register accordingly. Then stand by it. If you are conscientiously opposed to any and all military service as being disloyal to Christ, so state, and abide by it. It may take more of ease, of comfort, and of life out of you than would front-line service. But such things should not change one's decision. It is wholly a matter of Christian principle.

I enclose four copies of resolution passed by General Conference of August 17, 1922. Read the resolution, carefully. It was passed by a vote of 304 to 21, if I remember correctly. Two FBI men have been in Oregon, Illinois, since the present draft began, and investigated. Some very favorable results have followed. However, the government *must* properly test each opponent in order to weed out any who might use this as a means of dodging service.

If you wish to sign this resolution, or if your wife wishes to sign it, each should sign and date two copies. Forward one copy to the National Bible Institution at Oregon, Illinois, for filing. Hold the other copy to be attached to a government paper that will later need to be filled out. But indicate your position when registering.

Yours is now a big problem for decision—the more so because the majority analyzes Christianity as a matter simply of personal salvation. Many fail to recognize the great Kingdom which, with Christ, God began to construct. Christ was made the Head, King, of the Kingdom now in the making. That construction still continues. He is now preparing a church of the first-born therefor. Perhaps the next step in order will be the redemption of His chosen nation. Finally and eventually the earth will become filled with the righteousness of that Kingdom. But to that ultimate end a true, loyal, and consecrated church is to be completed during this present Christian age.

May you truly draw close to Christ in prayer and submission, and obey His guiding now and throughout life.

With much love,

F. L. Austin.

"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" (Prov. 4:10-13).

A Study of God

Article 7—God the Creator

By R. H. Judd

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1).

THE writer of these articles has many times expressed his deep and ever-increasing interest in the opening chapter of the Book of Genesis—the book of beginnings. He has never gone to the study of it, but that some fresh truth has been revealed and added interest given to some particular phase of it already studied. From the very earliest historical records of mankind's sojourn on this earth, the wonders of creation have gripped the thoughtful with unbounded fascination, and an ever-impelling desire to find out the origin of the small and the great, the seen and the unseen with which he comes into daily contact.

Of the many, many avenues of endeavor which in more recent times have drawn forth our attention and admiration, perhaps none has been a more engaging topic than the subject of man himself; and the wonders of his own being, probably more than anything else, have been the underlying cause that has led truly learned men to look beyond themselves and avow their belief in God, humbly acknowledging Him to be the Creator of all that exists, including themselves.

As we look back to the era of Moses, steeped, as it was, in idolatry, witchcraft, and sin of every kind; when, as in Sodom, righteous men could be numbered almost as easily as the fingers of our hands, how truly sublime are the words of Moses:

"In the beginning God created the heavens and the earth."

Thirty times, at least, in as many verses of the first chapter of Genesis did Moses ascribe the events recorded therein to God. Quite recently we drew attention to the prevalence and intimacy of pronouns in Scripture, but in this first chapter of Genesis where God had not yet entered into personal and intimate relations with man, personal pronouns are noticeably scarce. The wonder and dignity of the Creator and His doings are the impressive points in the narrative. The Almighty Being, who in Genesis 1:1 created the heavens and the earth in the uncountable ages of the past, is the *same* God who later renewed the face of the earth (Psalm 104:30) and per-

Unavoidably absent for two weeks, R. H. Judd of Toronto, Ontario, returns with this seventh of a series of articles, in which he most logically and Scripturally contends for faith in the one and only God, Creator, Father of all. We recommend this article especially to our young ministers, as incentive to thoughtful, analytical, painstaking study—the price for knowledge.

formed the most momentous changes that are known to have occurred during any six days (Ex. 20:11) of this world's ancient history.

Very frequently we find ministers of wide repute, influence, and learning boldly controverting these Bible-stated facts, and affirming that Jesus the Christ

was the Creator of the universe. One is oftentimes puzzled to understand how they can still continue to preach that doctrine, even after it has been pointed out to them that Jesus Christ never once made any such claim. On the contrary, He attributed creation to another—even to God. (Mark 13:19.) Strange indeed it is that they fail to see that instead of bringing honor to the Name of Jesus, they bring dishonor by rejecting His word so clearly presented. Further, not only do they dishonor the word of our Lord, they also bring the Name of God into disrepute by virtual denial of the many passages that give the glory of creation to God *alone*. Who could possibly misunderstand the following sublime message from Isaiah 40:28, 29?—"Hast thou not known? hast thou not heard, that the everlasting God, the Lord (Jehovah), *the Creator of the ends of the earth*, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength." Surely we have here unique and unanswerable declaration that God alone is Creator, and that He alone is the Source of all strength, for it is *He* that "giveth power to the faint"—yes, even to Christ, the Son of God. In our studies of His Word, have we not long ago also found out that "there is no searching of his understanding"? What a comfort it has been to know that "One that is perfect in knowledge is with thee"! (Job 36:4, R.V.) Here, then, is the reason why creation is never attributed to any *created* being, angel or man, for obviously there is but "One" who is "perfect in knowledge."

Besides the testimony of our Lord already quoted, that God created heaven and earth, there are more than twenty-five inspired writers who reiterate this truth in language so simple, yet so emphatic, that no other inter-

pretation can be extracted from it. Note the following:

In Nehemiah 9:6 we read, "Thou, even thou, art Lord *alone*; thou hast made heaven . . . the earth, and all things."

Job expressed the same in slightly different wording in 9:8, when he said, "Which (who) *alone* spreadeth out the heavens."

King Hezekiah said, "Thou art the God, even thou *alone* . . . thou hast made heaven and earth" (2 Kings 19:15).

It would make this article too long to list all the individual Bible testimonies to this great theme, for in varying number and varying language they occur in Genesis, Exodus, 2 Kings, 2 Chronicles, 2 Samuel, Nehemiah, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Daniel, Amos, Jonah, Nahum, Habakkuk, Zechariah, Malachi, Matthew, Mark, John, Acts, Romans, 1 Corinthians, Hebrews, 2 Peter, and Revelation.

In the Psalms, alone, fifteen or sixteen times did

David

bear direct witness to the fact that, "the heavens declare the glory of God, and the firmament sheweth his handy-work" (19:1), and that, "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (33:6). Honesty compels the statement that David looked back to Genesis 1, rather than forward to Christ, who in Scripture is never called "the Word" until after His resurrection. Meditate: the Word of God does not die, it never has, and it never will.

Isaiah

That mighty Prophet, whose power of speech has been the envy of many a modern preacher, made the very heavens to ring with the message: "I am the Lord that maketh all things; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth by myself" (44:24). The Revised Version reads, instead of "by myself"—"who is with me?" In face of this plain language, Trinitarians make the claim that John 1:1 reveals that "*God the Son*" was "*with*" "*God the Father*" at creation.

Paul

What shall we say of him? Here was a lawyer who took no man's word without proof. That motto of his hangs on many a wall today: "*Prove all things, hold fast that which is good.*" And hold he did! But what did he hold? Many things—but two of them stand out like spires on a landscape: 1) "To us there is but *one God*, the Father. 2) "*Of whom are all things.*" In Romans 1:19, 20; 11:36; 1 Corinthians 8:4, 6; Hebrews 11:3; Acts 14:15; and 17:24, Paul proclaimed in no uncertain terms that the "living God . . . made heaven, and earth, and the sea, and all things that are therein."

And what about

John the Beloved?

Surely he did not say one thing in his gospel and something quite different in his Book of Revelation! In his gospel, he wrote, "In the beginning was the Word, and the Word was with God, and the Word was God." If that verse means what our Trinitarian informants say, namely, that one God was *with* another God at creation (which, of course, makes *two* Gods), then Moses made God Almighty to utter an untruth when he penned the words in Deuteronomy 32:39: "There is *no God (elohim) with me*"; and Isaiah was equally guilty when he wrote: "There is no God beside me" (45:5, 18). In Revelation 14:7, John said, "Fear God, and give glory to *him* . . . and worship *him* that made heaven, and earth, and the sea." As Jesus the Christ was co-author with John, it is further testimony that God, His Father, was acknowledged as Creator, and no honorable person would attribute to another an act which he had himself committed.

But someone is fairly certain to ask, What about

Ephesians 3:9?

Well, we feel very confident that Paul was not the man to contradict anything which he had previously put forward as incontrovertible truth. It will be noticed that the Revised Version (and others) omits the words, "by Jesus Christ," thereby making God the Creator, and *not* Jesus Christ. Every Hebrew scholar (and Paul surely qualified as such) was ready to aver that *Bore*—Creator—was never applied to any created being, angel or man, but to God *only*. Further, if creation was "by" Jesus Christ, there could be no reason why the Revisers should alter the reading to "through" or "in." The Greek word *dia* is frequently translated by various words, namely, "in," "through," "on account of," "for," "for whose sake." The rendering of the Sinaitic Version is—"The world was made because of him."

Now, let us as briefly as possible consider that much discussed passage,

Colossians 1:16

Important alterations have been made by the revisers in this verse which clearly show that, instead of Jesus Christ being the Creator, all things were created *for* Him and *unto* Him. The words "unto him" very naturally preclude any idea of his being Creator. Jesus the Christ was the very center of God's plan of salvation, and we were then chosen in Christ "before the foundation of the world" (Eph. 1:4). It is in that unique sense, that all things were created "in him" and "unto him." "In him were all things created" is the rendering of the Revised Version, the Diaglott, the Variorum Bible, and others. Further convincing evidences could be readily supplied, but there would still be those who would not relinquish their belief in the trinity. Sufficient ground has been cov-

ered, however, to show how slender are the arguments Trinitarians put forward. They have no *sure* ground on which to rest. Their inferences are poor substitutes for "the word of the Lord," whereas the Bible doctrines that "*God is one,*" that He is "*the only true God,*" and that "*God created the heavens and the earth,*" *cannot* be successfully assailed. We think it well to call special attention to the remarkable fact that the passages so often relied upon as supporting the doctrine of the trinity, and the teaching that Jesus Christ was the Creator, have been so altered by the revisers and translators as to make those doctrines no longer tenable; yet *no alterations* have occurred to make in any way doubtful those numerous texts which ascribe creation directly to God alone.

Oh, let us take God at His Word,
And believe His statements true,
That He Himself alone is God—
No other can be, too. (R.H.J.)

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

GERMAN WOMEN AND BIBLE TEACHING

(Continued from page 3)

escaped detection. "Sin is a reproach to ANY people." We may well abhor what is transpiring in other countries, but we shall have to answer for our own sins.

Moral Codes Not Founded on Bible in the United States

Every week, eighty-five million Americans attend the modern movie. Great educators and psychologists have for some time been studying the movies, with the idea of discerning how much influence is wielded by this great industry. If you wish to be amazed, read "Hollywood Handles Dynamite" in the January *Readers' Digest*. That Hollywood sets the pace for fashions, manners, speech, and morals, cannot be denied. To realize there is one divorce out of every five marriages is also to understand that we are again following Hollywood. The majority of top-ranking stars never become such until they have traded mates from one to five times. Painted lips, faces, and fingernails are products of the vanity of Hollywood. Paint is a good coverall, but barns and bridges should have priority. What kind of morals will children have whose mothers are confirmed users of cigarettes and who drink cocktails after the silly manner of Hollywood? More women and girls idolize and know more about Clark Gable and Tyrone Power, than there are who love and worship the Lord Jesus Christ. Many are the parents who willingly send their children to the movies at a cost of fifteen to twenty-five cents per head, but who would die of exasperation if they had to pay more than a penny

apiece for Sunday school. Children soon learn that whatever costs the most will be considered of greatest value.

It is impossible for plastic youth to sit in the most powerful publicity medium in existence and not be affected by what it sees. The tricks of the thief, the robber, the murderer, the harlot, and the sensual are imprinted indelibly on a receptive mind, with the result that at an early age the attempt often is made to practice what has been so forcefully taught. It is a proved fact that young people who are regular attendants at church and Sunday school are rarely found in the criminal courts of this land.

What of the Harvest?

"*Whatsoever a man soweth, that shall he also reap*" is as true as when God planted the first seed in the Garden of Eden. This nation now enjoys rich blessings of freedom that few nations enjoy. The women of this nation have been elevated to their present position of honor and respect, because of our God-fearing ancestors who taught us the laws of the Bible. If you doubt this, compare the woman's place here with that of women of India or Africa where the Bible has been taught less extensively.

The young people of Germany have lost their right to righteous living and right thinking, because the government there has forced upon them ideals and standards that are contrary to the teachings of God's Bible and His holiness. Many young people in this country are not walking in the way of righteousness, because the parents have been too busy seeking luxuries and have left the spiritual and moral guidance to licentious vultures who would sell their own souls for the almighty dollar. If children are to be godly, parents of the unborn must live as they would have their offspring develop. The youth of Germany are by governmental decree forced to engage in immoral practices, while in America loose morals are undermining our nation because the restraining power of God's Word is being cast aside by choice.

Our Only Hope

God has always been merciful to those who will hear. It was a message of repentance that was sent to the people of ancient Nineveh, and because of their repentance the judgment was not brought upon them. God spoke to Solomon in 2 Chronicles 7:14, giving the remedy for sin: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

While Jesus tarries, may we, the parents of the children of today, be faithful in teaching them the way that leads to Christ and life eternal, lest the judgments of God fall more heavily on those who willingly forsake Him than on those who are forced away.

May we well consider that "righteousness exalteth a nation: but sin is a reproach to any people."

CHURCH ORGANIZATION

By Rowena Randall

IS the Church of God organized too much or too little? Surely, many will agree that we, as a church, are not organized enough. The more we perfect our church organization, the more effective our service will be.

What is organization? It is simply the uniting of two or more bodies, forces, or efforts into one. We know where unity is, there is strength and power.

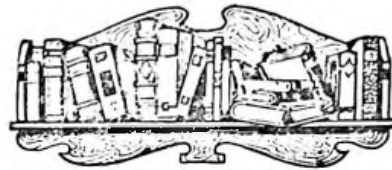
Paul compared church organization to the human body. Each member of the body is so perfectly organized, that one member cannot suffer without all members feeling the pain. (1 Cor. 12:26.) Everyone will acknowledge that the human body is the greatest active, living organization today. Why? Because God created it. Every part of God's creation is a perfect system of organization. He, too, created and founded the church. (Titus 1:5.) God desires this body to be a unit—a system of organization, one in purpose, mind, and effort. (John 17:21.)

The church is a divine institution composed of those who have heard, obeyed, and are living the gospel. True Christian members are as one family, all brothers and sisters. (2 Cor. 6:17, 18.) Therefore, there is no distinction: "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" (Gal. 3:26-28). Each member, however, has his respective duties (Eph. 4:11-16).

The mission of the church and the sure results of its work are recorded in Mark 16:15, 16: "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." Each one of us has received a part in this Great Commission. Let everyone help to preach the gospel, fulfilling his part in the responsibility of this Commission. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). We must work "while it is day: the night cometh, when no man can work" (John 9:4).

There are times we become spiritually drowsy because of the cares of this world, and allow many opportunities to spread the gospel, to pass by. Many train wrecks have happened, because a watchman had fallen asleep on the job. There is great satisfaction in knowing we have done our work well and have not shirked our duty.

Beloved, our opportunities for service are limited. According to prophecy, our Lord is coming soon! We must keep busy and occupy until He appears. (Luke 19:13.) "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," until we hear those wonderful words, "Well done." (Heb. 12:1; Matt. 25:21.)



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Not religious in any manner of speaking, but nevertheless an important addition for the library of any Bible student, is *The Science of Life*, co-authored by H. G. Wells, Julian S. Huxley, and G. P. Wells. The book was a selection of the Literary Guild some years ago. It made its first appearance in 1929, and has appeared in at least four carefully revised editions since. Doubleday, Doran sponsors publication in North America; the price is \$5.00.

Without too much pedantry, but nonetheless seriously (and a good deal more accurately than the famous *Outline of History*), *The Science of Life* performs its function: acquainting the public with what is known about life—all its forms, its presumed and theoretical origins, its variations, its complications, its methods of reproduction. H. G. Wells' *Outline of History* has been called more fiction than fact; this accusation has never been hurled at *The Science of Life*, probably because Doctors Huxley and G. P. Wells played so important a part in its preparation.

The strict Bible student will not appreciate the book's references to evolution. We lay no claim that *The Science of Life* is Final Truth. But we do say that *The Science of Life* encompasses a great deal of what science now teaches about how we come into being, about how evolution is supposed to operate, about how the mind functions, about plants and bees and birds. The evolutionary aspects of the volume are minor, anyway; the authors deal much less with theory than with proved fact. Ministers, particularly, will be interested in the concluding chapters, which touch on human behavior.

It is not a book you will pick up and read joyously through at a sitting. In the five years we have owned it, we have never covered all its 1512 pages—but we have referred to it frequently, and have learned a great deal of value from it. The illustrations, some in full color plates, are especially fine; but there are not many of them. The index—which, with many another long-suffering user of reference works, we have come to regard as one of the most important parts of a standard text—is most complete. And since the volume will fill the place of several ordinary books on the biological sciences, the initial cost is, in the final analysis, very low.

• • • •

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



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

Jesus Prayed

"It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

Jesus often prayed to His Father. We read, "When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matt. 14:33). We also have record of Jesus praying in the morning: "In the morning, rising up a great while before day, he went out, and departed unto a solitary place, and there prayed" (Mark 1:35). John 17 records a prayer of Jesus.

We, too, should spend much time in prayer. Can you offer a prayer to God, if asked? Remember Him in the morning, at different times during the day, and in the evening. Follow the example of Jesus—pray!

Jesus Chose Twelve

After spending the night in prayer, Jesus called His disciples to Him, and from them He chose twelve who were called apostles. Here they are in rime:

Peter and Andrew, James and John,
Fishermen of Capernaum,
Apostles Thomas and Matthew, too,
Philip and Bartholomew,
James the Just and Jude the brave,
Simon the Zealot and Judas the knave.

The Brave Apostles

The apostles went forth after Pentecost to work for Jesus. They healed the sick and spoke in the name of Jesus. The high priests and their helpers did not like this. They had the apostles put into prison (Acts 5:18). However, the angel of the Lord opened the prison doors by night and helped them out. The following morning they were again teaching the people in the Temple.

The apostles were taken before the council, or governing body. They were commanded not to teach in the name of Jesus. Then they were beaten and let go. The brave apostles were happy that they "were counted worthy to suffer shame for his name."

Jesus Taught

Match the following to fit in with our lesson:

- | | |
|---------------------------------|---------------------------------------|
| 1. Blessed be ye poor | 1. ye shall mourn and weep. |
| 2. Woe unto you that are full | 2. for ye shall laugh. |
| 3. Woe unto you that laugh now | 3. for yours is the kingdom of God. |
| 4. Blessed are ye that weep now | 4. for ye shall hunger. |
| 5. Woe unto you that are rich | 5. ye have received your consolation. |

Jesus Watches O'er Me

"Jesus sees me ev'ry day,
When I work and when I play,
When I laugh and when I weep,
When I wake and when I sleep,
Jesus watches o'er me.

"When I'm naughty, when I'm good,
When I'm pleasant, when I'm rude,
Everywhere I stay or go—
'Tis because He loves me so—
Jesus watches 'oer me.

"When He is so kind to me,
What a good child I should be;
Make me better, Lord, I pray,
And remember day by day
Jesus watches o'er me."

—J. B. Atchison.

Happy Birthday Wishes

Pauline Miller, Feb. 22, Age 12, Macomb, Ill.
Barbara Coulter, Feb. 22, age 11, Eden Valley, Minn.
Norma Sue Richardson, Feb. 23, age 2, Hammond, La.
Joyce Landry, Feb. 23, age 15, Hammond, La.
Sarah Kessler, Feb. 24, age 12, West Milton, Ohio.
Frances Barrett, Feb. 26, age 11, Powell, Wyo.
Roger Swanson, Feb. 27, age 10, Eden Valley, Minn.
Winford Tackett, Feb. 28, age 16, Mt. Vernon, Ark.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Jesus Set the Example

Sometime after He had successfully resisted temptation in the wilderness, Jesus left His home in Nazareth and set out for the country to the north. John the Baptist, who had been first to preach the Kingdom gospel message and who had baptized Jesus, was now imprisoned. Jesus realized that now was the time for Him to begin His work. This He did at Capernaum, many miles from home.

Jesus, however, did not work alone for long. Very shortly after His arrival to the country north of Galilee, He came upon the brothers Peter and Andrew, and the brothers James and John. Had they heard His teachings prior to this meeting? Perhaps. When Jesus met the brothers, He took up a matter which was uppermost in their minds at the time, that of obtaining fish. He demonstrated His marvelous power, giving them a large catch because of their faith in His ability. Then, after they were convinced of His power, He revealed the reason for His visit, asking them to follow Him. This they did.

Jesus was aware of the work He had to do. He had not only to offer Himself as a sacrifice for the sins of men, but He had to build an organization that would carry His doctrines to multitudes of people in such a way that many of them would be convinced that the way of the Lord was right, and would, in turn, prepare themselves to spread this gospel. The fact that after nineteen hundred years of alternating protection and oppression there are still many people who are interested in God's plans, is proof enough that Jesus was undisputably the Master of methods.

After Jesus had prepared Himself by increasing His knowledge through prayer and study, He called the men He needed for His organization, asked for their support, taught them and helped them until they were ready to go out on their own, and then sent them forth.

We are concerned here, however, with the methods which Jesus used in building His small organization of apostles. It is not recorded that Jesus preached to large groups of people and then waited until some came and asked to be apostles. He selected the men He needed, and went to them. Perhaps there were some whom He asked who refused—we do not know—but Jesus did find the men He needed. Even after His resurrection and ascension, He chose Paul, the great Apostle to the Gentiles.

His Methods Are Best

Today as we struggle along, constantly striving to make a little headway against the ever-rising tide of sin, we can see the need for more and more workers. Jesus did not set Himself up in a temple in Nazareth, start to preach wonderful truths, and to heal those that came to Him. He went to the people. The apostles whom He trained did the same thing. They took the gospel to the people.

We have much work that needs to be done. Are we going to sit meekly in our meeting place, waiting patiently for someone to drop by to hear our story, wonderful though it may be? Are we going to wait for someone to spot our inactivity and offer to help us out of something we do not think we are in? Or should we become absolutely sure of our message, determine just what needs to be done, then tell our story, and ask each one who is interested to help us, giving him something to do?

Many of us who read this are Bereans, have been Bereans, or are supporters of the Berean organization. The purpose of this Society is to aid its members in Bible study and to train them for more intensive Christian activity in adult life—the Constitution says so. The "Berean Searchlight" at present seems to take care of the study situation, but we need to become much more active in the personal part of Christian work. We must increase the number of visitors at our meetings. We cannot expect all of these people to conform to the Biblical teachings which we believe to be true, but we should give as many as possible a chance to completely understand the entire picture as we see it. We must have a more accurate record of membership and activities to help plan future work. Finally, we must map our work far in advance—if necessary, select the people who can do the work, and see that the program is carried out. We must be able to take a child, say, twelve years of age, and so train him that in perhaps ten years he can assume the responsibility of training others.

Though very sketchy at present, a similar plan of action must be developed in detail by every local society and by the National Berean organization, if we are to grow and fulfill our responsibilities. Jesus set the example which we must follow. Obtain knowledge, plan the course, recruit workers, work to the finish. Jesus will succeed. So must we!

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

February 8-22—Special meetings at Penman, W. Va.

PAPER AND DOLLARS

We have again purchased paper for our publication, and we wish to remind you that when you are sending contributions for the work, please remember the paper is paid for out of the General Fund (listed as "National Bible Institution") and is worthy of your support. Help keep The Herald coming.
 Orlpha LeMasurier, Treasurer.

DELTA, OHIO

Bro. M. W. Lyon, pastor of Golden Rule Church of Cleveland, Ohio, preached for us morning and evening, Sunday, February 1. We were most pleased to have Bro. Lyon with us once more. His messages in song and word were greatly enjoyed by us all. How wonderful that he has given both of these talents in service to the Lord for so many years! Having stopped at Delta enroute home from the Ministerial Conference at Oregon, Ill., he was able to report firsthand about all our brethren in attendance. Of course, we are always glad to hear of those who hold the same precious hope as we.

This Sunday meeting was the second of the monthly series that the Ohio Board of Evangelism has instituted for church groups such as ours. We will have the pleasure of hearing one of our ministers the first Sunday of every month. This is a blessing we do truly appreciate. Bros. Emory Macy and Ellsworth Routson spoke to us the first Sunday of January. They surely started our New Year right. Every month we will have a different minister from one of our Ohio churches. We know we have many good treats still in store for us.

Sunday night, February 8, we held our Berean meeting in the home of Sr. Ollie Deck, of Delta. The election of officers was held. It was moved and seconded that the same officers be retained for the coming year. The motion carried. Bro. Glenn Dunbar will serve his second year as president, and the writer hers as secretary and treasurer. A few weeks ago, Bros. Howard Elton, Alfred Reighard, and Dale Dunbar were appointed by the president to act as deacons. Each member takes his turn at leading discussion in the absence of our leader, Bro. Frank Dielman, who is vacationing in Florida with his wife. Sr. Alfred Reighard led us in our interesting study Sunday night.

As we begin our second year as a Berean group, we realize the priceless value that has become ours from our Berean studies, and wonder why we missed so much for so many years. May we retain this prize and someday be able to answer to Christ's call, and meet our beloved brethren in that Gladsome Day.

Amy Dunbar Frye, Secy.

SUNDAY SCHOOL SUPERINTENDENTS

Have you started your Sunday School Exhibit box for next General Conference? If not, it is time to be getting started!

The first contribution for the Exhibit was received January 27, 1942, from Mrs. Lois Hunt, South Bend, Ind.

Hurry up! Remember: Sunday School Exhibit, July 28 - August 9, 1942.
 Keep 'em coming!

Exhibit Committee,
 Ruby M. Raitlon, Chairman.

BIBLE TRAINING SCHOOL

A Friend (T.F.)	\$2.00
W. H. Moore	2.00
Southlawn, Grand Rapids, Mich.	9.95
Almeda Wertz	2.00

MINISTERS' FUND

W. H. Moore	\$1.00
R. F. Robbins	1.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. O. H. Berry	\$ 1.00
Mrs. T. J. Ellis	10.00
A Sister	10.00
Mr. & Mrs. Harvey Krogh, Jr.	3.00

EVANGELISM

Mrs. T. J. Ellis	\$10.00
George McMurtrie	10.00
Mrs. Harold Kessler	5.00
Mr. & Mrs. W. F. Thut	2.00
A Sister	5.00
Mr. & Mrs. W. J. Allender	3.00
Mrs. James Galbraith	1.00
Burr Oak, Ind.	9.00
Mrs. Mary Poland	1.00
J. W. McLain	6.00
Mrs. C. Seely	3.50
Brush Creek Church of God	40.00
R. F. Robbins	1.00
Delta, Ohio, Bereans	10.00
Almeda Wertz	2.00

Gleanings From the Field

"The field is the world."—Jesus.

March 16, 1942: is the day we shall need your Easter article for The Restitution Herald. No law demands waiting that long, however. Keep the copy coming, and we shall keep The Herald going. Your church paper will be as good as you contributors make it—"God is not mocked: for whatsoever a man soweth, that shall he also reap." Or, perchance, whatsoever a man writeth, that shall he also read. Keep reading!

Bro. Richard Smith has returned to the Bible Training School, following a brief illness which necessitated his being at home.

Neal Leland, weighing six pounds, twelve ounces, was born January 14, 1942, to Mr. and Mrs. Floyd Marsh, 1326 Elm St., Grinnell, Iowa. The new arrival is a great-grandchild of Bro. and Sr. F. L. Marsh, Oregon, Ill.

"What is the use of reading the Bible, singing well-written religious songs, being baptized into Christ and rising to walk in newness of life, yet back up all the elements of war? Can a man, carrying a gun and bayonet, keep his eye watching for Jesus on the battlefield? Some of our brethren are saying there are not yet enough Jews in Palestine for the Lord to come. I am admonishing our brethren to watch, lest they miss the grandest service ever offered to anyone; Israel's offer was no comparison to that held out to the true Church of God."—J. Eagleston, 836 Eddy St., San Francisco, Calif.

Bro. Arlen Marsh, 230 W. 103 St., Los Angeles, Calif., has resigned from the Marine Corps.

M. R. Herren, Republic, Mo., writes his appreciation of recent articles by F. L. Austin and William Thut.

The evangelistic meetings at Penman, W. Va., started well with good audiences and interest.

Mrs. Elizabeth March, Homewood, Ill., came to Golden Rule Home, Oregon, Ill., January 26, to make permanent residence. Oregon was her childhood home, but it has now been over half a century since she lived here. Consequently, there are very few of her former acquaintances to greet her as she returns. We trust, nevertheless, that she will soon feel very much "at home" in Golden Rule Home.

Bro. Lyle Rankin, Cashmere, Wash., in returning from the recent Ministerial Conference at Oregon, Ill., preached for the Church of God at Saint Cloud, Minn., the nights of February 2 and 3.

"Bro. Richard Smith preached two very good sermons when he was out here last fall, as did also Bro. Ellsworth Routson when he came."—Mrs. T. J. Ellis, 319 Cutler, Waterloo, Iowa.

Bro. Frank Dielman, Napoleon, Ohio, is vacationing at Fort Myers, Fla. Judging from the "we" of a recent note, we venture Mrs. Dielman is sharing the vacation. Send us an article, Sir, from the sunny South!

"Son Donald and I underwent operations for appendicitis the week of January 18-24. We are both home again, and well on the road to recovery."—Rolland C. Stilson, 1029 Irvington Ave., South Bend, Ind.

Birthday celebrations at Golden Rule Home have been speeding along during February, Sr. Wood's being the 3rd, and Sr. Chaffee's and Sr. Loudenslager's being on the 6th. Lincoln and Washington, "absent from the body," get honorable mention with 12 and 22, respectively.

Mid-Winter Ministerial Conference Report

January 27-30, 1942

For several years at our General Conference in August, one hour each day has been set aside for the Ministerial Association to meet, with the idea of discussing problems that are peculiar to the ministry. Last August it was decided to have a Mid-winter Conference, with the idea of taking more time and discussing more freely the problems that arise in the various pastorates from time to time. In accordance with that thought, a committee was appointed to arrange the program for such a meeting. That Conference is now history, but it was the consensus of opinion of those who met that it should become an annual affair.

The Church of God at Oregon, Ill., provided board and room for the out-of-town ministers, and, in return, an evening sermon was given by one of the ministers in attendance. We are thankful to the Oregon people for their co-operation in this matter, and sincerely hope that they will benefit as much from the spiritual food they received as we did from the food that refreshed our bodies.

A wonderful spirit of Christian fellowship and brotherly love prevailed throughout the entire meeting. The inspiration and strength derived from this association is bound to be felt in every church whose pastor attended.

All of the students of the Bible Training School were invited, and, except one who was sick, all attended.

On Monday evening, January 26, Bro. J. R. LeCron gave the opening sermon of the Conference. His subject was "The Great Sacrifice."

Tuesday, January 27:

8:15-8:45 a.m., Devotion, C. E. Randall. The spirit of prayer and supplication prevailed, all seeking that God would direct the Conference to His glory.

9:00-9:50 a.m., Subject, "Helping People to Know God." Leader V. Kirkpatrick read a paper prepared by Bro. H. U. Krogh, Jr., on this subject.

10:00-10:50 a.m., Preaching Clinic, S. E. Magaw, chairman. 1st speaker, C. E. Randall; subject: "Make Full Proof of Thy Ministry." 2nd speaker, James Watkins; subject: "When Do We Begin?" The main idea of the preaching clinic was that we might see ourselves as others see us, and friendly, constructive criticisms were given at the close of each discourse.

11:00-11:50 a.m., Ministerial Psychiatry: leader, J. W. McLain. The name means: "the treatment or study of mental diseases." Although the name scared some, we soon found there was much benefit to be derived from this study. The general thought presented was that, "Spiritual health begets physical health, and that many physical ailments can be overcome by directing any individual to Christ for the comfort and peace which He gives."

1:00-1:50 p.m., Evangelism. During this period, Bro. J. W. McLain showed the pictures of the evangelistic work, and brought to us the very great possibilities there are before us in this great harvest field.

2:00-2:50 p.m., Church Problems, C. E. Randall, chairman. A paper was read and discussed concerning "Church Finance." Many good thoughts and ideals were presented for our consideration.

3:00-3:50 p.m., Present-Day Christian Education, V. Kirkpatrick, chairman. Some of the present-day evils were presented which come from the teaching of the social gospel and modernism in our schools and colleges of today.

7:30 p.m., Bro. C. E. Randall brought a timely message answering the question, "Is This the Last War?" He said he did not know, but gave many passages of Scripture that

would indicate very strongly that a period of peace and prosperity, with a great apostasy, would immediately precede the last great war.

Wednesday, January 28:

8:15-8:45 a.m., Devotion, C. E. Lapp. Subject: "Largeness of the Ministry."

9:00-9:50 a.m., "Our Prophetic Moorings." C. E. Randall, chairman. The seed of the thought presented was that prophetic utterances in the Scripture should be compared with other similar texts, that prophecy might be viewed as a complete and composite picture. No scripture is of private interpretation, but must be taken with all others concerned.

10:00-10:50 a.m., Sermon Clinic, S. E. Magaw, chairman. Sermon, M. W. Lyon; subject: "Stones Have Ears." Sermon, F. L. Austin; subject: "God's Spokesman Speaking of Things Happening Before Our Eyes."

11:00-11:50 a.m., Problems of the Church, C. E. Randall, chairman. Discussions: Special consideration for those hard of hearing; marriage and divorce in relation to the work of the church.

1:00-1:50 p.m., Study of Evangelism by J. W. McLain. The great need was first discussed, then Bro. McLain presented the policy of the present Board of Evangelism in regard to its work. It was considered the better policy to concentrate the effort in one particular place from three weeks' to three months' time, rather than to try to cover too much territory and accomplish very little. One work well started is worth a dozen places that have only been "irritated." Its policy is to build around the love of the truth of the Bible.

2:00-2:50 p.m., Church Problems, C. E. Randall, chairman. A resolution to inaugurate a National Stewardship Campaign, with C. E. Randall as chairman, was adopted. There was a lengthy discussion of marriage and its sacred relationships in and out of the church. A statement was discussed, showing that adults are less receptive to the thought of "marriage only in the Faith" than are young people.

3:00-3:50 p.m., Church Management, F. L. Austin, chairman. Discussion of, "Pastor as Shepherd and Leader." It was generally agreed that the pastor should have spiritual oversight of every department of the church.

7:30 p.m., Sermon by M. W. Lyon; subject: "A Fool on the Throne."

Thursday, January 29:

8:15-8:45 a.m., Devotion, F. E. Siple. Subject: "Comfort of God in Trouble" (Psalm 27).

9:00-9:50 a.m., Problems of the Minister. Subjects discussed were: "Our Work With Young People." "What Should Be Our Attitude Toward This War?" "War or Peace When Jesus Comes?" "Bible Evidence on Whether Gog and Magog Indicate Russia."

10:00-10:50 a.m., Preaching Clinic, S. E. Magaw, chairman. Speaker, Vernis Wolfe, subject, "What Is Religion?" Speaker, Lyle Rankin; subject, "The Christian Home."

11:00-11:50 a.m., Devotional Life of the Church, F. L. Austin, leader. Discussions: "That Which Is Devoted to God Is Wholly His." "We Are Bought With a Price"—therefore, we should be wholly God's possession.

2:25 p.m., Minister's Problems, C. E. Randall, chairman.

3:05-4:20 p.m., Discussion: "The Holy Spirit and Its Work." F. L. Austin.

7:30 p.m., Sermon, F. E. Siple; subject: "What Do I Care?"

Friday, January 30:

8:15-8:45 a.m., Devotion, F. L. Austin. Subject: "That We May Be One, as Jesus Was One With the Father."

8:50-9:15 a.m., Discussion of name for Bible School.

9:20-11:10 a.m., Sermon Clinic for students of the Bible School. Speakers: Alan McLain, Colaine Randall, Ellsworth Routson, Terry Ferrell. Constructive criticism was offered first by Bro. Magaw, instructor, and then by one of the ministers chosen by the speaker.

11:20 a.m. This, our first Mid-Winter Ministerial Conference, was very appropriately brought to a conclusion by all present taking part in the Communion Service, Bros. F. L. Austin and C. E. Randall officiated.

It was in this manner that our Conference came to a close, and we bespeak thanks to our heavenly Father for the privilege that was ours. Until Jesus comes to claim His own, we pray it may be ours to meet in a similar spiritual retreat at a Mid-Winter Ministerial Conference each year.

C. E. Lapp, Reporter.

RICHARDSON - KRON

The marriage of Miss Neville Richardson to Mr. Charles Kron took place Saturday night, February 7, 1942, at 8:30 p.m., in the Blood River Church. The single ring ceremony was read in the presence of approximately one hundred fifty guests.

The bridesmaids were Miss Lillie Barnum and Miss Inez Adams. Mr. Vernon Lobell and Mr. Edward Richardson served as best men for the groom. Miss Thelma Richardson presided at the piano, and Mr. Ernest Barnum sang, "I Love You Truly."

The bride is a member of the Blood River Church of God; the groom is a man of fine character and is well liked. At the present time he is stationed at Keesler Field, Miss., where he is enrolled in the United States Air Corp Technical Service.

We pray that God will bless this young couple in their new life together.

Harry Gockler, Pastor.

HERALD RECEIPTS

Orrin Hoskins; Mrs. R. C. Drew (for another); O. H. Berry; Anne Sleight; Mrs. R. S. Cooper; A. R. Johnson (for others); John Raitlon (for another); P. B. Ingram; Frances Gillespie; Emily Fyfe; Russel Thoms (for others); Vivian Kirkpatrick (for another); Mrs. W. J. Fine; Mary E. Elton; Mary Laning; Mrs. Ray Maysilles; C. S. Prime; Mrs. A. Linsenmeier; William Kilfoyle; Mrs. Mildred Dolph; W. H. Moore; Clyde Long (for others); Harry Sheets (for others); Mrs. Ethel Dilamarter; J. E. Adamson; Floyd Kessler (for another); R. F. Robbins; S. P. Dismukes; Robert McInturff; Almeda Wertz; Rolland Stilson.

THE RESTITUTION HERALD

Published by
National Bible Institution
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.

— 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. 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
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00

God, R. H. Judd	12	.25	1.75
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

B O O K S			
Name	Pages	Each	Per 5
Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10	
Jesus Christ in the Old Testament, R. H. Judd	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	

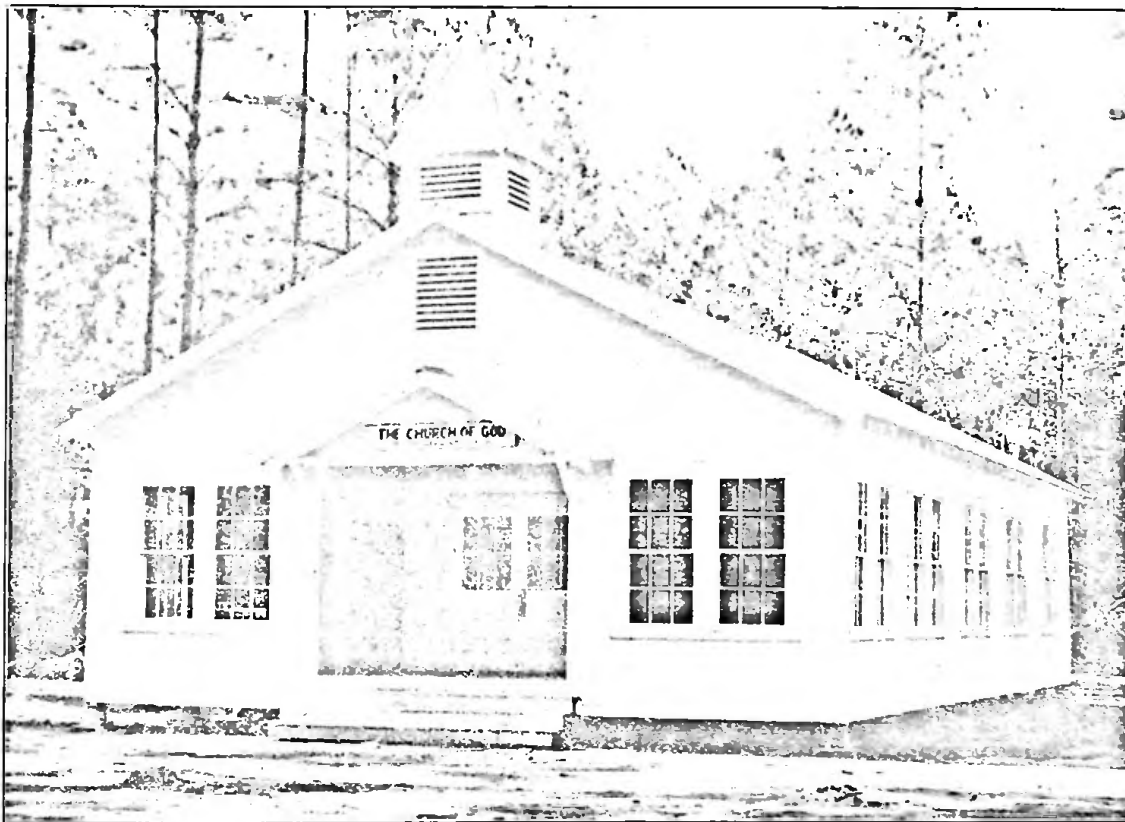
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, FEBRUARY 24, 1942

NUMBER 21



NEW BLOOD RIVER CHURCH, LOUISIANA

Zealous work by Pastor Harry Goekler and loyal co-operation by members of the Blood River Church, fifteen miles southwest of Hammond, Louisiana, results in this new edifice which was dedicated November 30, 1941, Elder F. E. Siple officiating. The building (54 x 32 feet) has classrooms in each corner. Brother Goekler writes: "All are proud of our new church; we rejoice in what it means for the future."

This Church of God is the outgrowth of work which radiated from the "Happy Woods" neighborhood, Brothers Alfred Anthon, Albert Siple, and Sister Margaret Bylsma being leaders. Following years of house-to-house services, a log church was built in 1934, was enlarged, and is now replaced by this new church. May God "from whom all blessings flow" continue to bless the Blood River Church of God—down in the sunny South.

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

Work for Success

Another Summer Bible Training School will be conducted this year at Oregon, Illinois, June 16 to July 24. Because former Summer Schools were successful, there may be a tendency toward overconfidence. Failure is always possible; success must be won! We urge, therefore, that all our ministers and lay workers co-operate in enrolling students for the Summer School. Let us *work for success!*

Saving to Build a School

Well did Solomon say, "For everything there is a season" (Eccl. 3:1, R.V.). His suggestion of "a time to build" indicates, too, a *time to prepare for building*. Definitely, the Church of God has not yet reached the correct time to build a school, but steady growth of the Bible Training School indicates that the "time to build" is gradually nearing. It is wise to *prepare* to build. Indeed, if a building is to be erected a few years hence, *now is the time to prepare for building*.

Less than one year ago Brother C. Alan McLain, a student of the Bible Training School, started a Building Fund for the School by contributing \$100.00. To be precise, that contribution was made April 4, 1941. April 29, 1941, a check for \$1,000.00 was received from Brother and Sister E. C. Railsback of Los Angeles, California. At frequent intervals thereafter, other interested persons have given to this Building Fund. Consequently, there is today \$1,835.00 in the local Ogle County National Bank—every dollar of this amount being reserved for the "time to build."

Enthusiasm is a good fellow, but he is sometimes a tricky fellow. To some of our enthusiastic workers, \$1,835.00 might appear to be money enough to justify "doing something." Actually, \$1,835.00 would little more than pay probable costs for heating equipment and plumbing. Our present savings of \$1,835.00 make a neat little nest egg (we pray God that it is fertile), but it requires about fifteen eggs to make a setting.

As additional contributions are made to the School Building Fund, they will be reported in The Restitution Herald, as will also be reported the total amount of this

Fund. Watch it grow; help it grow. This is *the time to prepare* to build.

The Ministers' Fund

By authorization of the General Conference in session two years ago at Oregon, Illinois, and by the loyal work of Brother and Sister C. L. Netts in making and distributing Golden-Rule-Home banks, a sum of \$926.24 has been received and is on deposit in the Ogle County National Bank, Oregon, Illinois—where, as a growing fund, it will be reserved for entrance fees of retired ministers (and their wives) who may wish to become residents of Golden Rule Home. The present amount is insufficient to cover the entrance fee of one incoming resident; let us double this amount by General Conference time (July 28, 1942).

As contributions to the Ministerial Fund are hereafter reported in The Restitution Herald, the total will also be reported.

Careless Shepherds

All ministers rejoice in winning converts for the Lord, but only few ministers appreciate their deep responsibility toward their converts. "Lovest thou me?" "Feed my sheep"! A quotation from a personal letter to the editor will best present what we mean by "careless shepherds":

"It is like food to a hungry bird to receive letters from our ministers, when they answer our questions. I have in mind, however, two young, newly baptized members who wrote inquiries to two of our leading ministers, and neither member received an answer. . . . I realize our ministers are 'quite' busy with their flocks, but it seems to me they are slipping a little in their evangelistic work when new sheep of the fold are neglected. Letters of encouragement from members of the Junior Social Correspondence Committee are of much interest and help, but I feel our ministers, too, should show an interest in new members, especially when they are personally written for help."

"Who then is a faithful and wise servant"? He who gives "meat in due season." (Matt. 24:45.) "Feed the flock of God," and "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Body and Spirit

By Harry Goekler

IT IS the belief of many people that one's body is merely a tabernacle, or dwelling place, for the spirit. They believe, too, that this spirit is the real man, and that it continues to live after death. Those who teach and believe this sort of thing fail to properly understand God's plan and purpose in man, and certainly overlook the plain Biblical statement of man's creation. Observe 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."

In these simple words, the Bible sets forth the origin of man. There is no hint of any pre-existence. Man did not come to this earth as a spirit-being seeking a tabernacle. Man simply did not exist until the creative work of God was finished. Note the process of God in His creating man. The great Creator took the lifeless clay, and fashioned in His own image a perfect human body. Still, there was no life. The muscles were there, but there was no movement. The ears were there, but there was no hearing; the lips, but no words were uttered; the eyes, but they saw not. There was a heart, but it did not beat. There was a brain, but it did not think. It was a perfect body, but there was no life. Only God could fashion such a marvelous organism, only God could give it life and set it in motion.

Having formed the man, the Lord "breathed into his nostrils the breath of life; and man became a living soul." Then there was life and action. This was the real man. This is the real man today. Nowhere in the Bible are we told that man is a mystical spirit-being who uses the body merely as a cloak or shell which is removed at death, while the spirit flies away to "worlds unknown," there to continue its existence as an intelligent being. The words "soul" and "spirit" are used many times and with various shades of meaning, but not once do the Scriptures say that man has, or ever will have, a spirit or soul which has a conscious existence apart from a body.

Let us return for a moment to our opening text in Genesis 2:7. We observe the two parts of the living man: 1) the body, formed from the dust; 2) the breath of life, breathed into his nostrils. Neither of these, alone, could have any intelligence. The lifeless brain of Adam was as devoid of thought as was the clay from which it had just been formed—and breath is just as lacking in intelligence

as is dust. When these two parts are united, when the breath of life is being constantly received by the body, we say that the man is alive. Then there is action, thinking, intelligence. When a separation takes place, the result is death. Every function ceases. Life is gone and there is no intelligence of any kind. David perfectly described this condition as follows: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).

Notice that it is the man himself that returns to earth. God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). All that leaves the body is the breath of life, and it has no more intelligence after it leaves the body than it had before it entered.

"But," someone asks, "doesn't Ecclesiastes 12:7 state that the spirit returns to God?"

Yes, that is true, and we quote the verse in full: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The spirit does return unto God who gave it, but nothing is said about this spirit being alive or thinking. This verse

is a parallel scripture to the one quoted from Psalm 146. and is also one of a number of texts in the Bible where the term "spirit" is applied to the breath of life. Let us notice some examples:

(1) "All in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died" (Gen. 7:22, margin).

(2) "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).

(3) "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15).

These texts clearly show that the spirit which leaves the body at death is the breath of life which God gave man in the beginning. In Psalm 146:4, we have already seen the result of this separation.

Nearly everyone recognizes the fact that this is exactly what takes place when an animal dies. One sees a horse or a dog breathe its last, and he knows that life is gone. This is set forth in the Scripture as an example of the death of man. Notice Ecclesiastes 3:19, 20: "That which befalleth the sons of men (Please turn to page 11)



Harry Goekler

Peter, and True Witnessing for Christ

By Mary Mae Nedrow

"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

ARE we Christians, today, being sifted as wheat, as was Peter of old? Are we meeting the test? It was not until Peter saw his Saviour bleeding on the cross for his sins, and for the sins of the whole world, that he fully could see his own sinfulness. It was *after* Peter saw Joseph of Arimathaea tenderly place Jesus in the sepulcher "wherein was never man yet laid," and when he spoke to Jesus *after* His resurrection, and witnessed His ascension, that a change seemed to come over him. Peter's great love for Christ burst into flame on the day of Pentecost, and he became a fearless witness for our Lord.

Impulsive Peter, ever self-confident, had been warned by our Lord, of what was to come. Jesus knew that Peter would fail Him, but that he would later repent of his act. Therefore, Jesus said, "When thou art converted, strengthen thy brethren." That is, strengthen the faith of thy brethren, lest they, like you, waver, and become weak. During the hours Jesus was on trial for His life, even His beloved Peter fled, who a short time before had said, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22:33). We, too, have had our dearest friends fail us, just when we needed them the most.

When Peter denied our Lord, it was because of fear. How many Peters there are today! Many make a false profession of faith in Christ Jesus by openly confessing Him with their lips, but denying Him in their hearts and lives. A great apostasy stalks the world today. Disguised, it is creeping into the churches. Many, "having a form of godliness, but denying the power thereof," hinder the work of the Lord. That simony (the buying and selling of church offices) is being practiced in some of the churches, there is no doubt. No, not just as it was in the days of the Great Reformation, but it amounts to the same thing. Sincere Christians are aware of this fact, but are afraid to make a stand for their Lord. So powerful have the adversaries become, that

there are many who believe that such persons should be appeased, going so far as to say that they are so influential, they dare not oppose them.

Dear brethren, this should not be, and is not true witnessing for Christ. Let's keep our hearts clean. One may be fooling others, but he cannot fool God. "All things are naked and opened unto the eyes of him" (Heb. 4:13). He "is a discerner of the thoughts and intents of the heart" (v. 12). Perhaps if one listens to the lies of the Adversary, he will receive a better position, more pay, but he will ever be in bondage. O my brethren, I beseech you! Do not listen to Satan's lies, as did Adam and Eve. The road that leads to life immortal, when Jesus comes, is not an easy one. A place in God's Kingdom can be won only by sorrow, toil, and tears. What does it matter if we never acquire riches? Christ had "not where to lay his head" (Matt. 8:20). He was poor in the material things of life, but "rich toward God."

When Jesus trod the road to Calvary, followed by a "great company of people," including the women who followed close behind, He said, "Daughters of Jerusalem, weep not for me, but weep for yourselves." He was referring to the sorrow that would take place while that generation still lived: of the destruction of their Temple, and how they would cease to exist as a nation, and be scattered throughout the world. In 70 A.D., Jerusalem was besieged and totally destroyed by the Romans, under Titus. True witnessing for Christ was not easy in that day. Nearly a million lives were lost, for they spared not the old nor the young. The Roman soldiers walked over the bodies of the dead, as they sought to kill those who fled. The cries of the wounded could be heard, together with the crackling of the flames, as their beautiful city burned to the ground. Doubtless, many of those who perished were "rich toward God."

When Jesus appeared to His disciples after His resurrection, at the Sea of Tiberias, He said to Peter, "Lovest thou

MY LIFE

My childhood days, so pleasant,
Have quickly passed away,
So very, very quickly,
It seemeth but a day.

My life was full of sunshine,
My cares, they were so few,
But somehow, sometime, somewhere
I've bidden them adieu.

They passed away in silence,
I scarce did see them go,
And that they have departed
Is all I really know.

As now I sit and ponder
What now remains to do,
I hear a still voice saying,
"The Lord hath need of you."

Fond hopes and aspirations,
For days have filled my mind,
Heeding my Master's bidding,
I leave them all behind.

Yes, willingly I'll leave them,
I'm ready now to lay
My life upon the altar;
Accept it, Lord, today!

Working at home, dear Father,
Or crossing stormy sea,
Thou knowest, blessed Master,
It matters not to me.

Let me but know, dear Father,
That when resurrection's o'er,
I'll dwell with Thee forever,
And praise Thee evermore.

—Selected by Minnie Telschow.

me?" He was asking Peter if he had a love for Him that was great enough to impel him to even die for Him, if need be. It was then that Jesus foretold Peter's death as a martyr, saying, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:18). Peter demonstrated his love for Christ by dying a martyr, according to tradition. His sacrifice was, indeed, true witness for Christ.

It is not too late to turn about face. It was because of lack of faith that Jesus began to sink when he tried to walk on the water to Christ. Later, at Pentecost, all fear left him as he preached repentance and baptism for the remission of sins, and told of Christ's death, burial, resurrection, ascension, and promise to return.

We are not truly converted until we can see, in our mind's eye, the nail wounds in His hands and the imprints of the thorns in His brow. Let us not allow Satan to sift us as wheat, but, like Peter, may we, too, become fearless witnesses.

Have You Tried It?

Tried What? The Doctrine of the Trinity!

By R. H. Judd

"Every word of God is tried (Heb., 'purified') . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5, R.V.).

HAVE you ever considered the logical aspect of the doctrine of the Trinity? You will grant, I suppose, that Scriptural doctrines are logical as well as Scriptural; in other words, they are reasonable, and therefore are not self-destructive.

One of the attributes of God, admitted by Trinitarians and non-Trinitarians alike, is omnipotence—that God is all-powerful. Again and again in the Scriptures "God himself" makes the claim that He is "God *Almighty*." If this attribute is granted, it entirely and automatically obviates the necessity for "another." (See Isa. 42:8; 48:11). Indeed, the admission of "another" for the performance of anything for which authority and might are required is an admission of lack of power to perform, and becomes self-destructive of the claim to omnipotence. It is obvious, therefore, that in the nature of things there can be only *one* Almighty, and that from merely a logical aspect the doctrine of the Trinity is incompatible with fact. Acceptance of the Bible doctrine of "one God," "the *only true* God," "the God and Father of our Lord Jesus Christ" (Eph. 1:3), is the only logical conclusion. The Bible speaks of God's *Person*, but never of His *Persons*.

Herewith are presented two contrasting sides of fundamental teachings, the very nature of which makes it impossible for both to be correct. The Bible side is undoubtedly correct, but on which side are *you* in this important matter? You *cannot* be on both sides.

W. E. Hodgson, President of
the Baptists

The Bible, which is the Word
of God

(1) Baptists are taught to believe "We know that . . . there is none

in "the Trinity" which consists of three Gods:
"God the Father,"
"God the Son," and
"God the Holy Ghost."

(2) They are co-eternal.

(3) The Holy Spirit is a Person." (Proof (?) of this is generally supposed to be found in the masculine pronoun "he," as in John 14:16). See Acts 12:10, where the pronoun "his" is applied to a gate!

other God but one" (1 Cor. 8:4),

"To us there is but one God" (1 Cor. 8:6),

"The only true God" (John 17:3).

"Thou shalt conceive in thy womb, and bring forth a son . . . He shall . . . be called the son of the Most High" (Luke 1:31, 32, R.V.).

(Since when was a son as old as his father?)

"God (not a Trinity) anointed Jesus of Nazareth with the Holy Spirit" (Acts 10:38; ep. R.V.).

"They were all filled with the Holy Spirit" (Acts 2:4, R.V.). The Holy Spirit is "shed forth" (Acts 2:32). (See R.V., where "poured" is used.)

In Luke 1:35, the Holy Spirit is said to be "the power of the Most High" (R.V.).

If God is a Trinity, as claimed by the Baptists and others, He can *never* be anything else than a Trinity, in which case it would be perfectly logical to place in parentheses beside the word "God," the word "Trinity," thus: "There is one God (Trinity), and one mediator between God (the Trinity) and men, the man Christ Jesus" (1 Tim. 2:5). Christ, being part of the Trinity, would thus become a mediator between Himself! Read the verse repeatedly and you will see that it is impossible for the Mediator to be God, too, else there would be two Gods, whereas the verse most clearly says "*one*." God *cannot* die. If part of the Trinity died, it would necessitate the death of the whole. There would be no one to "*raise him* from the dead."

(Please turn to page 9)

The Two Foundations

By J. M. Morgan

THERE are two foundations upon which the true and false religions are built. *First*, we read: "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). *Second*, "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die" (Gen. 3:1-4).

The question for consideration is this: Who told the truth, God or the Devil? In John 8:44, Jesus settled the question as to who presented the truth by saying to the Jews: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Paul gave the church in Corinth a strict warning concerning the Devil and his ministers (2 Cor. 11:1-3). How did the Devil and his ministers corrupt the minds of the Church of God in Paul's day? Please read 2 Corinthians 11:4, 13-15.

Paul's letter tells us *who* preached another Jesus, and *whose* ministers they are, saying: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

The way Satan's ministers teach another Jesus is by assuming, without proof, that man is a dual being. They assure us that Genesis 1:26 is the account of God making, or creating, the spirit man, and in Genesis 2:7 is the account of His making the body in which to put the spirit man. Their teaching is not the truth for the reason that Genesis 1:29 says: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." The persons of Genesis 1:29 could eat herbs and fruit, therefore, they were

not spirits inside the body. Such imaginary spirit beings could not have teeth, therefore, could not eat the fruit mentioned here. Genesis 2:7 tells us, however, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The only thing that entered into man's nostrils was the breath of life. Seeing that Satan's ministers have failed to prove their false teaching in the account of the creation of man as recorded in the Old Testament, they turn to the New Testament and often misquote and misapply the words which Jesus Christ said to the thief, by saying: "This day you shall be with me in paradise." Ask them the simple question: "For what did the thief pray?" and they cannot tell you. Here is what the thief wanted: "Lord, remember me when thou comest into thy kingdom." Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43).

There is no proof that Christ and the thief were together anywhere that day except on the cross. Neither is there any evidence to show that the thief even died before sundown, at which time the day ended. Christ "was dead already" when the soldiers broke the legs of the thieves (John 19:33). If the thief went to heaven that day, when he received the Lord's promise, he arrived there forty-three days before Christ ascended to His Father, because three days after the thief made his petition to Christ, the Lord said to Mary: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). This is positive proof that Jesus Christ did not go to heaven while He was dead. It also proves that the Spirit of Christ was not the Son of God, as some teach. There was only one Jesus Christ that died, was buried, and rose (1 Cor. 15:1-4; Rev. 1:18; 1 Thess. 1:9, 10).

When Jesus comes back to this earth, He will be "king over all the earth" (Zech. 14:9; Rev. 22:3-5). This is the Kingdom about which the thief was talking. We also notice that paradise will be in this Kingdom, or age to come (Rev. 2:7). In Revelation 22:1, 2, is another picture of the Paradise of God in the time the thief prayed to be remembered. Jesus used the word "paradise" instead of the word "kingdom."

The two ways are mentioned in Proverbs 14:12 and Matthew 7:13-15. Paul warned of coming deceivers (Acts 20:26-30). Let me warn you of cunning devices of the
(Please turn to page 10)

GOD'S KINGDOM ON EARTH

By Stanley O. Ross

"THE heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Those are very plain words, yet many churches teach a doctrine which is very contradictory to those words. I know, for until a few short years ago I was a firm believer in that same false doctrine. Why? I do not know, except that I had heard no other teaching from childhood, and I failed to study my Bible, thoroughly. Who can believe in an afterlife somewhere in the skies, after reading Revelation 22:12, 13? "Behold, I come quickly; and my reward is *with me*, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Jesus spoke these words.

Again we read, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 11:31). If this were not enough, surely we could not be misled when we read, "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). If we read our Bibles with open minds, we cannot fail to understand these firm statements. Jesus said unto the Jews: "Whither I go, ye cannot come" (John 13:33), and to Simon Peter He said: "Whither I go, thou canst not follow me now" (John 13:36).

When we listen to the unreasonable teachings of many of the churches, we do not wonder that many people scoff at the idea of a life after death, for it is hard indeed to picture ourselves in such an unnatural condition as being a spirit forever in heaven. When we study the Scripture, however, we can see nothing more logical than Christ's coming to earth again and giving us our reward here. "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "Evildoers shall be cut off: but those that wait upon the Lord, they shall *inherit the earth*" (Psalm 37:9). "The meek shall *inherit the earth*; and shall delight themselves in the abundance of peace" (v. 11). "The righteous *shall inherit the land*, and dwell therein for ever" (v. 29). These texts make ridiculous any other hope than that of everlasting life *on earth*.

How could I ever have believed any other way? How can millions of people have any other belief? *Lack of study in the Scriptures is the answer*. It always seemed easy to listen to the minister, taking his word for everything, until I began attending an occasional Bible class with one who is very dear to me, and hearing different subjects discussed. I then began to see another side of the question. Later, I attended a few Church of God services. Soon, I was hearing questions answered that I had wondered about for years, but had (Please turn to page 10)

HOW BIG ARE WE?

By Alda Ruhn

WE BELIEVE that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). There are, for instance, many hidden messages in the story of Zacchaeus, recorded in Luke 19.

In the first place, we notice that Zacchaeus "sought to see Jesus." Zacchaeus was chief among the publicans, yet we, as professed Christians, might well follow his example in seeking to draw nearer to Jesus and thus really see Him. There are several ways to do this: "Seek the Lord, and his strength: seek his face evermore" (Psalm 105:4); "Draw nigh to God, and he will draw nigh to you" (James 4:8); "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29); "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

Next, we understand that Zacchaeus began to consider his size. He realized he was too small to see Jesus, unless he could get to a higher position. Not all are "little of stature" like Zacchaeus (and I), yet, if we are honest with ourselves, we shall have to confess that we are very small when we try to measure up to God's requirements for His children.

Following are a few of the things in which many of us find it hard to be big. Are we big enough to love our enemies? Christ said: "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).

Are we big enough to place everything in the hands of the Lord, and cease to worry about our needs? Jesus said in Matthew 6:25: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" In verse 33 of this same Book, we read: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Are we big enough not to judge or condemn others? Christ said: "Judge not, that ye be not judged" (Matt. 7:1). Are we big enough not to want to avenge a wrong? In Romans 12:19 we read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

Do we sufficiently realize our extreme smallness in these trying days to hold fast to our courage and faith? We read in Deuteronomy 31:8, "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

These are only a few of the (Please turn to page 10)

THE KINGDOM OF GOD

By A. Weldon McCoy

THE Kingdom of God was the theme of Christ during His ministerial work among men. The Apostle Peter constantly engaged himself in the same subject during his instructive career among the early disciples. The Apostle Paul was the chosen apostle to the Gentiles, after his conversion, and his theme was always "concerning the kingdom of God and the name of Jesus Christ." We have no record of the Saviour or any of the apostles occupying their time, or engaging themselves in the promulgation of any doctrines that were contrary to the plain, simple statements of Scripture. Are we as careful about these things as we should be, and as they were? Paul, when he was facing the executioner's deadly weapon, did very worthily say: "I have maintained the good contest. I have finished the race, I have guarded the Faith; it remains that there is laid up for me the crown of righteousness which the Lord, the Righteous Judge, will give me in that Day, and not only to me, but also to all those who have loved his appearance" (2 Tim. 4:7, 8, *Emph. Diag.*).

Are we as confident of the "crown of righteousness" as was the Apostle Paul? Do we feel that we, too, have been found at all times "guarding the Faith" as did he? If we truly and sincerely love His appearing, as we should, we, as did the Apostle Paul, may know that a crown awaits us also, "in that Day."

If we love Jesus' appearing and expect His second personal coming to earth, we should also look for and expect the establishment of God's Kingdom upon earth, for we are taught by the Scriptures that the quick and the dead are to be judged at His appearing and His Kingdom—first the appearing, then the Kingdom.

In that Kingdom there will be no sickness. (Isa. 33:24.) A little child shall lead vicious beasts; "the sucking child shall play on the hole of the asp," a very deadly reptile; "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. 11:6-9; 65:25.)

Why not love the appearing of Jesus, since His appearing is essential to the establishment of God's Kingdom upon earth, and all its attendant blessings? With the absence of death, sorrow, crying, and pain (Rev. 21:4), do you think you could not enjoy such a wonderful home as this? It will be located "under the whole heaven" and will fill "the whole earth" (Dan. 7:27; 2:35). If we fail to make our calling and election sure, there is only one other thing remaining for us, and that would not be desirable to any of us. (See Rev. 21:8.) God help us to be "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).

IS THE DOOR CLOSING?

By Delos Andrew

FOR almost two thousand years the door of salvation has been wide open, with Christ's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and with other great and precious promises. Jesus continues to invite, "Come into the fold," but the time to qualify as a king or a priest of God is soon to close and to be no more forever. (Rev. 20:6.)

This is a great age of Christian opportunity. If we miss the present calling, another as great may never again be offered. Immortality! what a wonderful gift is offered! (1 Cor. 15:50-58.) This prize is ours, if we will only enter in at the door of salvation before it is too late.

In the future, or from now until the end of this age, salvation will not be easily obtained; the opposition that the Christian must meet in the days that are to come will be unbelievably hard. Those, however, who will stand steadfast with a willingness to give their lives, if need be, will be the ones who will obtain the crown.

Already, our church workers and evangelists are being held back in their work as a result of tire restrictions. Many other rising problems will make us soon look back and say, "In the past days was the golden opportunity for easy spreading of the gospel." In the future, I believe, there will be more of a marked difference between the Christian and the non-Christian. Everyone will be either on one side or the other, and there will not be as many half-way-on-the-fence Christians as there are now.

With millions of men being inducted into the war service, where the chance of hearing the true gospel is *very* slight, one could almost say that the door of salvation will be closed to them until they return. By then, may it not be closed for all time?

The trend away from the love of Christ is surely seen all about us. Evil is seen in all humanity, and it will be in evidence more and more as time continues. "Do the work of an evangelist, make full proof of thy ministry" was Paul's advice to Timothy. (2 Tim. 4:5.) If you are "salt of the earth," now is the time to do the savoring—before the door is closed forever, and before the chance is lost to become a helper in the age to come when saints will assist Christ in reigning "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Emphasis cannot be too strongly placed on the importance of faithful service now being given to Christ, as the Day of the Lord is surely very near—"even at the doors."

The bombing of Pearl Harbor will seem a minor incident when compared with the "dead in Christ" being raised, and when men realize that living Christians were caught up together with the resurrected saints to meet Christ in the air (1 Thess. 4:16, 17)—and when men realize that the door is closed forever!

NOTES AND QUERIES

By F. L. Austin

WHAT the writer smiled at as being an up-to-date pun was read on page 14 of The Restitution Herald of February 3, when it was delivered. When a couple of days later, however, a guest assured that Isaiah 3:18 was a 2700-year-old prophecy now fulfilled by the United States government denying manufacturers the privilege, for the "duration," of making "rubber tires"; and when on the day following a Minneapolis, Minnesota, sheet was handed the writer—a sheet referring to Isaiah 3:18 as fulfilled today, it then seemed proper that someone should toot the ram's horn.

The Hebrew word translated "tire," in Isaiah 3:18, where it refers to an ornamental item of their women's apparel, is used only twice elsewhere in the Bible, namely, Judges 8:21, 26. There it is translated "ornaments"—as used about the "camels' necks."

One other Hebrew word is also translated "tire" in Ezekiel 24:17 and 23. There it refers to headdress. Young's Concordance defines it as meaning "round like the moon." This latter Hebrew word is also translated by the English word "beauty," in Isaiah 61:3; "bonnet," in Isaiah 3:20 and Ezekiel 44:18; "goodly," in Exodus 39:28; and "ornament," in Isaiah 61:10.

Both words pertain to ornaments used about the head.

No, the deleting of auto tires from the consumer's market hardly pertains to Isaiah's God-inspired reprimand to "wincing," "tripping," "tinkling" feet of yesterday's daughters of Zion, any more than it refers to the tinkling ornaments, the "round tires like the moon," the bracelets, mufflers, bonnets, nose jewels, "wimples and crissing pins" of any later daughters (or sons) in any tomorrow.

Don't deprive The Herald's pun writer of a timely smile. Smile with him.

The new Church of God Directory is ready for mailing. Order yours today. Price—\$.25.

HAVE YOU TRIED IT?

(Continued from page 5)

The Bible is logical; the creeds are not. Every verse in the Bible can be brought into harmony with the Bible teaching that God is One, but scores of Bible verses cannot be made to harmonize with the doctrine of the Trinity.

"Now therefore fear *the* Lord, and serve *him* in sincerity and in truth; and put away the gods which your fathers served . . . God forbid that we should forsake *the* Lord, to serve other gods (Josh. 24:14-16).

"Choose *you* this day whom *ye* will serve"!

THE GREATER WORKS

By Alta King

JESUS said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:12, 16, 17). Similar words from Jesus were: "Now I go my way to him that sent me. . . . It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father" (John 16:5, 7, 16).

Jesus predicted that believers would do greater works than He had been doing, that is, greater works than the physical resurrection of Lazarus, the feeding of thousands, or the stilling of tempests, or the casting out of demons. He also predicted that they would receive another Comforter (another than His physical Presence that was soon to be removed) even the Spirit of truth that would abide with them forever, and be not only *with* them as was His physical Presence, but *in* them, enabling them to "see" Him (as they were not seeing Him through His physical Presence). The coming of this Comforter would be due, as would be the greater works, to His going to the Father. In John 14:18, Jesus said, "I will not leave you comfortless: I will come unto you." Comparing spiritual things with spiritual things, the believer concludes that the Comforter is the presence and power of the resurrected Christ extending from the very presence of God into the heart of man, a far greater Comforter than the physical Presence of the man Jesus could possibly be.

Since the coming of the greater Comforter and the doing of the greater works have back of them the same cause, namely, the ascension of Jesus into the very presence of the Father, they are closely related. Another comparison of spiritual things with spiritual things (the Scriptural method of arriving at Scriptural truth) shows that the greater Comforter does the greater works. It also shows the nature of the greater works.

The works that Jesus did personally and through the disciples before His death, resurrection, and ascension, resulted in only a temporary faith that passed with the passing of His physical Presence. Even His closest followers had only this passing faith. The works He did as the Comforter through the apostles after His ascension (and is now doing by means of the written record) results in faith that abides forever. By His ascension, believers know that He is living in the very presence of God

who is His Father and their Father. Through this knowledge, they know that in God's own time there is healing of body, mind, and spirit for eternity. Surely, such faith and such healing are greater than the faith and healing that were accomplished before the resurrected Jesus went His way unto the Father. Surely, it was expedient for believers that Jesus should go unto the Father. His ascension completely bridges the ignorance that separates man from God, and faith that rests in the resurrected man Christ Jesus who has bridged this ignorance is abiding faith.

The greater works that result in this abiding faith and in perfect and complete healing concern believers, primarily. In John 16:8-11, however, Jesus predicts and outlines a work of the Comforter that concerns the world—a work that has not yet been accomplished. He says that the Comforter will convict the world concerning sin because the world believes not into Him, concerning righteousness, because He was going to His Father, and concerning judgment because the ruler of this world has been judged. (See Diaglott rendering.) We may not grasp the full meaning of these three convictions to which the world will be brought by the Comforter, but we know that this work, yet to be accomplished by the resurrected Christ as the Comforter, will be tremendously great, far greater than all He did before His death, resurrection, and ascension. We also know that believers who are being incorporated into His body will have a part in this work.

THE TWO FOUNDATIONS

(Continued from page 6)

Devil and his ministers. Some will depart from the faith in the latter times (1 Tim. 4:1, 2). It was Paul who wrote: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29).

"COMING EVENTS IN THE LIGHT OF PROPHECY"

Shortly before his death, Brother A. L. Corbaley wrote "*Coming Events in the Light of Prophecy*," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy.

Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.
Order from National Bible Institution, Oregon, Illinois.

GOD'S KINGDOM ON EARTH

(Continued from page 7)

never asked. Subjects that were held in one light began taking on a new aspect, and, strangely enough, there was nothing fantastic about them. No, there were only pure, simple truths, as given to us through the Holy Bible. Dear reader, "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).

"The voice of weeping shall be no more heard." (Isa. 65:19; Rev. 21:4.) "Then the eyes of the blind shall be opened, and the ears of the deaf will be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5, 6).—*A Weldon McCoy*.

HOW BIG ARE WE?

(Continued from page 7)

ways in which we can so easily be small, yet it is enough to make us realize, as Zacchaeus did, that we are not very big. We can also grow—or *climb* as Zacchaeus did—and we are told how this may be done: "Grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ" (2 Peter 3:18); "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); "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

After Zacchaeus had humbled himself and climbed to a place where he could see Jesus, he received his reward. He not only saw Jesus, but Jesus saw him, and said that He would abide with him.

Christ also speaks to us through the Word: "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:3-5).

Jesus also said to Zacchaeus, "This day is salvation come to this house." We, too, are looking forward to that day when salvation will come to us. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

Are we big enough to believe God's promises, and to wait for His Son from heaven?

BODY AND SPIRIT

(Continued from page 3)

befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

We learn, too, that the idea prevailed in the pagan world that man's spirit ascended to be with the gods, but the spirit of the beast went down to the earth. Solomon contradicted this by telling the truth of the matter—that death reduces man and beast, alike, to one common condition. Then he challenged all to produce any evidence to the contrary, asking: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" In other words, who knows anything about such a belief? Who can prove it?

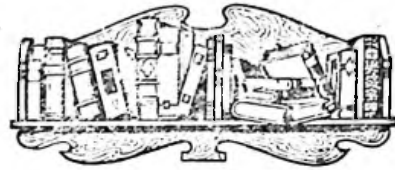
Were it not for the resurrection, made possible through the sacrifice of Christ and His subsequent resurrection, men would have no existence after death. The Apostle Paul said, "Then (if there is no resurrection) they also which are fallen asleep in Christ are *perished*" (1 Cor. 15:18). If the real man continues to live after death, how could he *perish*?

Thus we see that, by His resurrection, Christ became "the firstfruits of them that slept." Also, we read that there will be a future resurrection—"but every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). We read also in Philippians 3:20, 21: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

So, we see that in the future life, as well as in this life, personality will be associated with a body. We shall not be airy spirits floating around hither and yon. We shall be real people!

From beginning to end, the testimony of the Scriptures concerning man is that there is no real person without the combination of the body and the breath of life. It is in this mortal *body* that we now experience all that makes up the present life. Likewise, it will be in the immortal *body* given to us at the coming of Jesus that we shall enjoy throughout the Kingdom Age the glorious rewards given to those who have been faithful in their teaching and service.

The *Church of God Directory* gives much information worth knowing. Order one today from National Bible Institution, Oregon, Illinois. Price: 25¢.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

For a book so short (170 pages), *Bible and History Studies* does a remarkably fine job of presenting the following information:

1. The present position of the Bible and its influence on people.
2. The history of the various versions of the English Bible, with the exception of modern translations.
3. A history of the early church, its constitution and government; a history of the church through the Middle Ages.
4. A contrast of Christianity with other great religious philosophies, as those of Buddha and Mohammed.

The book, by Eugene C. Sanderson, president of the Eugene (Oregon) Bible University, will never set a new style in the field of letters, but it is not dull reading. Harpers or Macmillan probably never would have published it; but the Church and School Publishing Company did (\$1.00).

References to particular Bible texts are made frequently throughout Dr. Sanderson's work; indeed, one entire section of the book is given over almost exclusively to Biblical quotations. There are, fortunately, no footnotes.

* * * *

The 1942 edition of Doran's Ministers Manual (Round Table Press; \$2.50) does what all the earlier editions have done: it provides a complete outline of sermons for an entire year, based, of course, on the 1942 calendar, plus extra addresses for special occasions.

Doran's, aside from the sermons, also furnishes outlines and suggestions for teaching midweek services; and its treatment of the weekly International Sunday School Lessons, while by no means exhaustive, is quite complete. There are illustrative anecdotes galore—not jokes, but interesting stories and quotations. There are suggested slogans for the church bulletin board, which aren't very helpful, to be sure, since most Churches of God don't have bulletin boards. Those who like quotable poetry will particularly like Doran's—it has rafts of good short poems.

Unless you're *very* lazy, you won't want to use the complete outlines—but you will discover a deal of worthwhile, thought-provoking suggestions in them.

* * * *

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



"Never man spake like this man" (John 7:46).

Seedtime and Harvest

Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).

These words of Jesus are recorded only by Mark. They give a picture of the seed springing up secretly and how little man has to do with the actual growth of the seed. Man merely sows it. God, we know, gives the increase (1 Cor. 3:6, 7). The Word of God (seed) must be mixed with faith in the hearer if it is to profit the hearer (Heb. 4:2). We cannot tell how hearts are touched by our long-suffering, loving Lord, nor can we tell when they are touched. We can see the fruits of the Spirit when they are made manifest. Some reasons for the Word not growing are: cares of this world, riches, pleasures, and "bring (ing) no fruit to perfection" (Luke 8:14).

Perfect fruit is wanted. How close we should walk with God to offer Him perfect fruit! The only way we can be perfect in God's sight is to accept Jesus as our personal Saviour and be buried with Him in baptism.

The Mustard Seed

The mustard seed is one of the smallest seeds. It becomes very large when the plant that springs from it is grown, and "fowls of the air may lodge under the shadow of it." If we were to go to Syria, Arabia, or India today, we could see this plant. A certain kind of mustard seed grows into that large a shrub in those countries. Did you ever pull a mustard plant in your fields or yard? They don't grow large here, but there are many. Christ's Kingdom is likened unto the mustard seed that grows—and the Kingdom will fill the whole earth.

"All That He Hath"

The gospel of the Kingdom told about in our Bible is most precious. That Kingdom "of" heaven (not in

heaven) is "like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44). People did not put their money into banks, but years ago they hid the treasure on their land. Sometimes the owners died without telling where their treasure was hidden. So, then, it stayed until someone discovered it, accidentally. To "put on" Christ and live by faith is worth giving "all" and making sure of the treasure, eternal life. To them "that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Make your "calling and election sure" (2 Peter 1:10). Keep looking for Him, for "the Son of man cometh at an hour when ye think not" (Luke 12:40).

Parables

Jesus often spoke in parables. They are stories about things His listeners understood which taught a lesson deeper than what appeared.

Some other thoughts gained from reading are: that parables kept the truth from being laughed at by scoffers; also those who really were sincere asked Jesus the meaning of the lessons. It is still true: "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).

New Members

Sally Lee Shellhaas of West Milton, Ohio, and Russell Harlow Magaw of Tipp City, Ohio, are the new members whose names are sent by their grandmother, Mrs. Russell W. Shellhaas, West Milton, Ohio.

Happy Birthday Wishes

Marilyn Millner, Mar. 1, age 15, Cleveland, Ohio.
 Dean G. Pearson, Mar. 2, age 7, Tipp City, Ohio.
 Virgil Granquist, Mar. 2, age 17, St. Cloud, Minn.
 Shirley M. Robinson, Mar. 4, age 4, Hammond, La.
 Helen R. Burnett, Mar. 4, age 11, Ripley, Ill.
 Richard Lindstrom, Mar. 5, age 15, Cleveland, Ohio.
 Ronald Randall, Mar. 7, age 7, St. Cloud, Minn.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



In Spite of It

Singapore fell, sugar and tires were being rationed, and it was rumored that gasoline was to be next, and Vivian Kirkpatrick, Muriel Randall, Mrs. C. Alan McLain, and Evan Knodle, members of the National Berean Board, assembled to discuss problems that should be presented for discussion at the next Berean business meeting to be held at Ripley, Illinois, March 28.

Your editor reported that he had received only about fifty per cent of the return on the Berean Personal Questionnaires that had been expected, although one or two more societies had definitely promised to send in the forms a little later. He also revealed that only eight of the societies had been sending in the regular weekly secretary's reports.

Considerable discussion centered around what still appears to be an unanswered question in the minds of many of our church leaders, that is, "What is the purpose of the Bereans?" It was pointed out that Article I, Section 2, of the Berean Constitution states, "Its object shall be to promote and unify state organizations among the young people of the Church of God and their associates, with a view to aiding them in Bible study and training them for more intensive Christian activity in adult life," but it was agreed that we seem to lack a well-defined plan for training an individual for the work outlined in the above statement. Since it was generally agreed that the Sunday school, Berean class, preaching service, and midweek Bible class were dependent upon one another for both personnel and education of members, an effort was made to clarify the work of each department by adopting the resolution that, "each member of the National Berean Board prepare for presentation at the Quarterly Conference at Ripley, Illinois, a chart outlining the purpose of each department of the church and each service, what type of material each department should teach, the number of officers and workers required for each department, and the duties each should be assigned." It was hoped that by determining the responsibilities of all church departments, we might accomplish the immediate goal of isolating the purpose of the Bereans, that just this one phase could be discussed thoroughly at the Ripley Conference.

Recognizing the comparative inexperience of the Board

members, also the fact that an outline as described above might be beneficial to the entire church organization, and, incidentally, to the Bereans if supported by more experienced workers, it was resolved that the ministers be invited to compose similar charts, making them available for examination by the opening of General Conference.

Looking into the future, it was brought out that more intense activity among established societies and the organization of new study groups would be encouraged if a Berean evangelist were placed in the field, at least during the summer months. Since the available evangelistic talent would not be able to work more than two months, and if the individual chosen were to spend several days in each community, he would not be able to cover a very large territory, it was agreed that we should start with a state-sponsored evangelist.

In accordance with the Constitution, Article I, Section 2, the Board agreed to promote *and organize* an Illinois State Berean Society with a view toward suggesting that this society, not the National Society, engage a Berean evangelist during the summer to actively promote the work throughout the State.

Mrs. Ellsworth Routson has been placed in charge of the organization of the Illinois State Berean Society. Since March 28 is only about four weeks away, we are taking this opportunity to invite every individual in Illinois who is a member of a Berean society, every isolated member, and everyone who is interested in becoming better acquainted with Berean work, to be present March 28 at Ripley, Illinois, to organize a State Society. Tell your friends about it. Tell everybody about it. Have your ministers announce it during the church service. Let the Sunday school teachers advertise it. Set the grapevine to work double time. Let everybody know about it—and let's have everybody present. Co-operate on transportation, ask the "boss" for a day off, and let Mrs. Routson, Oregon, Illinois, or someone at Ripley know you will attend, and you folks in Illinois will have a wonderful time—we promise.

If the work in Illinois is successful, no time will be lost in attempting to repeat the procedure in the rest of the states. Your state can be next if you put your bid in first. Come on, Bereans, we've caught us a tail wind. Let's make the most of it.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

March 23-April 5—Evangelistic meetings at Lawrenceville, Ohio.

MORNING STAR CHURCH OF GOD South Bend, Indiana

The Morning Star Church of God has gone well over the \$1,000.00 mark. We believe this may be of interest to the brethren who have been watching the progress of our church.

We also wish to extend our thanks to the Dorcas society of the Los Angeles, Calif. Church of God for their substantial donation. The love which prompted the donation was keenly felt among our group, and we know that God will bless their work because of their interest in spreading the gospel, unadulterated, in an evangelistic field.

Francis Boyle, Secy.

BIBLE TRAINING SCHOOL NEWS

Three weeks of the new semester have passed, and some of us are wondering where. All the students have finally arranged their schedules, and, wow! some of the discussions that we have!

Two of the students, Iris Hall and Beth Hoganson are now established in their new homes, working for room and board.

Bros. Ellsworth Routson and Robert Hardesty traveled to Grand Rapids, Mich., February 15, substituting at Southlawn and Pennellwood churches in the absence of the regular pastors. Bro. Terry Ferrell preached at Pennellwood Sunday, February 22.

On February 18, we celebrated the birthday of our teacher and friend, Bro. Vivian Kirkpatrick.

The students of the Students' Home and "Mom" Brewer enjoyed a dinner at the home of Bro. and Sr. Paul C. Johnson, Friday evening, February 13.

The art class is making a study of the Tabernacle and figure drawing. In music, we are studying how to breathe properly, sight reading, and tone effects. Bro. Sydney E. Magaw is doing his best to show us how many different types foreshadow Christ's and God's plan of Salvation. Bro. Kirkpatrick and students in Comparative Religions are enjoying very much the study of the early religions, which started in Egypt, Babylon, and other ancient nations.

Francis Burnette, Reporter.

BIBLE TRAINING SCHOOL

Ella M. Siple	\$ 5.00
A Friend (T.F.)	2.00
Mrs. Johnnie Rainey	7.00
Norma Kirkpatrick	1.00
A Friend	15.00

LOUISIANA CHURCH NOTES

Our services continue to be well attended at both churches, and the work is progressing well. In these trying times we more than ever need the gospel and its message of hope.

Mr. Gilbert Bottolf has been in ill health for several months, and at this writing is very weak, being confined to bed most of the time.

Mr. and Mrs. Cecil Richardson are the proud parents of a baby boy, born January 22. The name is Cecil Junior.

The Happy Woods church lost a faithful member in the death of Mrs. Mahlon Bauerle. Our membership is small and we shall miss her very much in the services of the church.

The first wedding in the new Blood River Church occurred Saturday night, February 8, when Miss Neville Richardson became the bride of Mr. Charles Kron.

So it goes: weddings, births, deaths as we labor and live together in service and fellowship. God grant that in the joys and sorrows of life we may ever be true to the faith that saves.

Harry Goekler, Pastor.

RIPLEY, ILLINOIS

One of our old non-resident members, William Fretueg, died in Camp Point, Ill., February 14. The funeral was conducted in the Ripley Church of God February 15, by Bro. J. R. LeCrone.

Sr. LeCrone is up and around again, but is not fully recovered from her attack of flu. Some others of our members are still on the sick list and unable to attend services.

A meeting of the church board was held February 10, at which preliminary plans were made for the coming spring conference. Begin planning to come. Date and particulars later.

Laurence Howell, Secy.

NATIONAL BIBLE INSTITUTION

Maybelle Hanson	\$ 5.00
W. A. Reid	4.00
A Friend	70.00

GOLDEN RULE HOME

A Friend	\$10.00
----------	---------

Gleanings From the Field

"The field is the world."—Jesus.

Bro. C. E. Lapp will work with Bro. Grover Gordon at Lawrenceville, Ohio, March 23 to April 5, in a series of evangelistic meetings.

Sr. E. C. Olmstead, Hines, Minn., is a patient in the University Hospital, Minneapolis.

Following are names of ministers who have preached at the Blood River Church of God: O. J. Allard, J. G. Haupt (deceased), S. J. Lindsay (deceased), E. O. Stewart, D. C. Robinson (deceased), W. L. Crowe (deceased), Sydney E. Magaw, M. W. Lyon, L. E. Conner, F. E. Siple, and the present pastor, Harry E. Goekler.

"We are much enjoying the many timely articles in The Restitution Herald. They help us to see the beautiful future which will eventually emerge from these unpleasant times, according to God's promises."—Mrs. Faye Wencke, 904 S. Third St., Arkansas City, Kans.

A daughter was born to Bro. and Sr. William Stine, Tipp City, Ohio, February 6, 1942. Congratulations!

"We are surely in strenuous times, but what have we who belong to Christ to fear or doubt?—we are leaning on the 'everlasting arms.' 'There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety' (Psalm 33:16, 17). If ever we needed God's Spirit, we need it now."—Mrs. Charles Stedman, Curtis, Nebr.

"Bro. Lyle Rankin's recent article, 'With Christ or the Nations,' is very good. Brethren, if we have any extra money, I think we should use it for preaching the gospel of the Kingdom. Let us keep ourselves unspotted from the world."—Hannah Barber, Fountain, Colo.

Sr. Jessie M. Wilson, writing about the acquaintance between her parents and Bro. J. M. Stephenson "at least seventy years ago," says: "Sometimes Bro. Stephenson would stand up in a wagon to preach. He moved around a great deal and he was known to have fallen out of the wagon, sometimes forgetting when the endgate was out. That did not bother him any, however, for he would jump up again and go right on preaching."

"Bro. James Browning, 4727 Gladys Ave., Chicago, Ill., continues to improve in health, but Sr. Browning is now critically ill."—Maybelle Hanson, 5601 N. Pulaski Rd., Chicago, Ill.

"I certainly enjoy The Restitution Herald in these troubled times; it certainly is a welcome visitor each week. We hope and pray that this good work for the Lord may be allowed to continue, that perhaps a few more names may be added to the Book of Life."—Russel Thoms, Richmond, Minn.

"One's only comfort in these trying times lies in the Word of God."—Mrs. Benjamin Clem, Middletown, Va.

"This war looks like the destruction of ungodly men is pretty well along. Doesn't it?"—A. R. Johnson, Hector, Minn.

"In our small way we have tried to show those who will listen that it is only by trust in the heavenly Father that we can face the hardships before us, and that the nation must get back to at least acknowledging God as Creator and Keeper of the universe before we as a nation can have any measure of peace. Of course, the ultimate peace will be only in the coming Kingdom of God. What a great time it is to preach the gospel of the Kingdom! and how I wish I could do so in a big way!"—Mrs. C. P. Morgan, Pendleton, Ore.

MARSHALL, ILLINOIS

December 14 was the time for the annual election of officers to the church board. The following officers were elected: elders, Elmer Gockler, Homer Hendrix, Silas Claypool; deacons, Sylvan Richey, Percy Murphy, Lucian Murphy, Ivan Veach; deaconesses, Mrs. Mary Hendrix, Mrs. Sylvan Richey; trustees, Chris Hutchings, Harry Murphy, Zenas Murphy; secretary, Miss Nellie Hendrix; and treasurer, Ray Galeener.

The ladies of the church have organized a club called "The Willing Hands." They meet every two weeks for an all-day meeting at the different homes. They spend their time quilting and doing other kinds of sewing. The following officers were elected: president, Mrs. Anna Cline; vice president, Mrs. Mary Hendrix; and secretary, Mrs. Homer Hendrix.

Mr. and Mrs. Lucian Murphy and family have moved back to Oklahoma. We were very sorry to have them leave, as they were so willing to help in all of the church work. They will be greatly missed by everyone.

On January 18, Miss Lois Claypool was married to Wayne Tomaw of Paris, Ill. They will make their home on a farm near Paris. Lois is an active member of our church and Sunday school. Lois will be remembered by many as being in attendance at the General Conference in 1940.

That God's richest blessing may be with everyone during these trying times is our prayer.

Ruth Gockler Gaskill, Retiring Secy.

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference of the Church of God was opened Sunday, February 1, 1942, by its president, Arlen Marsh.

Because of the unsettled condition of affairs in general, and especially here on the West Coast, Bro. Arlen explained the original three-day meeting planned by the Board had failed entirely as to duration, speakers, and some of its music. No notices, because the program was so indefinite, had been sent to the members. Into the daytime of one Sunday, therefore, had been crowded what our own good leaders had to offer of hope, trust in God, and faith in a brighter future under the kingship of Christ.

In the morning, Bro. George Lichty of Pomona gave an inspiring talk on "The Crown of Righteousness That Fadeth Not Away." Bro. G. E. Marsh remarked in a few words of appreciation of the message, a truth we felt, but all had not realized—what we take away from a sermon is not the words themselves, but the thoughts the words arouse. So, from Bro. Lichty we resolve to follow his admonition to teach the children, that soon they may carry on the message of the "Crown of Righteousness"—the reward no one can be blamed for desiring.

The thoughts aroused by the afternoon sermons of Bro. J. E. Adamson and N. J. McLeod were equally as sustaining and precious to Christians in a troubled world. Bro. Marsh had charge of the Communion service. To Sr. Charlotte McCallum and Mr. Olson we always feel a debt of gratitude for giving us the pleasure their music always brings.

Laura H. Bleasdale, Secy.

HERALD RECEIPTS

Leon Pixley; Mrs. Julia Bay; Mrs. Alvin Bennett; Mrs. Clayton Magee; Gospel Gleamers Class, Brush Creek, Ohio (for another); Nolan B. Orr; Mrs. Nora Feiser; Mrs. Mary Barnum; a Brother & Sister of Oregon Church (for others); P. D. Choat; W. F. Bradley; Mrs. Maurice Guest (for others); Mayme & Nancy Penrod.

FREDERICKTOWN, MISSOURI

Church of God of Abrahamic Faith

Friday, February 13, 1942, a short series of meetings began which continued over Tuesday. We had a good meeting, although attendance was not good because of so much sickness.

The church was saddened by the news that Bro. C. E. Lapp and family are leaving us in the very near future to go to Tempe, Ariz. Our church has been helped very much by the leadership of Bro. Lapp. We have enjoyed our work together and feel God has wonderfully blessed us. We believe the church at Tempe has secured a truly consecrated man, and pray God will bless him and his family in their new field of labor.

Our sympathy goes out to our sister, Mrs. Charles Cooper, who was saddened by the death of her mother, Mrs. Rachel Johnson.

Our missionary society has been doing some quilting this winter. Much interest is shown in the programs given at the church once a month. The second Sunday of each month will be children's day. We hope to train these boys and girls to the best of their ability, so they may be able to carry on the work. The future of our church depends upon these young people. May God bless us in our work here. The men, also have a program once a month which is also a great help to us. Thus, with these programs and church once a month, our time is well occupied.

Mrs. J. C. Cooper, Reporter.

CLEM-STROSNIDER

Miss Beatrice Leotis Clem and Mr. Elmer Lee Strosnider were united in marriage, December 23, 1941, at Hagerstown, Md.

The bride is the daughter of Mr. and Mrs. Benj. F. Clem of Middletown, Va. The groom is the son of Mr. and Mrs. John E. Strosnider of Stephens City, Va. He is employed by the John W. Rosenberger Co. in Winchester, Va. Both young people are very popular in the various communities of that section. Mrs. Strosnider is a member of the Church of God at Maurettown, Va. Mr. Strosnider is a young man of sterling and Christian character. At present they are at the home of the bride's parents.

May God bless and guide this young couple in their life together. Mrs. Benj. Clem.

MRS. MAHLON BAUERLE

Miss Thelma Alexander, daughter of Mr. and Mrs. Antoine Alexander, was born in Tangipahoa Parish, La., March 16, 1902, and died in a New Orleans hospital February 4, 1942. Her entire life was spent in and about Hammond. On December 21, 1927, she was married to Mr. Mahlon Bauerle, and to this union four children were born.

She leaves to mourn her loss, her husband; four children, Jean, Marjorie, Margaret, and Robin; five sisters, Corrine, Mrs. Ruchie Johnson of Lake View, Iowa, Mrs. Addie Landry, Mrs. Grace Bloomquist, Mrs. Elvie Landry—all of Hammond; three brothers, Terry of Bogalusa, La., Britton of Baton Rouge, La., and Archie of Hammond; also many other relatives and friends.

Mrs. Bauerle was a woman of sweet disposition and splendid character, loved by all who knew her. She was a member of the Happy Woods Church of God, having been baptized by Bro. S. J. Lindsay in 1916. She was a faithful worker in the Sunday school and church and active in the Dorcas club, having recently been elected treasurer of that group. She was strong in faith and gave inspiration to others.

Funeral services were held at the home of Mr. and Mrs. Gus Landry, after which she was laid to rest in Beulah Cemetery to await the glorious resurrection morn. Harry Gockler.

HELEN FLETCHER CHISHOLM

One of the greatest shocks to our Michigan church people in recent years came on February 2, 1942, with the sudden death of Sr. Helen Chisholm of Kalamazoo. The readers of The Restitution Herald near and far will instantly recognize the name as one occurring time after time, with that of her mother, Eva H. M. Fletcher, in constant support of the various departments of our national work. This devotion was equally true with regard to the Michigan State work and our Southlawn Church in Grand Rapids. The pastor and family feel that they have lost one of the most loyal and faithful friends whom they have ever known.

Sr. Chisholm was only in middle life, being fifty-four years of age. In apparent pink of health, having hardly been ill a day in her life, she was even completing a large washing on the day of her death when suddenly a severe pain in her head indicated a ruptured blood vessel on the brain, and she died in a few hours.

The Kalamazoo neighborhood had been her home practically her entire life. In girlhood and young womanhood she had, with her mother, attended all the important meetings of our people in Michigan, and was well acquainted with about all of our older ministers. As a young woman she married a rising young dentist, Dr. A. Chisholm, who proved through the years to be one of the finest and most devoted husbands that any woman could desire. Four children were reared in this ideal home, and finer young people could hardly be found. The oldest, a son, is also a dentist and has offices in connection with his father's. The other three are girls, yet at home.

Adding to the unfortunate condition is the fact that the aged mother, Sr. Fletcher, has for a year past been in bed at their home from a paralytic stroke, and was so completely dependent upon Helen's loving care. Fortunately, however, a sister, Vera Miller, lives in the city and will do all within her power to help make her mother and her sister's family comfortable. The address of the family home is 1616 Grand Ave., Kalamazoo.

Funeral services were conducted by the writer on February 4, assisted by Pastor Wylie of the Baptist Church where Dr. Chisholm holds membership, and where Sr. Chisholm had so faithfully taught a class of ladies.

We now wait and pray for our Lord's return. F. E. Siple.

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.

— 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				
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				
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
				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, R. H. Judd	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 31

OREGON, ILLINOIS, MARCH 3, 1942

NUMBER 22

How is YOUR Conscience?

By Vivian Kirkpatrick

MY CONSCIENCE is troubled. We read that in the last days Christians may expect many disturbing things to happen, including a form of godliness without faith or power (2 Tim. 3:1-5); that in the latter times we must expect a departure from the faith (1 Tim. 4:1); that a falling away is to be expected (2 Thess. 2:3); which, of course, is reason enough to look phlegmatically on the apparent fulfillment of these things before our very eyes.

Did you know that in a survey made fifteen years ago (and conditions have not improved since that time) it was found that 66.5 per cent of all Protestant youth under twenty-five years of age were not enrolled in any religious school (and "school" includes Sunday school, young people's organizations, etc.), while in that same age range 75 per cent of Catholic youth and 95 per cent of Jewish youth were receiving no systematic religious instruction? Astonishing!

Did you know that the same survey found that seven of every ten children and youth in the same age bracket were not being touched in any way by the religious educational program of any church?

Did you know that of the above estimated one third of our youth who attend Sunday schools or their equivalent, it is estimated that only two thirds are at all regular in attendance? In other words, approximately two ninths of our youth under twenty-five years of age are at all regular in Sunday school attendance.

Did you know that if your Sunday school used the old Uniform lessons and you began attending on your fifth birthday, not missing a single lesson until you had completed fifty years of attendance, you would have studied—not the entire Bible but—just 35.1 per cent of your Bible, and nearly all the material studied would have been historical? The lessons we now use are better. In the same length of time (fifty years) we shall have covered 40.1 per

cent of our Bible. The Closely Graded lessons are still better—62.4 per cent of the Bible covered—except they stop before they reach the young people.

Did you know army chaplains speaking of the soldiers make such remarks as this: "Not one in a hundred has ever heard of the Kingdom of God?"



Vivian Kirkpatrick

Rose-colored glasses are soothing. We need people who are not afraid to look on conditions as they are, see the need, and roll up their sleeves. Are you capable of speaking?—*preach the Word!* Have you a singing voice?—*preach the Word!* Have you an artistic ability?—*preach the Word!* Are you a farmer, mechanic, business man?—*preach the Word!* (Mark 16:15, 16).

But why do that? If we are to expect disturbing events in these last days, why emphasize longer the command to *preach the gospel?* Would that not be working against prophecy? Should we not draw ourselves apart, that we be not drawn into the vortex of ungodliness?

Conscience—the still voice of God—tells me to work while it is day. The night is coming "when no man can work" (John 9:4). That Voice does not say, "Preach trite platitudes so meaningless in meeting life's problems"—and which bar, rather than draw, from the place individuals *should* go to receive needed help and inspiration.

To your conscience be the challenge to offer to the gospel-starved individuals the bread of life so much needed. To you goes the challenge to provide Sunday school teachers and materials which do not dull the mind by non-essentials, but which impart the desired and needed words of life for meeting the temptations and trials of our day.

The last days? If so, twilight is here. The time for laboring is nearly past. Is there a feeling of satisfaction for work well done? Is *your* conscience clear?

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 Messenger of Great Counsel”

Isaiah 9:6, one of the choice texts of the Bible, might suggest the thought of Trinity to the casual reader. Doubtless, this Christmas verse is prophetic of Jesus. Nevertheless, the Person prophesied is called, “The mighty God, The Everlasting Father.” In comparing the King James translation with others, however, we discover the following variations of thought:

(1) “Counsellor of the mighty God, of the everlasting Father” (The Hebrew Bible).

(2) “The Messenger of great counsel” (The Septuagint Version).

(3) “A wonder of a counsellor, a divine hero, a father for all time” (Moffatt’s Translation).

The first two listed translations, expressing the Hebrew mind, suggest no thought of the prophesied Child being called, “The mighty God, The everlasting Father.” Moffatt’s more recent translation, though using the word “father” in application to the Messiah, suggests in three ways that this “father” is not to be interpreted as very God: 1) by using the article “a” before “father,” 2) by choice of a small “f” in “father,” and 3) this Messiah is to be a father for “all time”—*not* for all eternity, *not* “from everlasting to everlasting,” as of God, the Creator. (Psalm 90:2.)

Indeed, so exalted is Jesus’ position, that He bears a name superior to earthly kings or angels. There is a sense in which He might be called “father”—He is our guardian Friend. To suppose, however, that Jesus is “The mighty God, The everlasting Father,” would be the equivalent of saying, “God was the child born, the son given,” which would be error enough to almost make a Trinitarian sneeze—for, if God was a child, who begat Him? if He was a son given, who was His father that gave Him?

“The Healing Question”

Every true Christian believes in prayer; every true Christian believes in praying for the sick. The question of so-called “Divine Healing,” however, has led many earnest Christians to believe in quite general present healing of the body after the order of miraculous healing in

the days of Jesus and the apostles. Modern faith healers (*fake* healers?) not infrequently advertise the healing of paralysis, spinal meningitis, cancer, and other dire afflictions.

A minister once dared to tell us that there are faith healers who can today raise the dead—this “slip” following our suggestion that there *should* be such, *if* the Apostolic gift of healing is today present. One of our very personal acquaintances, Wallace Armstrong, believed he had this gift. He attempted to heal one of his sick friends, failed, of course, and went totally insane as evidenced by running headlong into a fast approaching express train. This man was no simpleton; instead, he was a senior in college and president of his class. False faith leads to disappointment and disaster.

For Biblical, historical, and logical consideration of the matter of faith healing, we highly recommend “The Healing Question,” a 132-page book by a Christian Jew, A. C. Gaebelien, which can be purchased through the National Bible Institution, Oregon, Illinois, at fifty cents per copy.

The Shame of Elisha

After “Elijah went up by a whirlwind into heaven” (2 Kings 2:11), fifty sons of the prophets begged permission of Elisha to search the mountains and valleys for Elijah. They “bowed themselves to the ground” before Elisha, apparently paying him great respect, but when Elisha said, “Ye shall not send,” that is, “Ye shall not seek Elijah,” they “*urged him till he was ashamed*” (2:17). Respect that takes advantage of friendship to the extent of shaming ceases to be respect and becomes intrigue.

Shamed by the insistence of his friends, Elisha finally gave consent to their proposed search, and said, “*Send.*” “They sent therefore fifty men; and they sought three days, but found him not.” Then Elisha taunted, “Did I not say unto you, Go not?” He who knows the truth is frequently shamed by those who think they know, but in the end the shame is transferred to the impudent.

Enroll in the Summer Training School

Young men and young women planning to attend the Summer Training School should enroll promptly.

Anthology of Kingdom Truths

By C. E. Randall

SOMETIMES we who are ministers of the Church of God are inclined to feel like Elijah: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." The Church of God has no occasion to be downhearted because we are few in number in the defense of certain distinctive truths of the Kingdom, such as: conditional immortality, resurrection, individuality of both Father and Son, and so forth. When research is made, we find many the world over who are staunchly defending the very same truths for which we contend. It has always been true. The Lord has always had a remnant of people in every age to safeguard His truth and preach the one true gospel which is the "power of God unto salvation to every one that believeth" it. There are many more today who are heralding with clarion sound the "doctrine of Christ" than there were half a century ago.

When *John O. Woodruff*, Elizabeth, New Jersey, was led by the Spirit of God to search out from among a "multitude of counselors" "a symposium of writers on eternal life from the Bible basis," he found scholars in all leading countries "earnestly contending for the faith once delivered to the saints." His book on "The Words of Eternal Life" constitutes one of the finest collections of essays on "The World to Come and the Life Everlasting" that ever came from an American press. Names which have been enshrined in the histories of all Adventist bodies in the United States grace the pages of this excellent work. George Storrs, famous in Advent Christian history, Robert Roberts and Dr. John Thomas, of Christadelphian faith, Benjamin Wilson, a treasured saint in Church of God circles, R. K. Strang, Conditional Immortality Mission, England, these and many others set forth revelations of the divine Word that influenced the thinking of millions. These men were all of big stature in Biblical exegesis, and their writings and lectures noted by the leaders of all denominations, who in turn were more or less influenced.

Dr. John Kramer, pastor of the Church of the Blessed Hope, Brooklyn, New York, writing on "The Life Indeed" in the afore-mentioned book, said: "God 'only hath immortality,' saith Paul. God does not now, nor will He in years to come, set man to *seek* that he already possesses; else why speak of *seeking for immortality* (Rom. 2:5-7)?"

"How few appear to really understand that oft-quoted

sentence in Romans 6:23, and which is illustrated by the scene in Genesis 3, 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' The man who in a measure knows the meaning of that sad yet hope-inspiring scene, when 'death entered through sin,' has found out the *root* of this whole matter; and everything else springing out of this subject soon becomes comparatively clear, *if progress is made in truth.*"

How true it is that the *root* of the whole matter of Biblical interpretation hinges on a proper understanding of the entrance of sin, and that eternal life is only by the gift of God through Jesus Christ! This whole book is packed with such basic and fundamental argument. These first principles are as seriously needed today as they were a generation ago. We must not neglect emphasis upon the all-important theme of "life only in Christ."



John O. Woodruff

As a sequel to his book on "The Words of Eternal Life," J. O. Woodruff later published "The Word of the Kingdom." This volume is not so much of an anthology. It is mostly Woodruff's own writings on the Kingdom. The writer was quite poetical. He has much selected poetry in this last book, and has produced a number of excellent poems on the coming of Christ and the future Kingdom of God. It is too bad that such fine literature as he and other early writers produced has to a large extent been lost to the church. One of his poems, entitled "The Jew," is filled with fact and Biblical truth. The first two stanzas follow:

"Mid the raging storms of cruel doubt
There is one fact always true,
Which all the ages cannot wipe out,
And that great fact is the Jew.

"Scattered like leaves by the autumn blast,
To the islands of the sea,
Yet to be gathered in at last,
To the Lord's great Jubilee."

The purpose of the book is found in the opening paragraph of the conclusion: "It is supposed that the reader of the foregoing addresses and essays will readily acknowledge that it is of the first importance to secure our welfare for the eternal future; that the world to come is of incalculably more importance than this present state of things; and that, therefore, the claims of that future upon our attention are above all others (Please turn to page 9)

God Speaks to the German People

By G. E. Marsh

The following address was given over station KGFJ at the Radio Vesper Service of the Los Angeles Church of God.

FROM the Temple of the Holy Bible, God speaks! His words come to us from the dim ages of antiquity yet with mighty power and timeliness, for here *God Speaks to the German People*, and to all nations of the world today.

At a time when our country is facing the most critical period in its history, when its very existence is threatened by the mightiest coalition of enemies ever to be arrayed against it, and when, to meet those enemies, the government is requisitioning all the manpower and all the material resources at its command, it is of vital importance that the courage and confidence of the people be strengthened and maintained, and surely there is nothing that can or will accomplish this purpose so effectively as for them to hear the Voice of Almighty God assuring them that He takes an interest in their cause and at the appointed time will call divine judgment down upon their foes. And this is exactly what He says and what He does when *God Speaks to the German People* and to their leader, Adolf Hitler, today!

This is a Christian nation. However imperfectly it has observed the moral and spiritual teaching of Jesus Christ, it was founded by God-worshiping, Christ-honoring men and women on principles of truth and righteousness revealed in the Bible. Even now, careless and indifferent as they appear to be and no doubt are, deep within the hearts of the majority of our fellow citizens there is an abiding faith in the heavenly Father and a profound respect and reverence for the Holy Scriptures. They may not confess—they may even deny—that the torch of faith still burns within their breasts, but in times of great danger to themselves or to their country—as God's people Israel did on many similar occasions—when the arm of man grows obviously weak and ineffective, they instinctively turn their attention heavenward and listen for an assuring word from God. How glad we are that in this tragic hour God has such a word of comfort for us, a word that should increase our faith and cause us to realize that, if we return to Him in true repentance, He will return to us and fulfill the prediction made by Abraham Lincoln in his Gettysburg Address—"this nation, under God, shall not perish from the earth"!

How inspiring it is for us to know that the God of our

*God speaks!
From shadow'd eons of the past,
His words of promise reach us yet—
Inspired and true from first to last—
Lest we forget!*

fathers, who led us to the conquest of a continent and to the formation of "a new nation conceived in liberty," who has given us wealth and comforts undreamed of in past ages, is using us now, weak and sinful though we are, to sap the strength of

His enemies and the enemies of His chosen people, and to prepare the way for the introduction of a new and glorious age of universal righteousness, prosperity, and peace when His Son shall come from heaven to be earth's King! And such, I say, is the message God brings to us from the Bible, and through us to the German people and to all mankind.

Nothing that God has elsewhere said, nothing that He has caused to be written in His Holy Book for our instruction and comforting is of more vital and far-reaching significance than is the announcement He makes in the prophecy to which we shall presently direct our attention. It is true, the words indicated originally were addressed to one man, Abram, but they contain a promise that reaches all men of all ages, ourselves included.

"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" (Gen. 12:1, 2).

In the light of what followed the death, burial, and resurrection of Jesus Christ centuries later, all of this is seen to be of great importance; but please listen with special attention to the remainder of this remarkable announcement, for here it is that *God Speaks to the German People* and to their leader with emphatic impressiveness. As we resume our reading from Genesis 12:3, let us remember that it is the eternal God who speaks!

"I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Powerful as were the addresses of President Roosevelt and Prime Minister Churchill on the day the United States entered the war, nothing they said, nothing that any other man may say in the future, will exert an effect so definite and positive on the final outcome of this great struggle as will the words Jehovah addressed to His friend Abraham nearly four thousand (*Please turn to page 10*)

Let's Get Together

By Verneille Lawrence

A YOUNG man in our church at Omaha, Nebraska, registered as a "conscientious objector," listing my father's name as a reference. Later, the government sent an FBI man to investigate. After the questioning and during the conversation which followed, the government man said: "In doing work of this type, we have discovered that when we come in contact with a Quaker or a Mennonite there is absolutely no need for investigation. We know from the beginning what every Quaker and every Mennonite believes. We know that all members of those churches stand together on this particular subject; but of course the persons we must investigate are those belonging to an organization like, for instance, the Church of God where the decision is left entirely to the discrimination of each individual."

Hearing what he said, I could not help thinking how very fortunate, in this instance, is the boy or man of either the Quaker or Mennonite faiths. They know what they believe, and because they sincerely believe it to be right, they are not afraid to tell their convictions to the world.

Naturally, a church as divided in its viewpoints as the Church of God cannot offer any advice or consolation to the young man who has this impending question before him. Each week as I read *The Restitution Herald*, which is actually the voice of our church, I find some new and different answer to the question uppermost in the minds of Christian youth. The leaders and ministers to whom in the past we have looked for guidance cannot agree on so vital a problem.

Someone will say, "But it is only natural and human that a group of individuals with any intelligence at all should have varied outlooks on a like subject—even the apostles had their differences." Read the Word of God; let it and your common sense tell you that there is only *one right* outlook, and that the apostles *did* stand together on the most fundamental principles of their belief. Christ said, "He that is not with me is against me" (Matt. 12:30). Now, honestly, does not that say plainly enough that there is only *one way*, the *right way*?

"When in doubt, safety first!" This proverb, though not a quotation from the Bible, expresses almost exactly our thought on this matter. It is a hard thing to say, and even harder to take, but nevertheless true: To stay out of this war will require more manly courage, more faith in God, and more belief in principles, than to face a million armies of Japs or Germans.

Often I have heard members of the church conceitedly and self-righteously intimate that they are members of God's chosen people. They quote Titus 2:14, speaking thus of Christ and His people: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In the very next breath they expound upon the devotion that Christians owe their country. In John 17:16, Christ said of His disciples: "They are not of the world, even as I am not of the world." Do we, then, owe our government our very future lives? "Whosoever will save his life shall lose it: but whosoever will lose his life *for my sake*, the same shall save it" (Luke 9:24). When we read scriptures, particularly those mentioned, how can there be a doubt left as to the course of our action? If we expect to be the Bride of Christ, we must be different and we must start today! We cannot follow the ways of the world, we cannot have any part of the world. We contend that any member of the Church of God who studies the Bible with a sincere desire to learn and to do what is right cannot honestly believe that this is a holy war, and we contend that any individual who has hope of being a member of the ruling class in the coming Kingdom of God cannot conscientiously have part in this war. The persons who weaken even a fraction now are *afraid* of the world, and will find it more difficult to stand for the right as the trials grow greater. Let there be no misunderstanding: there is no disgrace in being afraid ("The fear of the Lord is the beginning of knowledge"—Prov. 1:7), but Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but fear rather him which is able to destroy both soul and body in hell."

All the preceding is, of course, a personal viewpoint which I believe is substantially supported by the Scriptures. However, one way or another, whichever way we may choose, let us stand together! "If a kingdom be divided against itself, that kingdom cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end" (Mk. 3:24, 25). "Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25). "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10).

Current Events in the Light of Prophecy

By W. S. Tomlinson

IN a time of eventful happenings, those who believe the gospel and who are looking for the establishment of God's Kingdom upon the earth search the Word diligently to see if the prophets of old recorded anything that corresponds to the events of the time in which they are living. This is as it should be, lest they be found in the position of the Pharisees and Sadducees whom our Saviour upbraided for asking for "a sign from heaven" (Matt. 16:1-4), when He was among them in fulfillment of a sign previously given.

It is recorded in Mark 1:14, 15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled." What time was fulfilled? The time "sign" the Prophet Daniel had given about four hundred eighty-six years before, saying, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." While we of the present time may not have as definite a statement as to the exact time of the Second Advent, still it is nearly so, for the Prophet Daniel in his interpretation of the dream of Nebuchadnezzar (Dan. 2) has given to us not only a prophecy, but to us who are now living, a history of the world. In following the history as outlined by Daniel, it is easy to see where we now are. We are past the first three empires; past the divided state of the fourth, and well into the "clay and iron" condition of the ten last kings of which it was said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Signs of the Coming Kingdom

The setting up of this Kingdom, prophecy informs us, will be preceded by a time of great trouble, as testified by Jeremiah 30:1-7, Daniel 12:1, and Matthew 24:21. Later testimonies are more specific and definite, particularly those of Revelation which show that this condition of affairs will be brought about by wars between the nations. "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged . . . and shouldest destroy them which destroy the earth" (Rev. 11:18). Is this angry condition of the nations verified by current events? We all know the nations are angry, and the cause of their anger is also revealed to us. We find the answer in Revelation 16:13, 14: "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."

It is hardly necessary to tell the student of prophecy that the figures here employed are symbols of three great powers, for they go forth to make war with the kings of the whole world.

Are there at present any current events that justify us in endeavoring to identify these three great powers? We believe there are. The prophecy informs us the gathering of the nations is to be brought about through the instrumentality of three unclean spirits. These spirits proceed out of the mouth of three powers. Who, or what, are the powers that are the cause of the present world war? Japan, Germany, and Italy—just three leading powers. Can we identify these three powers by their Scriptural names—the dragon, the beast, and the false prophet? Let us try!

The Dragon

In the New Testament we first read of the dragon in Revelation 12:3. Verse 7 says there was war between Michael and his angels, and the dragon and his angels. Let it be assumed for the present that this was a strife between right and wrong, between good and evil. The term "dragon" is always associated with that which is evil, and is opposed to God and His purpose.

In the Old Testament we find the term "dragon" applied to Egypt and to Babylon (Ezek. 29:3; Jer. 51:34). Neither of these nations worshiped the true God; hence they were both pagan nations. What nation that is not considered a Christian nation is waging war today? Japan. Japan started this present conflict, when it began fighting China in 1937.

An inferential proof that Japan is the modern dragon may be found in the quotation given from Ezekiel where it says, "the great dragon that lieth in the midst of his rivers (waters)" and utters the boastful words, "My river is mine own, and I have made it for myself." How like Japan, wanting to impose the so-called "New Order" upon all Asia!

We must note also the order in which the evil spirits manifest themselves. *First, is the dragon.* It was Japan that started to war against China in 1937, and as no vigor-

ous protest was made by the other nations at that time, she has continued her war of aggression to the present.

Japan is even recognized by men of the world as a *dragon* power, as evidenced by cartoon in the *Cleveland Plain Dealer*. A huge sea monster labeled "Japan, the Black Dragon" is pictured crushing human victims, while airplanes are approaching which indicate, according to the title, "There's More Than One Way to Puncture This Monster's Hide!"

The Beast

Next, comes the beast. What is a beast? Solomon said that man and beast "have all one breath" (Eccl. 3:19). There is, however, a difference between man and beasts—the beasts are destitute of those ennobling attributes which are called *the moral faculties*, by which man acts from the principles of right and duty. The greater the departure from being governed by the moral faculties, the more beastlike one becomes. (*Please turn to page 10*)

Celestial Star

By Florence E. Tuttle

"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" (Numbers 24:17).

JESUS, foreseen by Balaam as the "Star out of Jacob" and a "Sceptre . . . out of Israel," is today the *celestial Star* of hope to Christians and will yet appear in Sceptre power to rule earth's ungodly nations. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

Knowing that the "time of trouble" of Daniel 12:1 is at hand, the last duty of the true Church of God is to be ready for the coming of Christ. Our "redemption draweth nigh" (Luke 21:28). Let our loins be girded, let us have shoes on our feet, and have the staff in our hands, as we press faithfully forward in preparation for that Day. (Cp. Ex. 12:11.) "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7).

Though there are today many interesting events throughout the world, the Church of God should watch the moving of the political clock in Jerusalem (Zech. 8:7, 9, 23). Jesus, the Celestial Star of Balaam, will soon come in *sceptre* power to sit on the throne of David in Jerusalem (Isa. 9:6, 7) to be the KING OF KINGS—the Church of God then to rule with Him. No longer will sinful, mortal man exercise his cruel and unjust rule. Instead, "the wicked . . . shall be ashes under the soles of your feet" (Mal. 4:3). "The haughty people of the earth" who break God's "everlasting covenant" will be "burned, and few men left" (Isa. 24:4-6). This is your day of salvation, O Gentiles, there will be no second chance for you; you must seek with all your hearts for the one true faith (Eph. 4:5), and beware of false faiths (1 John 4:1).

Though Balaam told of Jesus, we are not to conclude that Jesus existed in Balaam's time. Balaam plainly said: "I shall see him, but not now: I shall behold him, but not

nigh." 1 John 4:2 indicates that the true Spirit of God is evidenced in the recognition that Jesus "is come in the flesh"—*not* that He first existed as a spirit. We must not believe that Jesus is from everlasting, a characteristic true only of God. Jesus was born of corruptible flesh, and He had to overcome temptation the same as you and I must overcome temptation. Had He not overcome, He would have perished in the grave (Heb. 4:15; Acts 2:27, 31).

Jesus was bone and flesh when He arose from the grave (Luke 24:39). Though immortalized, He went to heaven the same bone-and-flesh Being, and He will return as literal a Man as He went away. Said angels: "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). Thus, He whose birth was announced by a star has become through suffering and death our Star.

A star is a source of light and guidance. Rulers and other prominent persons of the world are sometimes called stars (Dan. 8:10; Rev. 12:1). The constellation of stars, or rulers, which shine now in the political heavens (governments) will soon fall, as Jesus said: "The stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29). Jesus and His immortalized saints, the true Church of God, will be the constellation of stars which will shine, or rule, when Jesus returns to reign on David's throne (Matt. 19:28, 29). Faithful and fortunate are those who refuse to become interested in any false star. May we, like the three Wise Men of old, follow the true Star of God, the lowly Jesus, and watch for His appearing (Luke 12:37). Then, exalted with our Star, we shall share His joy and glory as intimated in Balaam's prophecy of the Sceptre to arise out of Israel.

Dust and Breath

By J. R. LeCrone

PHYSICIANS, surgeons, psychologists, psychiatrists—in short, all who interest themselves in physical and mental welfare of humanity—are becoming increasingly “ancestor conscious.” Research and experimentation have convinced them that men are largely the result of their ancestry, hence to understand the individual it is necessary to know something about his forebears. It is often possible to trace certain physical or mental characteristics through many generations.

Others of us, for just as definite though perhaps less scientific reasons, are intensely interested in finding out all that we can about those who bore our family name before us. We get encouragement and warning from their lives.

For these reasons, we never cease to look with interest at God's record of the lives of the first ancestors of all mankind—Adam and Eve. We believe that their strengths and weaknesses, their virtues and vices still appear in greater or lesser degree in all their descendants. To understand Grandfather Adam and Grandmother Eve is a long step toward understanding all people, especially as regards their relationship with their Creator.

Of man's physical composition, God gives us all the information necessary for this purpose in one short 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” (Gen. 2:7). The woman He created from the rib of Adam, thus indicating that she partook of the nature of her husband. This essential likeness Adam himself acknowledged, saying, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man” (Gen. 2:23).

If Adam was composed of the dust of the ground to which had been added the breath of life, and if his wife, Eve, being created from him partook of the same nature, are we not justified in looking for the same physical make-up in all of their grandchildren? When, therefore, the breath of life departs from the body and only the dust of the ground is left, are we justified in calling what remains a dead soul? More of this later, but first let us look briefly at this first man and woman in relationship to their Creator and the earth which He created.

“Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the

tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat” (Gen. 3:1-6).

We observe from this that the Serpent lied to them, and that as a result of their disobedience, God pronounced a curse upon them. We are more particularly concerned at the moment with the curse that God placed upon Adam. “Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (vv. 16-19).

Concerning the curse of the ground, there can be no doubt. Anyone who has attempted to till it, even in a small way, has had his experiences with the thorns and thistles. Though the evidence is equally abundant (death is all-too apparent), men have been reluctant to accept the second part of the curse as being literally true, often insisting that there is no death. “What we call death,” we are often assured, “is only a release from an encumbering mortal body. The real personality, that part which thinks and feels, continues its conscious existence in a state of bliss or torment for eternity.” Compare this thought with the words of the inspired Psalmist: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Psalm 146:3, 4).

In our inheritance from the first parents, we find little of which we can boast—dominion over a cursed earth until such time as death, a punishment for disobedience, shall overtake us and we shall return to the dust from whence we were taken. In all this gloomy outlook there shines only one ray of hope, cutting through the blackness of sin and despair like a powerful searchlight through a dark night, focusing the attention of men upon a promise

of delivery. It is found in the words spoken by the Creator to the Serpent who had deceived the woman. 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" (Gen. 3:15).

Because Jesus is a direct creation of God, brought into being without the sin-taint of human ancestry upon Him, the Scriptures speak of Him as the "last Adam"—"The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:45). Or, as Weymouth translates the same passage: "The first man Adam became a living animal; the last Adam is a life-giving spirit."

We should like to point out that in both the Old Testament and the New Testament, the words "soul" and "spirit" are translated from two separate and distinct words which are not used interchangeably (as men so often use them today) to mean the same thing. In the Old Testament, the word "soul" comes from the Hebrew word "*nephesh*," while "spirit" is the English translation of the Greek word "*psuche*." Similarly, the word "spirit" represents the Hebrew "*ruach*" and the Greek "*pneuma*." While these Greek and Hebrew words are often translated in other ways, with only one or two exceptions in each case, the English use of the words "soul" and "spirit" represent the Greek and Hebrew words mentioned. It takes the combination of soul and spirit to create a living soul, and it is significant that nowhere in the Scriptures do we find any suggestion that one is capable of any sort of consciousness or feeling apart from the other. The Companion Bible tells us that the one root idea running through all the passages where the word "spirit" occurs is *invisible force*. It is interesting to note that in the resurrection scene of Ezekiel 37, during which life is restored to dry bones, the word "*ruach*" appears as "spirit," "breath," and "wind" in verses 1, 5, and 9, respectively.

We have strayed somewhat from our original thought of inheritance, yet this abbreviated study of the words "soul" and "spirit" is necessary if we are to understand Paul's explanation to the Corinthian brethren when he told them that the first Adam was "soulular" while the last Adam became a life-giving "spiritual" being. Or, that while Adam's life was animal in its nature, Jesus' life following His resurrection became completely spiritual (controlled and motivated by that invisible force from God which we call spirit). Listen while Paul explains that while we now bear the animal nature of Adam (as did Jesus before His resurrection), we may in the resurrection inherit the spiritual nature and become quickening spirits like the Master, having bodies no longer subject to the corruptions all too apparent in our present natural bodies.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is

raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:42-49).

"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).

If you are not pleased with your inheritance of corruption and death which comes to you through natural channels from Adam and Eve, you have the blessed privilege of exchanging it for one far better which will come to you from Jesus through spiritual means. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

ANTHOLOGY OF KINGDOM TRUTHS

(Continued from page 3)

imperative." Would to God that all the members of the Church of God could catch that vision of the importance of the Kingdom, and give such importance its proper place in their everyday lives! Brother Woodruff spent \$30,000.00 in publishing literature on the essential doctrines of our faith. This is a mark for all to reach!

The book is closed with a simple prayer of trust and humility that well bespeaks the character of the man. The prayer is finished with two stanzas which are the essence of the prayer. They read:

"Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

"Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem.
Choose Thou my good and ill."

Next week a history of the early work. A reprint of an article by W. H. Wilson. Don't fail to read this coming article. It is very informative and interesting.

CURRENT EVENTS IN THE LIGHT OF PROPHECY

(Continued from page 7)

I presume this is the reason the Bible likens the governments of men unto beasts. (Dan. 7; Rev. 13.)

We consider Germany the beast of this prophecy. Has not the present regime of Germany exhibited the characteristic of a beastly government? Is not its present dictator woefully lacking in the moral faculties so necessary to exalt one above a beast, as witnessed in the breaking of his solemn pledges to the rulers and peoples of other nations? What words can portray his beastly persecution of the Jews? Then, too, consider what a beastly organization is the *Gestapo*. Should you desire to know more of its hideous work and the horrors man can inflict upon his fellow man, you need only to read a summary of "Out of the Night" by Jan Valtin (*Reader's Digest*, March, 1941). There you will find many things recorded, when considered in the light of present civilization and the Christian religion, that are almost unbelievable. In the current issue of *Reader's Digest* there is a summary of another book, entitled "Education for Death," by Gregor Ziemer, wherein he shows how the boys and girls of teen age in Germany are taken by the state and educated to give their lives for all the foul and hateful things which Naziism teaches. Worse still, the sacred law of marriage is treated with contempt and set aside, that a super race may be created. A super race, indeed! A race produced in defiance of God's laws would be a race of beings with beastly characteristics.

The False Prophet

Who can this be? He is introduced here for the first time, without any account of his origin or his locality, only that he is associated with the dragon and the beast for the gathering of the kings of the earth. This would seem to indicate a position of power and influence.

We usually associate the word "prophecy" with the foretelling of future events, but all students know the prophets of old did more teaching concerning the way of righteousness than the foretelling of events. Thus, the word "prophet" is quite applicable to a teacher. Hence, a false teacher becomes a false prophet.

In 1 John 4:1-3, false prophets are described as those who confess not "that Jesus Christ is come in the flesh," for "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Paul described this spirit of Antichrist (2 Thess. 2:7) as the "mystery of iniquity" which at some future time would become a great religious system, and which would exalt itself "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."

No present-day religious system has thus arrogated to itself such exalted titles, except the Papacy. Where is the head of this false religious system located? Rome! Where is the seat of the third power that entered into the triple alliance to make war? Rome!

Having identified the three powers that go forth to make war, we are in a position to see how they correspond with current events. The significance of this prophecy could not have been fully comprehended before the present, for prophecy must be verified by history before it can be perfectly understood. The *dragon*, Japan, began the present conflict in 1937; Germany, the *beast*, entered in 1939; Italy, the *false prophet*, in 1940. This is the Scriptural order, and they form a triple alliance to make war with the kings (rulers) of the earth.

Does it seem too stupendous to think we are living in a time when prophecy is being unfolded before our eyes? Are we not warranted in doing so by current events?

The Church of God, seeing the fulfillment of prophecy, should arouse from its lethargy to behold the coming glory soon to be revealed, as this nation was aroused to its impending danger by the disaster of Pearl Harbor.

GOD SPEAKS TO THE GERMAN PEOPLE

(Continued from page 4)

years ago! It would almost seem that they were especially intended as a warning to the German people concerning the fate of the man they have permitted to lead them into their God-dishonoring, Bible-repudiating, course. In this, warning to his dupes and satellites, God answers the question Herr Hitler asked in his speech last Friday morning: "Why are they," the democracies, "fighting Germany and our system of government?"

Very probably the nations arrayed against the Axis Powers have not taken God and His eternal purposes into serious consideration as they analyzed their reasons for attempting the defeat of Hitler and Hitlerism throughout the world. Like Nebuchadnezzar, when God commanded him to overturn the throne of Zedekiah, they are obeying, without recognizing, the voice of Abraham's God. They are looking upon the matter entirely from a human point of view. They only know that if Hitler succeeds in forcing his proposed "new order" on Europe, it will mean the end of the democratic way of life, that all that democracy has gained in the way of personal freedom during the past two hundred years and more will be utterly lost. While the possible results to religion have not been wholly disregarded, they have received much less attention than have the political and economic questions involved. Consequently few among our statesmen are aware that there

are divine as well as human reasons why Hitlerism should and will be destroyed. Though God's attitude toward the situation is practically unknown to men at large, in the blessing and the curse addressed to Abram so long ago, the purpose and might of the Lord of Hosts is injected into the issue with telling effect.

Listen again, as God speaks to Abraham, and through him, to Adolf Hitler and his armed forces in Europe and Africa!

"Why are they fighting Germany and our system?" Hitler asks. God answers his question in unequivocal terms. "I," Almighty God, "will curse him," Adolf Hitler and all others like him, "that curseth thee."

Among the three principles upon which Hitlerism was founded — nationalism, militarism, and anti-Semitism — the latter has been made by the author of the system more prominent, perhaps, than either of the others. Last Friday, Hitler declared that one of the results of his success in the war would be the extermination of Jewish influence throughout Europe. He has consistently laid the blame for all of the ills of the world upon the Jews and has pronounced with bitter invectives the death sentence upon them, repeatedly. Again and again he has, in effect, cursed Abraham and his seed, and declared them guilty of every crime an insane imagination could invent.

So upon that man, Adolf Hitler, the enemy of our country and of all free peoples, and the enemy of the Lord, Almighty God is to pour out vials of His righteous and terrible indignation! Adolf Hitler is not fighting against the United Nations of Democracy alone! He has a stronger, mightier, force than they all arrayed against him. He is fighting against God! The One who brought the worlds into being and who governs the universe with infinite power is drawing up His cohorts of men and of angels to meet him face to face, on land and sea and in the air. So, what chance has he to win?

When Hitler came into power nine years ago, thoughtful observers, especially those who watch the course of world events under the revealing light of God's prophetic Word, immediately recognized the menace to world peace the change in the German form of government provided. Speaking concerning it on February 19, 1933, before an audience in Oregon, Illinois, we said: "If half of what is predicted of Adolf Hitler is brought to pass, his elevation to the chancellorship of the German Republic will go down in history as one of the major tragedies of the century!" Events today are proving our prediction.

But make no mistake! The Hitler regime is foredoomed to defeat! The God of heaven has so commanded! His word has gone forth and it will not return unto Him void! Dark as the clouds are at the present moment, as great as the reverses have been, as a nation we may look forward hopefully and say, "If God be for us, who can be against us?" (Rom. 8:31.)

Now, let us consider briefly from the standpoint of divine purpose and from that of human righteousness, why such a system as that proposed by Hitler cannot be permitted to finally succeed.

The first plank in the Hitler platform is *nationalism*, extreme *nationalism*. The fallacy of Aryanism, "blood purges," and anti-Semitism, resulted from the attempt to put this idea of nationalism into effect. As advocated by Hitler, nationalism denies the brotherhood of man, an idea clearly expressed in the Bible in such passages as this: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth. . . . For we are . . . his offspring" (Acts 17:24-28).

The brotherhood and equality before God of all men is not only a Christian principle on which world-wide missionary activity has been carried on for the past two thousand years, but it is also the fundamental idea of democracy, and that is why Hitler, in order to establish German dominance in Europe, seeks to destroy "government of the people, by the people, for the people" from the earth. The church likewise came under condemnation because it, too, taught the equality of all races of mankind.

Militarism, the second plank in the Germanic platform, is based on the idea that "might makes right"—that the race or nation that is strongest from a military standpoint should rule the world. Intellectual and spiritual considerations have little weight under such a system. This, too, we know is contrary to the teaching of both the church and democracy. Militarism exalts the brutal element in man's make-up, lowers his appreciation of spiritual and mental values, and is diametrically opposed to God's revealed purpose to rule the world by love and reason.

Hatred for the Jews is the third tenet of Hitler's philosophy, and it provided the most powerful influence he could bring to bear on the German people to induce them to support his revolutionary effort. It is true, the Jews had been a thorn in the flesh of the Germans for generations, as the prophets had foreseen they would be among all nations where the Lord scattered them for their sins. Hitler, though, had forgotten, perhaps he had never known, that wherever the wandering Jew traveled his persecuted way, the God of heaven went with him, and God will continue to do so until the days of the Jews penal banishment are ended and they are brought to their own land and back to divine favor. Nevertheless, let that nation beware, whatever its provocation may be, that lays the hand of persecution upon that people! "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. . . . I will shake mine hand upon them, and they shall be a spoil to their servants" (Zech. 2:8, 9).

May you be led to draw very close to God in these days of anxiety and trouble, that you may be found in truth and faith in the Lord Jesus Christ when He comes.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Wine is a mocker . . . and whosoever is deceived thereby is not wise" (Proverbs 20:1).

Weighed in the Balances

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts" (Prov. 31:6).

Strong drink is not good as a beverage, because it is a poison. Shall we see what drink did to a king who was not wise? Belshazzar was a great king. He made a feast for a thousand of his wealthy men (called lords), his princes, his wives, and others. Then he "tasted the wine."

Our account tells us that while he drank, he commanded the gold and silver vessels to be brought for use at their tables. Now, his father had taken these vessels from the Temple at Jerusalem. These vessels had been set apart for use in the Lord's services. The king surely was unwise. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. 5:4).

Do you think the Lord God was pleased with this drinking of wine, and using the sacred vessels in such a way? Could God approve of the praises due Him to be given to idols of gold and stone? No! The fingers of a man's hand appeared upon the wall of the banquet hall and wrote "in that same hour." The king was very frightened. His knees shook together! But he could not read a word of the writing! How guilty he was! His wise men were called, but they could not read it, either. Finally, Daniel, a child of God, told the king what was written, saying among other things: "Thou art weighed in the balances, and art found wanting." That night the king was slain and his kingdom given to others.

Resist the Foe

We talk much about strong drink, beer, wine, and other drinks containing *the poison alcohol*. That will not do us much good if we forget to build ourselves to resist the foe of *Intemperance*. Let us, therefore, learn some factors to help us. To abstain from strong drinks and other drinks containing alcohol is the only way to be temperate in regard to strong drink. We are to be temperate in all things. The opposite of the word "abstain" is "indulge."

Yes, "wine is a mocker . . . and whosoever is deceived thereby is not wise" (Prov. 20:1).

One who is most likely to be intemperate is one who is

"always contented," "always in favor," "always pampered," and we might add "spoiled." Such a person has always had his wishes satisfied.

Let us consider the one who "abstains." He "denies himself some things," "checks himself," "controls his appetites," "refuses wrong," and "stays away from any *appearance* of wrong."

Let us learn not to choose the easy way. Discipline of self will strengthen for times of temptation which can be resisted. Be soberminded. The Lord has promised we shall never be tempted above that which we are able to bear, and always a way of escape from the temptation is given. The most important factor to remember is to hide God's Word in our hearts, so we won't sin against Him. (Psalm 119:11).

Ration Cards

Rationing is necessary. Let us consider this word from a Christian standpoint. The word "rational" is formed from "ration" by adding "al." It is another word for "reasonable." Paul spoke of our "reasonable service" in Romans 12:1. Turn to it and read it all.

If we ration anything it means we use a certain amount, and that we save some for a later time, when needed.

Copy the following on a card and hang it where you can read it often.

My Ration Card

I will ration:

(1) My energy, and not use it all in my youth, upon the foolishness of the world.

(2) My time, that I have some time each day for service to God.

(3) My pleasures, that they will not become idols.

(4) My life, that it is not hindered or shortened by sickness or careless living in sin.

Happy Birthday Wishes

Sylvia Ballentine, Mar. 8, age 9, Springfield, Ohio.

Gordon Landry, Mar. 10, age 14, Hammond, La.

Robert McKinney, Mar. 13, age 9, Hammond, La.

Eugene Muhvic, Mar. 14, age 15, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Calling All Boys and Girls

Sister Verna C. Thayer, chairman of the Junior Home Study Committee of the National Berean Society, has written an open letter to all you boys and girls everywhere. Her letter follows:

Dear Boys and Girls:

First, we wish to say "hello" to every one of you. We hope the sun shone brightly for you today—more than the sun shining in the sky. There must be some of God's sunshine for you. Would you like to know how you can get some of this sunshine? Here is how it is done.

Of course, the *sunshine* about which we are trying to tell you is God's Word. You cannot get too much of this. First, we should like for you to send us your name and address. Then we shall send you one Bible lesson each week. You are to study this lesson carefully.

If you are below the age of nine years, your lesson will be about "Bible Boys and Girls." Yes, boys and girls who were boys and girls such as you are. They liked to do many of the very things you like to do, but they did many things about which we know nothing, since they lived so long, long ago. Would you not like to learn all about the things they did? Send for your lessons.

When you have finished this set of lessons, you will be given a certificate showing that you have completed this course. Then you will be started on another course.

If you are above nine years of age, a course about "Creation" will be sent to you—with other lessons following. You will also receive a certificate at the end of each course.

Then will you help us scatter God's sunshine? Tell all your little friends about this work and get them to study with you.

Who will be the first to send his name? We shall write to tell you if you are the first *Sunshine Scatterer* to send in your name. We have a nice class started now—some live in Indiana, some in Virginia, and others elsewhere. *Please* join with us.

Here is our theme song, which may be sung to the tune of "Happy Birthday to You."

Sunshine Scatterers are we,
Sunshine Scatterers are we;
Let us scatter God's sunshine,
Sunshine Scatterers are we.

Our theme verse is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Yours in Christian service,

Verna C. Thayer,
Rockford, Illinois, Route 3.

We Go to Church

* * *

By *Thelma Richardson, Hammond, La.*

On Sunday morning many of us go to church and Sunday school, and at night we attend Berean and church services. Why do we like to go to church? Is it because we have just acquired the habit, or because we want to be going someplace? Or do our church services mean more to us than that? A deeper and more satisfactory meaning can be derived from attending church if we forget for a while the cares and troubles of the world.

The divine presence of God dwells within the church, though only a few may be gathered. It is there we go to worship God, to cast our burdens and cares upon Him, and to receive strength. The church is an ideal place for prayer. To sing praises to God is a joy that only those who do so can know. Church hymns are beautiful and comforting, and they lend a beauty and richness to life that little else can quite equal.

Perhaps the greatest reason we go to church is to learn of God and of the age-lasting doctrine that He inspired men to write. The Bible gives us many truths hidden away in its pages—it is for us to study and find them. We also like to associate with our friends, because such fellowship is essential in Christian living.

The church inspires and uplifts us, and it refreshes our hope. We must grasp the significance of God's goal for us and keep it ever in mind, striving for the mastery. Church work develops Christian character and personality and makes us more like the Christ. Our lives will then bear testimony to the world by shining forth the glory of God.

The church must be ever ready to fill its place as a light to the community and to the world. Let us make our church successful in this way. We should go to church as often as possible, and receive the blessings of worshipping with those of like precious faith.

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 28-29—Illinois Quarterly Conference at Ripley.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

March 14-27—Ripley, Ill.
 March 30 - April 5—Grand Rapids, Mich.
 April 6-10—Burr Oak, Ind.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.

LOS ANGELES, CALIFORNIA

Interest in our Radio Vesper Service, which has now been on the air four weeks, is increasing. Requests for copies of the pastor's addresses are coming in, and unsolicited contributions for the support of the work have reached us. No appeals are made for such financial aid either in the church or over the air, the entire cost being borne by the local church out of its regular funds. The pastor speaks each Sunday evening at 6:45, over station KGFJ, "1230 on your dials," and the station announcer extends an invitation to the public to attend the regular services on Sunday morning. The subject of the sermon is always announced a week in advance.

Among visitors recently welcomed by the Los Angeles congregation were Bro. and Sr. James Prime. Bro. Prime is a son of one of our faithful early-day preachers of Iowa and Nebraska. Bro. and Sr. Prime were accompanied by F. V. Marsh and his wife of this city, but formerly of Irving, Iowa, where he was for several years superintendent of our Sunday school. Bro. Robert Williams, son of Elder J. W. Williams of Gladbrook, Iowa, was also present at our Sunday school and worship service last Sunday. His brother, Ralph, is at work in one of the defense plants, but thus far has been unable to meet with us owing to time and distance.

We were much pleased to learn that Bro. and Sr. Amos Holzhauser, of Dixon, Ill., may soon locate permanently in Los Angeles. They are quite regular attendants at our services, and we shall be glad indeed to have them make their home among us.

Bro. Willard Mead, formerly of Eagle Grove, Iowa, is now living and working in Los Angeles. Like so many others in these busy days, however, it is hard for him to be present at our services owing to the hours for which his work claims him.

Sr. Aliender of Redlands is in the hospital where she is recovering from a recent major operation.

Sr. Ida Orem, also of Redlands, has been spending a week or two with her brother in Long Beach. G. E. Marsh, Pastor.

BIBLE TRAINING SCHOOL LOAN FUND

Mr. & Mrs. J. C. Jeffcott

\$10.00

RELIEF NOTICE

The Orpha Sanford Relief is ready and willing to help our worthy needy brethren. Anyone knowing of a brother or sister in need, please notify the writer. Also, any contributions for this work will be much appreciated.

Elizabeth Ordnung, Secy.-Treas.,
 Oregon, Ill.

SHADY SPRINGS, WEST VIRGINIA

We have just closed a two-weeks' series of meetings at Penman, W. Va., with Bro. J. W. McLain as speaker. There were good attendance and interest. We are sure more people are interested in what their Bibles have to tell them concerning the prophecies and the Kingdom of God than before these meetings.

We extend our thanks to the National Board of Evangelism in making it possible for us to have able ministers to preach and teach the Word of God.

Clarence Poland.

NORTHWEST QUARTERLY CONFERENCE

The Northwest Quarterly Conference of the Church of God of Abrahamic Faith, conducted at Felida, Wash., February 13-15, was a big success. There were five ministers present: H. J. Prosser, Mrs. E. C. Railsback, Lyle Rankin, F. O. Sapp, and the writer.

Let the bells of godliness ring until victory is full and complete in Jerusalem. Mizpah!

A. Anthon.

BIBLE TRAINING SCHOOL NEWS

After the regular Wednesday night Bible study, February 25, which has recently become part of the School curriculum, the students met with Bro. Sydney E. Magaw at the Students' Home to elect a second-semester Student Senate. The former Student Senate, Francis Burnette (chairman), Terry Ferrell, and Paul Williams, was replaced by new members, Terry Ferrell (chairman), Richard Smith, and Glenn Miller. We believe the students have done very well in working out their own problems and will continue with the same Christian spirit which prevails. Quoting Bro. Magaw: "There have been only a few difficulties that needed to be ironed out, and those have not required a very hot iron." We expect, during our second semester, to hold more recreational gatherings to create a closer fellowship and a stronger School spirit among the students.

Most of us are anticipating the Illinois Quarterly Conference, March 28 and 29, for several have been asked to take part in the services. Next in view is Easter vacation, for which plans are made long in advance. Robert Hardesty, for example, is anxious for that time to arrive when, says he, "I'm going to re-Cooper-ate in Fredericktown."

Last week end Paul Williams and Terry Ferrell went to Iowa. Why does Iowa hold such attraction for Terry, a Californian?

Old Man Winter caused George Walters a few days' absence from School. George broke his glasses, getting a splinter of glass in his eye when he tripped and fell on the ice. Alan McLain also has been ill with a cold.

Iris Hall, Reporter.

WILLIAM H. FRETUEG

William H. Fretueg, son of Henry and Naomi Maples Fretueg, was born March 5, 1847, in Coshocton County, Ohio, and fell asleep in death at Camp Point, Ill., on Saturday, February 14, 1942. He had made his home with his daughter, Mrs. Eunice Tach, Camp Point, for the past ten years.

On October 5, 1870, he was married to Almira A. Long. To this union five children were born, four of whom survive him; Mrs. Eunice Tach, Camp Point, Ill.; Willis Fretueg, Peoria; Charles Fretueg, Mt. Sterling; and Albert Fretueg, Chicago. He is also survived by seventeen grandchildren, thirty-seven great-grandchildren, and three great-great-grandchildren, as well as a host of friends.

Mr. Fretueg was a member of the Church of God at Ripley, Ill., and always enjoyed living a Christian life. He was baptized in November, 1899, by Bro. F. L. Austin.

Funeral services were conducted at the Church of God, Ripley, Ill., Sunday afternoon, February 15, by the writer.

J. R. LeCrone.

THE SUMMER TRAINING SCHOOL

June 16 — July 24

The Board of Religious Education is pleased hereby to announce that another Summer Bible Training School will be conducted at Oregon, Ill., June 16 to July 24, 1942.

The instructors will be Elders C. E. Randall of Fonthill, Ont., and Vivian Kirkpatrick of Oregon, Ill. Sr. Grace Wiggins of Eden Valley, Minn., who has so faithfully served as matron the past three years, has again accepted our call to serve in that capacity.

Each day's work will begin at 9:00 a.m. with a thirty-minute devotional period, in which service the students will co-operate. Each instructor will teach two classes daily. Bro. Randall's courses will be: "Church Doctrines" and "The Kingdom in Retrospect and Prospect." Bro. Kirkpatrick's courses will be: "The Book Nobody Knows" and "Survey of Religious Education."

Due to the draft, it will be difficult to enroll many students. We urge, therefore, that our leaders assist in every reasonable way. For the School to be successful, we need at least twenty students. Though food prices have advanced, the tuition for this six-weeks' special training has not been advanced—being \$30.00.

Both young men and young women are invited to the School. It is not the sole purpose of the Summer School to train men interested in the ministry, but to assist all who come to better understand the purpose and doctrines of the Church of God, to better appreciate the challenge of these evil days, and to better qualify as leaders of the church in meeting the present challenge.

Students are requested to report as soon as they are reasonably sure of attending. Address the Summer Bible Training School, Oregon, Ill.

Board of Religious Education,
 Sydney E. Magaw, Chairman.

EVA MAY MEYERHOEFFER

Eva May Bogle was born to James and Mary Bogle, April 25, 1882, in Gosper County, Nebr., and died at her home in Holbrook, Nebr., February 14, 1942.

On April 17, 1901, she was united in marriage with Robert Meyerhoeffer. To this union were born two children: Thomas, who died in 1923, and Marvin of Moscow, Idaho. They resided on their farm north of Holbrook until they moved to the village of Holbrook in 1922.

In 1915, she made the good profession of faith in Christ and united with the Church of God. Sr. Meyerhoeffer was a faithful worker and continued steadfast in the same faith and

hope until the end. Though her suffering was intense, she bore it with patience and cheerfulness. She was a devoted wife and mother, and was loved by all who knew her. She is survived by her husband, C. R. Meyerhoeffer; son, Marvin; four grandchildren; a sister, Mrs. J. W. Blanchard of Nampa, Idaho; three brothers, Charles of Huntington Park, Calif., Frank and Lan of Bushnell, Nebr., and many friends.

Funeral services were conducted in the Church of God, Holbrook, the writer officiating. She was laid to rest in the Holbrook cemetery. It can be truly said of her, She was a good companion, a kind mother, a devout Christian, and a true friend.

E. E. Giesler.

MARY A. HUFFER

On October 25, 1870, southeast of Frankfort, Ind., a daughter, Mary A., was born to John and Sarah (Hall) Kelly.

Mary A. Kelly was married to Frank Carrick, and had the misfortune of losing her companion on December 22, 1934. Four years later, September 22, 1938, she was united in holy matrimony to William M. Huffer. This union was unbroken until the death of Mrs. Huffer, Wednesday evening, February 18. Mrs. Huffer had been ill for the last three months with the dreadful disease of cancer.

Surviving with the husband, William Huffer, are three sisters and five brothers. The sisters are: Mrs. Cora Carrick of Forest, Mrs. Pearl Kuhns and Mrs. Eva Morket of Frankfort. The brothers are: Bert, Frank, Raymond, Garfield, and Earl Kelly, all of Frankfort. Besides the sisters and brothers, she leaves three stepchildren: Mrs. Murl Maish and Don Huffer of Michigantown, and Mrs. Chloe Dunn of Kokomo.

Although a member of the Holiness Church in Frankfort, she was baptized by her husband through the mode of immersion, her husband being a part-time minister of the Church of God. She was baptized by her husband because she was dissatisfied with the mode of baptism used in childhood. One of her favorite subjects, and one which was of especial interest, was the second coming of Christ.

The deceased was loved by all her relatives and friends. Her Christian life set an example for many in the community, and her death means a loss not only in her community but wherever she had been known.

Funeral services were conducted by the writer in the Michigantown Christian Church, on Sunday afternoon, February 22, being assisted by Elder Gilbert of the Christian Church and Elder Cole of the Holiness Church. Interment was made in St. Paul's Cemetery, east of Michigantown.

C. R. Randall.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Gerald L. Cooper, Ripley, Ill., who reluctantly resigned from ministerial labors because of sickness more than two years ago, is again ready to devote full time to the Lord's work. Bro. Cooper is capable, consecrated, and experienced. We believe the Lord will soon open the way for service, and that His servant will walk in that way.

According to present plans, Bro. and Sr. C. E. Lapp, now of Macomb, Ill., will soon begin their new pastorate at Tempe, Ariz. May the Lord's blessing attend.

"I am waiting for our Lord to come and put a stop to wars."—J. O. Cummings, 255 Onaida St., Battle Creek, Mich.

Moore, Moore, Moore, and Moore: Recently, all in one day, contributions for various parts of our National work were received from: Mrs. Hazel Moore, Tipp City, Ohio; Mrs. Howard Moore, Mineral, Calif., her son, Dean, same address; and Mrs. Franklin Moore, Ransomville, N.Y. Thank you, all. We like "Moore" contributions!

We're down in Illinois! "Greetings to all the folks in Minnesota"—so says a letter from Bro. Leo Behrends, Albany, Ore., Rt. 2

"If one could escape the fear that clutches men's hearts, this lovely land would surely give hope and encouragement; but here, too, everyone is wondering where the next blow will fall. The dear Lord, however, tells us to rejoice when we see these things coming to pass . . . and we read that for the elect's sake these days will be shortened. So, we pray more earnestly 'Thy kingdom come.'"—Mrs. Maurice S. Guest, 1112-20th St., Bradenton, Fla.

Sr. Lewis Romine submitted to an appendectomy at Dixon Public Hospital, Dixon, Ill., Friday, February 27. Last report was that she was progressing satisfactorily.

His health is better: "The Lord willing, I shall get an article to you for the Easter issue of The Herald."—James A. Patrick, Ashland, Ohio.

"I much enjoy reading The Restitution Herald, and would be pleased to have any of the brethren or ministers pay me a stop-over visit, as I have been isolated from our churches for some time."—R. F. Robbins, Kilgore, Texas.

Bro. and Sr. Lewis D. Romine, Oregon, Ill., announce the engagement of their daughter, Jeannette Alice, to Sergeant Robert P. Gennrich, the wedding to take place March 29 at the Church of God, Oregon, Ill. Miss Romine is employed in Grand Rapids, Mich., with the Michigan Bell Telephone Company. Sergeant Gennrich is an instructor in aviation mechanics at Chanute Field, Rantoul, Ill.

"We are really going forward towards a new field in this city."—Mellie Anderson, 625 Lincoln Way, E., South Bend, Ind.

Walcie Rhea Smith, London, Ark., is the first student to enroll for the Summer Training School to be conducted at Oregon, Ill., June 16 to July 24.

Richard Frederick, weighing seven and one half pounds, was born January 21, 1942, to Bro. and Sr. Leonard F. Dart, 442 N. Green St., Wichita, Kan. Congratulations!

Hypocrite: he who thumps a nickel into the collection plate, hoping to deceive the minister's wife sitting next-by into thinking that his 'contribution' was a half dollar. "There shall be weeping and gnashing of teeth" (Matt. 8:12).

A Solberg, Spicer, Minn., ninety years of age, February 24, 1942, reads The Restitution Herald from "cover to cover."

Sr. Edna Brewer, matron of the Students' Home, was recently called to Ohio a few days to transact business.

Sr. D. W. Kirkpatrick, Cannon Falls, Minn., is vacationing with her daughter at 975 Grand Ave., Cincinnati, Ohio. She writes: "The Restitution Herald is the only means I have of keeping in touch with our church, and is a most welcome visitor."

"We cannot all be preachers, but our Los Angeles church is sending Bro. G. E. Marsh's voice over the radio into homes never before able to hear the real message of the Bible and God's plan of salvation. We pray that some hungry people searching for truth may be brought into the fold in these latter days."—Jessie M. B. Kauffman, Riverside, Calif.

Bruce Douglas was born February 22, 1942, to Mr. and Mrs. Guilford H. Bell, Tucson, Ariz., which date is also the birthday of the new arrival's grandmother, Mrs. H. S. Bell, LaCrosse, Wis. Congratulations!

MINISTERS' FUND

Previously reported	\$926.24
Maybelle Hanson	1.00
White City Trailer Park	10.00
Tempe, Ariz., S. S.	2.17
Mr. & Mrs. H. S. Bell	2.00
Mora, Minn.	2.53
Total	\$943.94

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. Couner . . . 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.

— 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	The Sabbath, S. J. Lindsay	13	.30	1.85
Four-second Series B (25 of each of four kinds)			.25	What Is Man?	12	.25	1.75
Essential Truths	1	\$.05	\$.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
Obedience (Baptism), F. E. Siple	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
The Reasons Why	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
Diabolus, the Antigod, 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 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, R. H. Judd	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	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 Five (The Church of God)	50	.20	
An Open Letter, R. H. Judd	4	free for postage					
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MARCH 10, 1942

NUMBER 23

The Kingdom Restored to Israel

By Sadie Skeels

THE kingdom of Judah was overturned, and, according to Ezekiel 21:27, "it shall be no more, until he come whose right it is; and I will give it him." Zedekiah, the dethroned king, was taken a Babylonian prisoner. Israel had been "many days without a king" (Hosea 3:4) when, "Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" (Matt. 2:2). "When Herod . . . heard these things, he was troubled. . . . 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 Judæa: for thus it is written by the prophet" (vv. 3-5). Thus, the King came to Israel.

Will this King ever reign? Peter once said to Jesus: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Jesus replied: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (v. 28). Yes, the One "whose right it is" will someday, "in the regeneration," sit "in the throne of his glory"—even the restored throne of Israel.

When once the disciples were come together, they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Their question reveals that they believed fully in a national restoration. Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power"—an answer probably different than they hoped, but which nonetheless recognized "times" and "seasons" for a restoration.

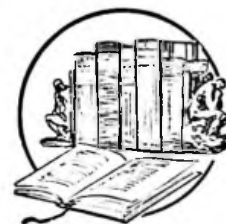
Many prophecies were to be fulfilled before the Kingdom would be restored to Israel—for "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). While

hanging on the cross, Jesus gave His life to redeem lost man and the lost (overturned) Kingdom. "The rulers . . . derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him . . . saying, If thou be the king of the Jews, save thyself" (Luke 23:35-37). Said Jesus: "Father, forgive them; for they know not what they do" (v. 34). They did not know the truth of the superscription: "THIS IS THE KING OF THE JEWS" (v. 38).

Peter, preaching to Jews, said: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it" (or through blindness) (Acts 3:13-17), that "the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:38). Jesus said, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (vv. 39, 40). "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18).

Thus, the prophets foretold the sufferings and death of Christ. They also foretold the blindness of the Israelites who were instrumental in fulfilling the prophecy. By what reason can anyone question the very literal fulfillment of the many prophecies about Christ to yet reign over Israel? "Repent ye therefore, and be converted, that your sins may be blotted out"—when? "When the times of refreshing shall come from (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

Testing Times

Testing times are these! What shall we do? What shall we not do in these testing times? May God bless the right.

Even editors, who scarcely dare to have convictions, are being tested. What should be published? What should not be published? May God bless the right.

During the past several months of these testing times, your Editor has unpretentiously expressed his convictions in the matter of Christians participating in war. Not to usurp, however, he gladly published all copy received relative to the varying convictions of our ministers as regards this question. He tried to be fair.

At present, however, senior counselors are recommending that we give less space and emphasis to these varying "convictions," and some of our counselors would stop all further consideration—timely as the question may be—until the present national crisis is past. There is danger that our "good be evil spoken of" (Rom. 14:15, 16), and a more serious danger of division within our church body.

Therefore, in these testing times, let us emphasize those "convictions" upon which the Church of God was established and upon which, by the blessing of God, it is today progressing. The Church of God is united in many doctrines. THE RESTITUTION HERALD, at least, is pledged to advocate such doctrines as the following:

- (1) "The near return of Christ" (Acts 1:11);
- (2) "Life only through Christ" (Col. 3:3);
- (3) "The literal resurrection of the dead" (John 5:28);
- (4) "The immortalization of those in Christ" (1 Cor. 15:53, 54);
- (5) "The destruction of the wicked" (Rev. 21:8);
- (6) "The final restoration of Israel as the Kingdom of God under the Kingship of Christ" (Luke 1:32);
- (7) "The church to be joint-heirs with Christ" (Rom. 8:17);
- (8) "Israel to be made head over Gentile nations" (Isa. 60:13);
- (9) "The 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began'" (Acts 3:21);

- (10) "Repentance and immersion in the name of Jesus Christ for the remission of sins" (Acts 2:38);
- (11) "A consecrated life essential to salvation" (1 Cor. 6:9, 10).

The foregoing list need limit no writer. Rather, let it suggest additional truths commonly believed among us—truths, too, which could in no sense be misinterpreted as being unfair to our nation. Write, please, less about war, and more about gospel. (Nevertheless, the Editor thanks those who have written their convictions about war. No criticism or caution has come from Washington; they come only from brethren. *We want unity!*)

Alphabet of Success

The following "Alphabet of Success," selected by Sister Lottie E. Young, suggests many thoughts for articles:

- A—ttend carefully to details.
- B—e prompt in all things.
- C—onsider well, then decide positively.
- D—are to do right; fear to do wrong.
- E—ndure trifles patiently.
- F—ight life's battle bravely.
- G—o not into the society of the vicious.
- H—old integrity sacred.
- I—njure not another's reputation.
- J—oin hands only with the virtuous.
- K—eep your mind free from evil thoughts.
- L—ie not for any consideration.
- M—ake few special acquaintances.
- N—ever try to appear what you are not.
- O—bserve good manners.
- P—ay your debts promptly.
- Q—uestion not the word of your friend.
- R—espect the counsel of your parents.
- S—acrifice money rather than name.
- T—ouch not, taste not, handle not strong drink.
- U—se your leisure to your improvement.
- V—enture not on the threshold of wrong.
- W—atch carefully your temper.
- X—tend to every one kindly greetings.
- Y—ield not to discouragement.
- Z—ealously labor for the right.

Beware Prosperity

By Robert Hardesty

OF THE few righteous kings of the kingdom of Judah, Uzziah was one. The tenth king after the division of the tribes, he began to reign when he was sixteen years of age; and his reign of fifty-two years was the longest of any king of Judah, with the exception of that of Manasseh, who reigned for fifty-five years.

That Uzziah was a God-fearing king is noted in 2 Chronicles 26:4, 5: "He did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah . . . and as long as he sought the Lord, God made him to prosper." What blessings did he receive for his faithfulness to God? "God made him to prosper." He was blessed in battle with the Philistines and the Arabians. The Ammonites presented gifts to him. He had great wealth in cattle and vineyards. He made strong the defense of Jerusalem by employing all kinds of weapons and engines of war, and with an army of 307,500 men under the command of 2,600 officers. "His name spread far abroad; for he was marvellously helped, till he was strong" (2 Chron. 26:15b). Thus, God made Uzziah to prosper "as long as he sought the Lord."

God did not always bless him, however, for "when he was strong, his heart was lifted up to his destruction" (v. 16). How true to human nature this is! When one has acquired wealth, respect, and prestige, how easy it is to become self-confident! Uzziah had become high-minded because of his accumulated wealth and his many military successes, and thought to burn incense on the golden altar of incense in the Temple, where only the priests were permitted to enter. During the very act, he was smitten with leprosy and was thrust out of the Temple by the priests. The rest of his life he was a leper, living apart from others because of the disease; and his son, Jotham, discharged the duties of the king. What a disgraceful end of one who before had been so wonderfully blessed because of his righteousness!

What a wonderful God our heavenly Father is! Does He not richly bless those who lean upon Him? "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:12, 13). Perhaps God does not always give the righteous abundant wealth, or make them great in the eyes of men; but He does provide for His own. David said in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed

begging bread." Jesus conveyed the same thought, but in future tense rather than past, when He said, "Seek ye first the kingdom of God, and his righteousness; and all these things (temporal needs) will be added unto you." Truly, God does provide for His own. The Apostle Paul said, "All things work together for good to them that love God, to them who are the called according to his purpose." It may not be for one's own good to amass material wealth, to live in luxury, or to gain the high esteem of men, for it might be his downfall, even as Uzziah's prosperity was his downfall. Solomon well expressed this thought in Proverbs 15:16: "Better is little with the fear of the Lord than great treasure and trouble therewith." It is not wealth in itself which will cause one's downfall. Rather, it is the trust one places in that wealth. It tends to make one forget God. That is what Jesus meant when He said, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23).

Jehovah warned the Israelites to beware lest their hearts be lifted up and they forget the Lord their God when they were blessed and made prosperous (Deut. 6:10-12; 8:11-14), but time and again their hearts did become lifted up and they forgot the Lord, only to bring trouble and adversity upon themselves.

Uzziah may have averted his disaster, had he remembered the words of Solomon: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). Uzziah was not the only king who was brought low because of his prosperity. Nebuchadnezzar, the king of Babylon who became so bloated with pride because of the great advancement of his kingdom, said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" In the next scene he is eating grass as the oxen. (Dan. 4:30-33.)

In 1 Timothy 6:10 Paul said, "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He is, however, often misquoted as having said, "Money is the root of all evil." It is not the money, but the *love* of it which is the root of all evil.

"Beware . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God" (Deut. 8:11-14a).

Early Days of the Church of God

By C. E. Randall

SOMETIME ago I wrote Sister Leila Whitehead, Chicago, Illinois, asking for information on the life and work of Benjamin Wilson. She in turn communicated with Sister Alena Ellis, Waterloo, Iowa. Sister Ellis had the following article by Brother W. H. Wilson filed away for safe keeping. She mailed this article to Sister Whitehead. Sister Leota Hanson, who lives with Sister Whitehead, typed it for me, and I am passing it on to the readers of THE RESTITUTION HERALD. It is a valuable manuscript. Thanks to Sister Ellis for keeping it all these years. If the reader has any pictures, early history, books by our early workers, take good care of them. The Wilsons, Appleyards, and Cockrofts were all related by intermarriage. Sister Ellis was an Appleyard. Following this article, we shall add some additional comments on some of the characters mentioned in the history.

The following article by W. H. Wilson was copied from *The Restitution* dated November 28, 1906. It appeared under the title, "How, When, Where, and by Whom Was the Gospel of the Kingdom Introduced Into the Western States?"

HOW, when, where, and by whom was the gospel of the Kingdom introduced into the Western States? As the early pioneers who in those early days so "earnestly contended for the faith which was once delivered to the saints," are now asleep in Jesus, waiting for the coming of the King, I thought it might be of some interest to many of like precious faith to learn something of the history of its introduction into the Western States, so long ago.

First, I will go back to show how the truth first began to illuminate the minds of those who afterwards introduced it.

Let your minds follow me across the mighty ocean, to Halifax, England. At that place, about the year 1839 or '40, certain ones were enduring a great struggle, in order that they might emerge out of the gross darkness of old Babylon, and bask in the full sunlight of God's saving message of life. Among that number were my father, Joseph Wilson, and his brothers, Benjamin, John, and James, also Benjamin Boyes, Richard and William Appleyard. At that time they were all members of the same Baptist Church at Halifax. About this time, Alexander Campbell began preaching what he called the "Reformation," urging people to get back to the primitive faith and

practice. He started well, but stopped short of ascertaining the primitive faith. He introduced baptism for the remission of sins, ignored all human creeds, and established weekly Communion.

A congregation was organized on this partial reformation called "The Disciples of Christ," at Halifax, England. The parties named above left the Baptist Church, and united with this organization. The little light which they had received made them anxious for more light. The



W. H. Wilson

congregation then formed itself into an investigating class, with a firm determination to search carefully the Holy Scriptures. They resolved to begin with the first chapter of Genesis, and go through the entire Word of God. They had not progressed very far in the study of Genesis before they came across the Covenants of Promise made to Abraham and repeated unto Isaac and to Jacob. An inquiry was made as to whether those promises had been fulfilled or not. You can imagine how like a golden cord they discovered that those

promises permeated and ran through both the Old and New Testament Scriptures, and constituted the base of the gospel of the Kingdom. It was at this point that the true light began to shine, and as the investigation progressed, the light shone brighter and brighter, until they were led unto obedience of the one true faith and hope of the gospel.

While the investigation was in progress, my Uncle James and Benjamin Wilson and Benjamin Boyes emigrated to America in 1844, bringing with them what light they possessed.

Later, in 1849, my father, Joseph Wilson, his brother John Wilson, William and Richard Appleyard, also sailed for Geneva, Illinois, where my Uncle Benjamin had previously located, and engaged in the printing business. Uncle James had bought a farm a few miles west of Geneva. Later, came Joseph Cockroft, who became a partner with Uncle Benjamin in the printing business. Later still, George Westgarth and family located in Geneva.

Meetings for Bible study were still continued in their homes at Geneva. About this time came Dr. John Thomas, who had been in the Reformation work along with Mr. Campbell. He soon passed Mr. Campbell in his Bible study, obeyed the gospel of the Kingdom, and then Campbell and Thomas became antagonists. John Thomas be-

came a noted proclaimer of the gospel of the Kingdom and life eternal only through Christ. If I mistake not, he baptized my father and Uncle Benjamin. Both Campbell and Thomas then transferred their labors into the State of Virginia. For a time, Virginia became a fierce battleground where Thomas and Campbell waged many a conflict.

Finally, John Thomas located in Hoboken, New Jersey. He planted a church at Brooklyn, New York. From Hoboken he published a magazine called *The Herald of the Kingdom*.

Hoboken was the center point from which the gospel of the Kingdom radiated in the Eastern States, and Geneva, Illinois, for the Western States. I remember as a boy witnessing baptisms at Geneva, as first one, and then another, learned the true gospel message. A church of believers was then formed at that place.

At Saint Charles, Illinois, two miles north of Geneva, lived Mr. and Mrs. Underwood (the father and mother of the (1906) publisher of *The Restitution*) and also John Christian and wife. They united with the church at Geneva.

Brother Underwood engaged in a flour mill at Saint Charles, and became an accomplished student of the prophecies.

My Uncle Benjamin, owning a printing office, commenced the publication of a magazine called *The Gospel Banner*, which became an uncompromising exponent of the gospel of the Kingdom and eternal life only through Christ. Books, tracts, and hymn books were then published, and the light began to spread in every direction, Geneva being the center point.

The congregation began to grow, and a church building became a necessity. Plans were then made and a plain stone church building was erected. I well remember one moonlight night, how the men, with their sons, met to dig the foundation, bringing with them lanterns and spades. I, as a boy, was with them and helped to dig the foundation. Brother Westgarth, being a stonemason, built the walls, and plastered the house.

At Aurora, Illinois, ten miles south of Geneva, a number of the Campbell reformation settled. The true gospel light from Geneva soon reached them, and a congregation of believers was established there.

The work began to spread to the different points of the compass. Others who had the natural ability as public speakers, believed and obeyed the gospel of the Kingdom. These were then scattered abroad everywhere, spreading the glorious light. Geneva was the point from which the literature was printed. As the gospel spread, and churches were established, semiannual conferences were held at Geneva in their church house in July and December.

Benjamin Boyes, William and Richard Appleyard finally settled at South Northfield, about eighteen miles northwest of Chicago. After getting settled, they let the gospel light shine. The result was that a congregation was formed at that place, and a church building erected. The gospel light then spread from this point. As the light spread, other able speakers embraced it and became heralds of the glad tidings brought to the West by the few who emigrated from Halifax, England.

While I was a boy, my father put me into the *Gospel Banner* office to learn the printing business. It was during this time that the "Emphatic Diaglott" was translated and printed.

I can now in my mind's eye see my Uncle Benjamin sitting at his desk, making a literal word-for-word translation of the New Testament. I remember seeing the Greek type arrive from England. Many readers of the Diaglott may not be aware that my uncle not only translated the Diaglott, but took charge of the mechanical work, as well. He electrotyped the entire book himself. The following was the process he followed.



Benjamin Wilson

As each page of the Emphatic Diaglott was put into type, he took a wax impression of the page of type. This wax mold was then black-leaded with very fine black-lead dust. He had a vat containing acid. In this acid, he hung a copper plate, and also the wax mold, before

he went home at night. In the morning, he would find the wax mold covered with a thin sheet of copper. The acid dissolved the copper, and the black-lead attracted it to the wax mold. He then made a metal plate out of melted metal and fastened the copper sheet upon it.

He then printed the first edition of the book from these plates on a hand press. I used to ink the plates by a soft roller, while he worked the press. Thus, from Geneva, as the early gospel center, issued one of the most useful aids for Bible study that ever issued from the press, in any section of this country.

Along about this time, Joseph Marsh issued a magazine from Rochester, New York, called the *Prophetic Expositor*. This magazine published much truth, but as he held the gospel of the Kingdom in a rather loose manner, it provoked somewhat the hostility of Dr. John Thomas of Hoboken, New Jersey, who would not tolerate the least infringement of the glorious gospel of the Kingdom. We also need men of backbone today, as its defenders.

The *Prophetic Expositor* finally came into the hands of Thomas G. Newman. Then it was finally merged with the *Gospel Banner*. The *Gospel Banner* was in turn merged with *The Herald of the Kingdom*, published by my oldest brother, Thomas Wilson, at Chicago, Illinois. While in his hands, he changed (Please turn to page 10)

“Prepare War”

By F. L. Austin

“Proclaim ye this among the Gentiles; Prepare war” (Joel 3:9).

HUMAN history records no previous period when all the world has been so assembled into two opposing armies, each pledging to fight the bitter fight unto death, as is the fact today. Every continent, every sea, is included in the battlefield. And, excepting for a half dozen small nations which are still trying to balance themselves upon an imaginary tight rope of neutrality stretched across the gorge of turbulent waters from the bank of Yesterday to the bank of Tomorrow, every nation and people of earth are active participants in today's global duel.

“Prepare War.” This was the command which Jehovah instructed His prophet Joel to “proclaim.” “Prepare” is here the translation of the Hebrew word *gadesh*. It means, to set apart; or, as the margin reads, “sanctify.” Thus, Joel was instructed to prophesy of a time when all nations were to set themselves apart from all normal . . . aims unto preparedness for war. They were to “sanctify” their *all* thereunto. They were to “beat your plowshares into swords, and your pruning hooks into spears”: devoting all resources—both the natural and the humanly devised—into the provisions for war. The nations of the world *are* setting aside their *all* upon the altar of Mars. “All out for war”!

To aid in this preparation for war, Joel continues to cry, in 3:9, “Wake up the mighty men.” Put every man in his most strategic post: the militarist, the capitalist, mechanic, manager, inventor, laborer, nurse; “let all the men of war draw near; let them come up.” How true this has reportedly been in Russia, in Germany, for years past! How true and how sharply the cry is now being trumpeted throughout the rest of the world! This mass production era of autos, mechanics, food, planes, followed by mass consumption of the same, now clamors for mass provision of cash, equipment, man power, woman power, all for the destruction of visionary enemies. How opposite to the spirit and processes of the world's Saviour! How anti!

So all-inclusive has become this militaristic aim and control over the nationals of many nations that domestic life and needs are everywhere being assessed and taxed and drafted for war. How outstandingly true does Joel's painting of nearly three thousand years ago portray the realities of today! How truthful and dependable is God's Holy Word being played upon Today's World Stage!

It is because of this assessment of all things—agricultural, domestic, livelihood necessities, and workers themselves—that many who believe it to be a spiritual crime to engage in the purposeful destruction of human life and property, or to purposefully aid or abet others so to do, are thrown into deep query and confusion of mind as to what should be their Christian attitude and action in these days. They have rightful zeal to properly glorify and loyally support their state in every godly aim. But their lives have been pledged to Christ. He is their accepted Teacher and Leader in all matters—national as well as those strictly private.

Christ seems to have covered questions like these in His various words and works. Saint John, in 18:36, makes record of Jesus' saying: “My kingdom is not of this world (*kosmos*, “order”): if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” Nor did He allow them to defend Him with weapons of violence. Rather, He meekly submitted to death at the hands of the rulers. He would neither kill nor violently injure. He endured the consequences of refusal.

But, in the matter of paying the customary tribute that was levied, as taxes are levied, Jesus directed Peter, as recited in Matthew 17:24-27, to go to the sea, put in his hook, open the mouth of the first fish caught, take out the stater, and pay tribute “for me and thee.” Fishing was Peter's usual means of livelihood. It was an upright heaven-blessed labor. Such portion of income therefrom as the rulers might assess for governmental use, Christ directed to be paid—asking no question as to what special use the government devoted it.

Now, agriculture, factory work, office work, all upright labors, are legitimate activities. The Christian worker has been regularly engaged in such like. According to the above directions of Christ, the fact that the government diverts the regular output of one's righteous labor to its own purposes, hardly incriminates the worker. The gunsmith who regularly produces a perfect instrument for hunting game, is not incriminated because a would-be murderer later purchases one of his guns for criminal use. The agriculturalist who regularly puts his produce upon the market is hardly at fault, should the market divert that product for war. Excepting, should

the grower (or the mill worker) smack his lips because of a prospect of increased war prices, and therefore increase his acreage (or the mill worker alter his job) looking to *increased gain for self*—war or no war—such an one could hardly claim innocence of purpose. Motive is always considered.

It is difficult—a veritable test of faith—for this generation to realize that it is probably living in the very day of which Joel spoke. Yet, it seems altogether true. If true, it must be recognized that somewhere in the fray are God's "My people," even Israel and Judah, for God's command to Joel, in 2:15, is to "blow the trumpet in Zion." In 3:16, it reads: "The Lord shall roar out of Zion." As Israel is to be regathered to Zion, therefore these statements must refer to Israel as being on one side or the other in this assembly of "the day of the Lord." Israel should then be discernible by earnest Christian students.

"Assemble yourselves, and come, all ye heathen." Or, as Young's Concordance puts it, "hasten" and come; Fenton's translation—"Quick! March! all you neighboring nations." That is, Assemble yourselves quickly. How truly

the rapid haste among the nations indicates that they are fulfilling these scriptures—*today*.

Would that the church would awaken to direct the nation as well as the individual! Would that our nation would awaken to recognize itself in Holy Writ; that it would see itself as a portion of God's "My people," nationally, unto whom God has vouchsafed victory—*as soon as she and the rest of Israel shall have humbled themselves in recognition of God's leadership* during these judgments that are now upon the world. For, "when thy (God's) judgments are in the earth, the inhabitants of the world will learn righteousness," avers God in Isaiah 26:9.

That Uncle Sam, and the rest of Israel, will yet do just this is assured by Scripture. Thus, victory is assured.

As though to scientifically corroborate the inspired Word of God, that majestic stone witness of Gizeh—the Great Pyramid, against which, with an air of superior greatness, so many delight to throw their boyish pebbles—scales the time period during which this humiliation, and its resultant bowing to God, is to be experienced. It bears witness thereto in perfect (*Please turn to page 10*)

The Great Salvation

By Lyle Rankin

SAID the Apostle Paul, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3). Paul also declared that God has in divers manners (by visions, angels, and prophets) spoken to the fathers in times past, but "hath in these last days spoken unto us by his Son." (1:1, 2.)

When God gave laws spoken by angels to man in times past, and they were transgressed, a "just recompence" was meted out. Examples may be found in the record concerning God's dealings with Israel. The one who broke the Sabbath was stoned (Num. 15:32-36). This is only one of many examples. As God has spoken by His Son to us, we, too, may expect the reward promised for not hearing Him—as shown in Acts 3:23, saying: "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Jesus has promised the earth to the meek (Matt. 5:5), a

reward for faithfulness (Rom. 4:13, 16; Gal. 3:7, 9, 29). "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).

The Record clearly states, "The scripture hath concluded all (Jews and Gentiles) under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). John says, "Sin is the transgression of the law" (1 John 3:4). The law, or command, under which *all* are included, is: "God commandeth *all* men every where to repent." The reason they should repent is that God "hath appointed a day" for judgment. (See Acts 17:30, 31; Eccl. 12:13, 14.) Sinners for whom Christ died may be saved from the wages for their sins—which is second death. (Rom. 5:8; 6:23; Rev. 20:6.)

God is a just God. When He promised death as the penalty for Adam's sin, it was most certainly fulfilled after the transgressing. We suffer the same, not as a penalty for our own sins, but because we are of the earth, earthy. Equally as certain, we shall suffer the wages for our own sins (second death), if we are not reconciled to God and do not come under the blood of Jesus Christ.

Do not neglect obedience to the Word of salvation, but hear the pleading of Jesus.

A Study of God

Article Eight

By R. H. Judd

"The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6).

IN past issues our studies have been largely confined to the examination of the eternal individual existence and personality of God, and His unique claim to be the Creator of all that exists. We found the evidence for these considerations to be practically inexhaustible, and fully convincing by reason of the simple straightforwardness of the facts produced, and the preciseness and positiveness of the language used—the context confirming in every detail each of the conclusions reached.

These facts have been of intense interest, but were we to leave our study at that point we should feel that we had fallen very far short of the realization of that for which the heart of man yearns, namely, those *qualities of character* in the divine Personality that correspond to human need.

While previously we drew attention to the fact that God was Creator, we had neither the time nor the space to enlarge upon the wonderful details of that creation, including the immensity of the varied supplies so evidently premeditated and prearranged for the coming of man. If ever man needed proof of the existence of a personal God, the evidence lies in this last stated fact. Twice, at least, in Psalm 119 (vv. 77, 79), David speaks to us of meditating upon God's law, and it is interesting to note that the particular Hebrew word used implies humility—a bowing down reverently before God. If we always did this, how much we might learn! For instance, a little quiet meditation will disclose the futility, indeed, we might say, the gigantic purposelessness of the storing up of vast reservoirs of materials apart from the creation of sentient beings able to utilize them and enjoy them. The very fact that they were, and have been, in process of production is itself the guarantee of the preknowledge and *purpose* of the Creator to bring man into existence ages before his actual habitation of this planet. Viewed in this light, the words of King David that "the fool hath said in his heart, There is no God" are not in any sense overstated.

Further—careful, thoughtful, humble meditation will register agreement with the corollary that a plan which carries us back into the uncountable ages of the past, must logically reach forward to events so prodigious and so far-reaching into ages yet to come, as to call to mind that glorious statement of Paul, the great Apostle to the Gen-

tiles: "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). Isaiah 64:4, R.V., will also be read with considerable interest. Truly, God has crowned man with both glory and honor, and the comment that man has been made "but a little while" lower than the angels is wonderfully true, for the time of his probation is short indeed when compared with ages past and ages yet to come. In these stirring times of trouble, this should bring us much real comfort.

How demonstratively does such a plan reveal the greatness of the God who brought it into being, and the reasonableness of the title "God Almighty" (Ex. 6:3) bestowed upon Him in the dawn of man's acquaintance with Him! (See Job 22:21). The recollection of this verse in Job brings us the reminder that it is the thought of many Bible students that Job was among the very earliest of Bible characters, and in this connection it may be somewhat significant that the title ascribed to God of "*the Almighty*" occurs more frequently in the Book of Job than in any other portion of Scripture. The allusions to the greatness of God as Creator are also more frequent and more detailed than elsewhere. Possibly, it may be ranked as one of the most intellectual compositions of Scripture, yet God is seldom referred to by name. Only on those occasions when Job is humble and repentant does that occur, and each of them is eloquent of the desire of Job, in his time of need, to fall back upon the *character* of God rather than His attributes, and it is that phase of the subject which it has been our desire to call attention in this issue. Some readers may consider that we have digressed somewhat from our purpose, but we believe that the digression will not have been without interest to the majority.

Were we to consider fully all the characteristics of God's character as portrayed in the Scriptures, we should be setting ourselves a task that no one person could satisfactorily carry out, for human temperaments and human requirements vary to such an extent that each individual must, in the ultimate, find the response to his own need and go himself to the Fountain Head.

Perhaps next to God's holiness, His characteristic of mercy is the most frequently noted, and this has possibly given rise to the suggestion that it is the most predomi-

nant. When it is noticed that the Revised Version often substitutes the word "loving-kindness" there may be good reason for the thought, for loving-kindness is surely mercy in action. That was the issue in Eden when in mercy God revoked the sentence of death "in the day" and replaced it by sentence to penal servitude for life. It was an act of loving-kindness to Adam and his seed after him. It is equally as true today that "it is of the Lord's mercies that we are not consumed, because his compassions fail not." The first use of the word "mercy" appears in Genesis 19:19, where *life*—in the case of Lot—is once more in the balance. It occurs again in Numbers 14:18-20, but here the issue is a national one, involving the wiping out of a whole nation. In these and in other instances, mercy obviously requires pardon before mercy can be manifested in deed. Moses therefore prayed that God would "pardon the iniquity of his people according to the greatness of his mercy, and according as thou hast forgiven this people from Egypt even until now." So often did the people of Israel need pardon, that in Nehemiah 9:17 (R.V., margin) Nehemiah called God "a God of forgiveness," or as otherwise stated, "a God of pardons." Ezra said, "His mercy endureth for ever towards Israel" (3:11). David said that God is "plenteous in mercy unto all them that call upon (him)" (Psalm 86:5); and in Psalm 136, David simply overflowed with the refrain that "His mercy endureth for ever," and that, too, under every variety of circumstance through which Israel was called upon to pass.

Human nature seems at times to almost deliberately forget, however, that there is another side to the character of God. In Exodus 20:5 we are told that He is a "jealous God," and practically every occasion in Scripture which has reference to this trait of character in connection with the Almighty, connects with the worship of other gods—"gods which are no Gods"! In view of the frequent warnings of Jehovah (Deut. 4:35; 32:39; Isa. 44:8; 45:5), that "beside him there is no God," how could He be otherwise than jealous? as He truly says, "Thou (the Israelites) hast forgotten God that formed thee"—actually rejecting the God who gave them life and being, and who in ages past had ordered the whole concourse of nature to "work together" on their behalf.

Let any earnest-hearted searcher of God's Word review the history of God's people, and he will not fail to see that put in terse telling language the whole basic controversy between God and the people of Israel was: "I am God, and there is none else, there is no God beside me." The whole Bible is testimony to this great fact, and it is echoed in the refrain of the Psalmist: "Thou art great, and doest wondrous things: thou art God alone" (Psalm 86:10, R.V. Cp. 83:18).

The writer has sometimes marveled at the goodness and wisdom of God in placing the Psalms of David in the

very center of His wonderful Word. It looks backward and forward, as perhaps no other book in the Bible does. It faithfully portrays the life of His people Israel through all the vicissitudes of their extraordinary career, and, using these as a fitting back- (Please turn to page 11)

FIRST TIMOTHY 2:1, 2

By Vernis D. Wolfe

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we might lead a quiet and peaceable life in all godliness and honesty."

BY request of a brother, we are presenting a few brief comments on the above verses written to Timothy by Paul.

"Know ye not that friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4; cp. John 15:19; Gal. 1:10; 1 John 2:15.) We understand that friendship with the world is personal friendliness with the things of the world. The institutions, governments, and nations of today do not comprise God's Kingdom, but are built and maintained by man, and ruled by man: thus, they are of the world. What is the Bible purpose for God's people to pray for such ones as these? Is it that they (the kings and those in authority) should become strong and prevail, that they should gain more power and become permanent in their positions? Not so! It never was, and it never will be! Christians are (as they are taught here) to offer prayers, supplications, and thanksgivings for rulers and those who are in authority that they, as upright Christians, might "lead a . . . life in all godliness and honesty" (v. 2).

After the Jews were led captive by Nebuchadnezzar, they received the message from Jeremiah thus: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it (the city): for in the peace thereof shall ye have peace." This is in harmony with the words of Paul, and it shows that the relation of God's people to the people of the world has not changed.

The fulfilling of these instructions by Christians is not intended primarily for the benefit of the nations, but that the Christians themselves may be blessed. The Christians having obtained peace, the nations in which they live must necessarily have obtained peace, also, and it then becomes even a blessing for the nations. With peace, the Christians can spread the gospel—"for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (vv. 3, 4).

THIS IS THE TIME OF THE END!

By M. W. Lyon

SPIRITUAL things may not seem so important to you just now, but when the door is shut and you cry in vain unto heaven, "Lord, Lord, open to me!" how insignificant will seem the things of this life then! Thick and fast are being fulfilled the signs of the end of the age. There is little time remaining. Now is the harvest of souls. If not gathered in now, it may be forever too late!

How earnestly did Noah plead with the people of his day to enter the ark and be saved! But they scoffed, and ignored his plea. How diligently Lot urged his fellow townsmen to flee the impending destruction of Sodom! But they laughed at him, and perished in the fiery doom. How lovingly did Jesus warn the people of His day to repent, and escape the coming destruction, weeping over the city because they would not hear! Well were it for us if we today profited from His warning. He deplored people's ability to foresee changes of weather but not the operation of the laws of cause and effect in the realm of the spirit.

"As it was in the days of Noe . . . as it was in the days of Lot . . . thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30).

Send The Restitution Herald to your friends.
Trial subscription—nine months for \$1.00.

"PREPARE WAR"

(Continued from page 7)

accord with Scripture. It depicts 1942 and its immediately following years as constituting that period.

Christ taught in Matthew 13:36-43 that the tares (nations) will first be gathered in bundles for burning, then the wheat (nations) gathered into the garner. The Pyramid indicates the same. It also indicates that these very days through which we are now passing are the days of the bundling of tares, as well as the days of the humiliation of Israel. Humiliation? Yes. Days of humiliation to the point where Israel will turn from the worship of its acclaimed mighty arms and resourcefulness for war, to the God of all might and power. Yea; and to VICTORY!

Truly, we should heed the words of our Saviour who, referring to the events to attend the establishment of His Kingdom, said—"when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done" (Mark 13:29, 30).

Let Christians rejoice! Their redemption draweth nigh! So also does that of the Israel of God! As in 1620

at Plymouth Rock, they needed men and women of faith and courage to lead the way, to blaze the trail ever deeper into the virgin forests, and out upon the fertile prairies, so, today, God is beckoning to those of faith to follow the Scripture Light ever faster and farther over the hillocks of time unto the boundaries of the everlasting Kingdom of God.

The challenge is ours, Christian! The challenge is ours, to show that the gospel of the Kingdom of God is a message to both the individual, to prepare him for service by the side of Christ, the Saviour, and to the chosen people of God—Israel—to prepare them for Blessed Nationhood under Christ, the nation's Redeemer and King. And, as it seems ever more positively evident that the American-British-Jewish group are outstanding descendants of Israel in this day of looking to the regathering of Israel, the challenge is ours to make known these things to our America, with a view to tempering her for acceptance of that fact, and for submitting to God's Victorious Leadership.

Let us accept the challenge.

EARLY DAYS OF THE CHURCH OF GOD

(Continued from page 5)

the name to *The Restitution*, and it was issued in the form in which it is now printed.

As time went on, the contest for the gospel waxed hot. The worst foes with whom we had to meet were the followers of Alexander Campbell and William Miller.

Indiana had a hard struggle with the Adventists, under the leadership of Joshua V. Himes, Dr. Field, and E. C. Andrus. These Advent leaders put up a strong and bitter fight to capture the present Conference of the Church of God in Indiana, but they failed. Brethren Corbaley, Wince, Waggoner, Hatch, Halstead, and others are old veterans in the struggle.

A great deal of interesting history might be given with regard to the great battle of the age of the supremacy of the gospel of the Kingdom, as against spurious gospels. I have been conversant with the contest from its early start in Geneva, and I felt that it might be of interest to many believers who know nothing about this memorable struggle.

I was a member of the Geneva Church, and was baptized into the sacred name by Brother Edwin Smith in the waters of the beautiful Fox River in 1857. Brother Smith now rests in the Geneva graveyard where many old veterans lie buried.

A few weeks ago, while I was away filling an appointment, our much esteemed Brother James Whitehead fell asleep. He was one of those who had learned the glad tidings at Geneva, and was a member of that Church.

Sister Whitehead was also baptized. In the East, at Elizabeth, New Jersey, still lives one of the old veterans, John O. Woodruff. This old veteran in his lifetime has spent over thirty thousand dollars in printed literature, in defense of the ancient faith of the gospel. Faithful believers have struggled hard to hand down to their descendants the pure gospel of the Kingdom, unmixed with the traditions of men. Will you preserve it; or will you suffer hobbies and liberalism to creep in and compromise it?

Personally, I have long been in the fight, and am still in it, and expect to be in it, as long as God gives me the strength to use both voice and pen. As you well know that I have no use for anything else than the straight, genuine article, unmixed with human perversions and doctrines which tend to undermine the fundamental principles which we have struggled so long to protect from error, I have placed these things in book form, "The Pine Woods Bible Class," that it may find a place in your libraries, and through it I shall still speak to you, when I shall be unable to use either voice or pen.

Another old veteran, who now nears the close of his work, is Brother Maurice Joblin, who has long fought for the purity of the gospel of the Kingdom. Also, there is Brother Elton, who writes "Random Thoughts" for *The Restitution*. There is also Brother Waggoner, who wrote "Hew to the Line," Brother Wince and others who are now near the end of the contest.

We need Bible schools in every State to instruct the young, and faithful teachers who will not shun to declare the whole counsel of God, unmixed with hobbies, traditions, and seductive doctrines. If it were otherwise, the Bible school would become a curse. Look well to your teachers.

Yours in the Blessed Hope,
W. H. Wilson.

A STUDY OF GOD

(Continued from page 9)

ground, paints for us one of the most glorious pictures of the God of Israel. Not one characteristic is omitted. The oneness of His Person, His greatness, His holiness, His faithfulness, His truthfulness, His loving-kindness, His compassion, His pity, His pardon, His goodness and mercy, and His gentleness are all mentioned, and abundant helpful illustration given of occasions that called forth the exercise of these by Him whose name alone is Jehovah. Not only does it describe in vivid language the history of the past, but many of its chapters resound with the praises of a "new song" (Psalm 149:1) when the children of Zion shall "be joyful in their King," and "everything that hath breath shall praise Jehovah" (Psalm 150:6).

THE KINGDOM RESTORED TO ISRAEL

(Continued from front page)

the presence of the Lord"! 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 3:19-21.)

That Israel is yet to be blessed is shown in the following texts:

"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 said unto thee, Thou art my servant; I have chosen thee, and not cast thee away" (Isa. 41:9).

"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" (Isa. 43:21:23).

"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," yet "there shall come out of Sion the Deliverer" (Rom. 11:8, 26).

By the mouth of all the holy prophets, the Israelites are referred to as "my people, Israel," "my servant," "Jacob, my chosen."

"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 if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:11-15). Paul wanted brethren not to be ignorant of the mystery "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (v. 25). Said Paul: "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." (Psalm 14:7; Isa. 59:20.)

When "the Redeemer shall come to Zion," the long-overturned throne will be granted to Him "whose right it is," the apostles and all overcomers will reign with the new King, and in "times of restitution" blinded Israelites will "look upon (him) whom they have pierced" (Zech. 12:10), and wash in the "fountain opened to the house of David" (13:1).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"What manner of man is this, that even the winds and the sea obey him?" (Matthew 8:27).

A Poem

Following is a poem from a reader whose children are yet too young to have the Children's Page read to them:

Just Patience

I used to think when I was small
I couldn't wait for things at all!
Some promised treat—some future joy,
Some garment new or looked-for toy.
As I grew up, this lesson stern,
Through grief and sorrow did I learn:
The heart which Patience is not in
Is full of turmoil from within.
The longing for the things to come,
Spoils present joys and treasures won.
Just count each joy as it arrives—
Enjoyment on a glad heart thrives.
And then—give thanks to God for them,
And nothing can your gladness stem.

—By Janie Parker, Rensselaer, Indiana.

Wonderful Jesus

Jesus was asleep on a ship with His disciples on the Sea of Galilee. This is the only account we have of Him sleeping. A great storm arose. The waves were so high they went over the top of the ship! The fishermen of Galilee were afraid. They cried, "Lord, save us: we perish."

Jesus answered, "Why are ye so fearful, O ye of little faith?" Then He arose and scolded the winds and said to the waves, "Peace, be still" (Mark 4:39) "and there was a great calm" (Matt. 8:26).

Would anything have harmed them, as long as Jesus was with them? The disciples had a great work before them. Jesus had not yet given them their great work of "Go ye . . . and teach all nations, baptizing them" (Matt. 28:19, 20). Neither will any evil befall the boys and girls who have a work to do for Jesus, if He is their guide.

Did you ever catch a wild bird? How its heart pounded and its body quivered as it was held fast in the hollow of the hands! We are cared for by a loving Father, and if we do not trust Him we are like the bird that is frightened. When we learn to trust Him and have faith in Him,

we will be quiet and wait to see what He wants us to do.

We know Jesus healed the sick. He forgives our sins. He can quiet the storms, too. "What a wonderful Saviour is Jesus my Lord!"

Jesus Sent Away

Jesus healed two men. They were very afflicted. He cast the evil spirits out of them and let them go into a herd of swine. Then the swine ran down a steep place into the sea and were drowned.

The men were healed. The keepers of the swine saw the healing. They went into the city and told all about it. The whole city came out to meet Jesus. Were they glad One who could heal was near? No. Matthew 8:34 reads: "When they saw him, they besought him that he would depart out of their coasts."

What! Send Jesus away? Why? Let us think a while. What did Jesus do besides healing the two men? He destroyed the swine. No doubt the Israelites would not eat the pork, but they would sell it to the Gentiles for a fair price! "If it is a case of swine or salvation, most people choose swine" (Higley's). Let us watch the work we choose, that we will not be hindered in our service of love for Jesus. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

New Members of ECE Club

Carolyn Uttech of Saint Paul, Minnesota, and John A. Cleek of Staunton, Virginia, join our Club today.

Have you joined yet? Send your age, date of birth, name, and address to Madge Savage, Waite Park, Minn.

Happy Birthday Wishes

R. C. Stanton, Mar. 15, age 15, Little Rock, Ark.
Dennis C. Pearson, Mar. 16, age 3, Tipp City, Ohio.
Jean Mock, Mar. 18, age 15, Fruita, Colo.
Billie Stinc, Mar. 19, age 12, Tipp City, Ohio.
Lois MacDonald, Mar. 20, age 14, Lander, Wyo.
Norman Paul, Mar. 20, age 9, Niagara Falls, N. Y.
Marty Lookmania, Mar. 20, age 15, Cleveland, Ohio.
Dean Moore, Mar. 20, age 15, Mineral, Calif.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Christian Test

* * *

By Walcie Rhea Smith, London, Ark.

A person is given a rigid test before being permitted to operate an airplane. An engineer is given examinations before he may assume control of a locomotive. Teachers have to meet certain requirements before they may obtain positions in schools. In practically every vocation and work, certain tests have to be passed before responsibility can be assumed. The Christian also has to pass a test.

Obedience to the commands Jesus gave is a convincing way of proving our discipleship. When we take Christ as our Saviour, we commit ourselves to His way of living. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). Our time, talents, and lives belong to God. Whatever He puts on our hearts to do, we should do at once. Too many of us have the idea that our Christian duties are to be determined by our preferences. Sometimes we like to think that if we want to serve in different ways we can, or if we prefer private pleasures, we may engage in them. This attitude is not in keeping with the real Christian life. *We must put God first.*

Jesus commanded His disciples to "love one another" (John 15:12, 17). This was to be the outward evidence of the 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). A genuine Christian cannot hate his brother. "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 2:11). This violates the first principles of Christianity which Christ taught.

The Christian also must distinguish the difference between true and false. "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6).

Are we doing things of which God disapproves? Are we being led by His teaching—keeping His commandments? Are we seeking to know and do His will as obedient children? Each Christian must pass a test. Unlike other tests, each Christian is required to make the examination of himself and to reach possible conclusions. Failure to pass the test means death.

Echoes of Business

Space limitations did not permit us to give an account of two additional decisions that were made at the impromptu National Berean Board meeting reported in a previous issue. For sometime many of us have felt that our Berean organization should plan its work in advance more thoroughly both as to activities and study material. Our Publications Committee has operated very effectively in providing us with study material pertaining to the important doctrines of the Bible as we interpret them. It is felt, however, that if we are to progress satisfactorily we must have material that will help to train our members to impart to others the knowledge that they have gained through the study of the lesson material which we publish. Since it would be quite a task for our Publishing Committee at present to gather this material for immediate publication, it is thought that perhaps material printed by various publishers throughout the country could be used if carefully selected to fulfill a definite purpose. Francis Burnette, our first vice president, was given the task of outlining and, later during the remainder of the year, developing a planned program of study for all ages of Bereans everywhere. He will work in close co-operation with the Publishing Committee when it is felt that any type of material needed should be published by our organization. It is hoped that each succeeding first vice president will have charge of planning the study material for consideration by all societies.

Realizing the need of definite plans in the revival of an old society, the expansion of an established group, or in starting a new Berean society, the responsibility of drawing up plans for each separate problem was given to Mrs. Ellsworth Routson, second vice president. Thus, in the future, the second vice president will help us to put into practical application the principles which we shall have learned if we have studied diligently the material chosen for us by our first vice president.

From all of this, it would appear that our National Berean Society is preparing to put in some real work—work that might require the services of many people. Are you one of the persons who will be ready to respond to the call for assistance? Think it over and offer your service in this work. It is the Lord's work.

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 28-29—Illinois Quarterly Conference at Ripley.
 April 12—Minnesota Conference at the Bergen Church of God near Lester Prairie.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

March 14-27—Ripley, Ill.
 March 30 - April 5—Grand Rapids, Mich.
 April 6-10—Burr Oak, Ind.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.

Looks Are Deceiving! Lest you think our work has been too prosperous the past week and delay sending in your contribution—the receipts acknowledged in this issue are an accumulation of several weeks. Keep them coming so others may hear the truth.

RIPLEY, ILLINOIS

We wish to announce that beginning Saturday evening, March 14, and continuing until March 27, the opening of the Illinois Spring Conference. Bro. James Watkins of Eldorado, Ill., will conduct special evangelistic meetings here. All brethren near enough to come, please take notice. Bring your friends and enjoy the meetings with us. We trust much good may come from these meetings and the Conference following—closing the 29th.

Laurence Howell, Secy.

THANK YOU

Dear Restitution Herald Readers,

Thank you for the many cards and letters sent to me during my recent illness. I am very glad to be home now, and to know my many friends have been praying for me.

Martha Townsend.

ARKANSAS CITY, KANSAS

Bro. Cantwell Drabenstott of Hartford City, Ind., was with the Arkansas City, Kan., brethren for Sunday services on February 22. We were very happy to have him with us again and to bring us inspiring messages from the Word. He had been in Texas, conducting a series of meetings. On his return, he stopped at the home of Bro. John Fiske, Jr., and visited with other isolated brethren in this vicinity.

Our Sunday school officers for 1942 are: superintendent, Bro. L. A. Chaplin; assistant, Sr. Faye Wernecke; secretary-treasurer, Sr. George Hobson; pianist, Sr. Virginia Chaplin; assistant, Sr. Faye Wernecke; song leader, Betty Sanderson; assistant, Norma Tibbitts. The teachers are: Adult Class, Bro. George Hobson; Junior Class, Bro. L. A. Chaplin; Golden Rule Class, Sr. L. A. Chaplin; Little Learners' Class, Sr. Faye Wernecke.

Mrs. Earl B. Friend.

BIBLE TRAINING SCHOOL NEWS

As before reported, Paul Williams and Terry Ferrell were in Iowa, February 28 and March 1. Paul's sister Wilma came back to Oregon with them. She is going to take the art and music courses in the School. Welcome!

"Mom" Brewer went to Ohio last week end. Sr. Mildred Macy "took charge" at the Students' Home while "Mom" was gone. Everything continued very well.

Riddle: If a eunuch had a corn on his foot would it be a unicorn?

All of the students are enjoying "Reader's Digest." Bro. Arlen Marsh is sending copies to the students for the rest of the semester. Thank you, Arlen! Bro. Vivian Kirkpatrick says we shall be given a test on the material in the "Digest."

We are beginning to study for our six-weeks' exams.

Romeo is living up to expectation, but Juliet does not seem to be very interested. All of the students are carefully watching for the outcome. Beth Hoganson, Reporter.

SOUTHLAWN PARK CHURCH

Grand Rapids, Michigan

A great many cases of illness of more or less serious nature have been in evidence the past few weeks, even the pastor not escaping, but the skies are clearing and we hope all will soon be in their places again.

The church plans for a week of pre-Easter meetings from Palm Sunday to Easter, and we are pleased to announce Brother James Watkins as the guest speaker.

Another real thrill is surging through the congregation just now. Last fall an organ fund was started by the Doreas ladies. Other departments and classes have helped with the fund, and it was at first thought that a year or two would be required to raise enough so we could purchase a good organ. It has suddenly been found, however, that we can get a brand new two-manual Estey organ of the 1941 model at a price and terms that we can handle, so we can have it for the Easter music. The 1942 model sells for \$1,560.00, but we get a liberal discount for taking the last organ of the previous model.

This is a large undertaking for a church of our size, but we feel very proud of our group and their courage in being willing to undertake even the seemingly impossible things, if those things will help in the service of God. It was last Easter that we purchased the art glass windows. They were quickly paid for, and we feel sure that the Lord will lead in meeting this new obligation.

On March 2, the pastor and wife and daughter Mildred spent a long day in making some distant calls. Sr. Fletcher and the Chisholms in Kalamazoo were visited, then the Cummings girls (Lucille Sanford and Gladys Robertson) of Battle Creek were called upon. We were happy to find their mother, Sr. Benjamin Cummings, visiting them, too. We also visited Fort Custer, and our daughter Marcile, who expects soon to be sent on foreign duty in the army medical corps.

Come over and hear the sweet strains of music from the organ. F. E. Siple, Pastor.

NAOMI VAUGHAN KIRKPATRICK

Naomi J. Vaughan was born at New Auburn, Minn., June 28, 1866. She was educated in the common schools of McLeod County and in the high school at Glencoe, Minn.

She was united in marriage to David S. Kirkpatrick, July 25, 1885. To this union two children were born: D. W. Kirkpatrick of Cannon Falls, Minn., and Gladys, Mrs. A. L. Lewis, of Champlin, Minn. There is also a foster daughter, Lucile VanVickle of Minneapolis. Their first home was on a farm near Plato, Minn., at which time they were converted, baptized in Crow River, and became members of the Bergen Church of God. They later moved to a farm at Eden Valley and transferred their membership to the Church of God there. About twenty years ago they moved to Champlin.

Sr. Kirkpatrick was an enthusiastic church worker, having taught Sunday school at various places, as well as taking an active part in church work. She was a true Christian, a faithful loving wife and mother, constantly looking forward to the Lord's return.

The husband, both children, and the foster child mourn Sr. Kirkpatrick's death. Funeral services were conducted at Champlin, February 25, Grant Elford of Minneapolis officiating.

D. W. Kirkpatrick.

THE SUMMER TRAINING SCHOOL

June 16—July 24

The Board of Religious Education is pleased hereby to announce that another Summer Bible Training School will be conducted at Oregon, Ill., June 16 to July 24, 1942.

The instructors will be Elders C. E. Randall of Fonthill, Ont., and Vivian Kirkpatrick of Oregon, Ill. Sr. Grace Wiggins of Eden Valley, Minn., who has so faithfully served as matron the past three years, has again accepted our call to serve in that capacity.

Each day's work will begin at 9:00 a.m. with a thirty-minute devotional period, in which service the students will co-operate. Each instructor will teach two classes daily. Bro. Randall's courses will be: "Church Doctrines" and "The Kingdom in Retrospect and Prospect." Bro. Kirkpatrick's courses will be: "The Book Nobody Knows" and "Survey of Religious Education."

Due to the draft, it will be difficult to enroll many students. We urge, therefore, that our leaders assist in every reasonable way. For the School to be successful, we need at least twenty students. Though food prices have advanced, the tuition for this six-weeks' special training has not been advanced—being \$30.00.

Both young men and young women are invited to the School. It is not the sole purpose of the Summer School to train men interested in the ministry, but to assist all who come to better understand the purpose and doctrines of the Church of God, to better appreciate the challenge of these evil days, and to better qualify as leaders of the church in meeting the present challenge.

Students are requested to report as soon as they are reasonably sure of attending. Address the Summer Bible Training School, Oregon, Ill.

Board of Religious Education,
 Sydney E. Magaw, Chairman.

EVANGELISM

Elmer Winfrey & Family	\$ 6.00
Ella M. Siple	5.00
Gordon Landry	1.00
Bernedene Maey	5.00
Maybelle Hanson	5.00
W. A. Reid	2.00
Mary Hale	2.00
Mr. & Mrs. Delos Andrew	2.00
A Friend	5.00
Los Angeles, Calif., S.S.	17.34
Arkansas City, Kan., S.S.	3.00
Mr. & Mrs. Joe D. Lawrence	25.00
Mrs. Emma Eaton	2.00
Mr. & Mrs. H. S. Bell	5.00
Roy Capps	1.00
Arnold Capps	1.00
Skelton, W. Va., S.S.	4.00
Penman, W. Va.,	9.76
J. W. McLain	2.00
Mr. & Mrs. Howard Moore	5.00
Mrs. E. F. Myers	5.00
Mrs. L. Drake	1.00
"Golden Rule Family"	5.00
Paul Hatch	4.00
Jennie Salisbury	2.00
Hope Chapel, South Bend, Ind.	.83
Mr. & Mrs. H. W. Stadden	2.00
Marion Long	2.50
Mrs. A. E. Mock	5.00
Oregon, Ill., S.S.	4.00
Mrs. Olive Stephenson	20.00

MINISTERS' FUND

Previously reported	\$943.94
Hickory Grove, Iowa	1.87
E. H. & M. L.	4.00
Oregon, Ill., S.S.	2.20
Faye White	3.75
Total	\$955.76

HERALD RECEIPTS

Jessie M. B. Kauffman; Ethel Upton (for others); Mrs. Gideon Logan; Gordon Landry; Ben Carpenter (self & another); Mrs. Eva Page; Mrs. Emma Eaton (for another); H. S. Bell; Evangelism (for others); Mina Knodle; Howard H. Moore; Mrs. Hazel Moore; Mrs. Franklin Moore; Mrs. C. V. Meth; D. A. Ritenour; Mrs. Lillie Matthews; J. W. Cooper; Grace Wiggins (for another); Leo Behrends; J. O. Commings (for another); Mrs. C. E. Hatch; Virginia Kincheloe (for another); Harvey Krogh, Sr.; Zadie DeBusle; Clint Scott; Mrs. D. L. Orr; Forest Stilson; Clara Claypool; Mrs. Jennie McDonald; Anna Eidemiller (for others); Wayne Laning; W. J. McKnight; Mrs. F. M. Cawby; Alice A. Blyth; Irvin Ferguson; W. W. Booth; Mrs. A. E. Mock; Howard K. Elton; Mrs. Henry Ellingson; Mrs. Andrew Forsberg; Mrs. D. E. Onderdonk; Mrs. Earl Smith (for others); Louisa Helms; Mrs. Elizabeth O. Frier; Curtis Vance; Willie Stone; Eunice James; Corine James (for another); Mrs. Frank Worley.	
--	--

BIBLE TRAINING SCHOOL

Mr. & Mrs. J. C. Jeffcott (T.F.)	\$10.00
Minnesota Conference (G.M.)	21.10
Mr. & Mrs. H. S. Bell	2.00
Mrs. C. E. Lapp	3.00
Mr. & Mrs. Howard Moore	5.00
Dean Moore	2.81
Alice Carpenter	5.00
Mrs. E. F. Myers	5.00
A Friend	3.00
Muriel Randall (G.M.)	5.00
Azalia Winfrey	3.00
Marion Long	1.50
A. B. Wilson	3.75
A Friend	50.00

NATIONAL BIBLE INSTITUTION

Jessie Kauffman	\$ 1.00
Mrs. D. W. Kirkpatrick	1.00
Mr. & Mrs. Charles Netts	5.00
Leonard Pelton	5.00
Oregon, Ill., Church	8.18
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. H. S. Bell	10.00
Mrs. R. A. Dart	4.50
Mrs. C. E. Hatch	3.00
Mr. & Mrs. Glenn Dunbar	10.00
Paul Hatch	4.00
Mr. & Mrs. James Patrick	4.65
Wayne & Georgia Thompson	2.00
Mrs. Emma Scott	1.00
Anna Eidemiller	4.00
Dorothy Magaw	2.00
Mr. & Mrs. H. W. Stadden	2.65
Marion Long	1.00
Mr. & Mrs. Paul C. Johnson	6.00
A Friend—(G.B.)	2.00
Valura Karnett	3.00
Anonymous	3.00

GOLDEN RULE HOME

Mr. & Mrs. H. S. Bell	\$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.

Gleanings From the Field

"The field is the world."—Jesus.

Evangelist James Watkins will conduct a series of meetings at Ripley, Ill., March 14-27, culminating in the Illinois Quarterly Conference which will continue through Sunday, March 29.

"Mrs. K. C. Humphrey plans leaving Beaumont, Texas, March 7, to go to her former home at Royal, Ark."—Mrs. Olive H. Stephenson, Beaumont, Texas, Rt. 3, Box 272.

Come, Thelma: "My sister Thelma will graduate from high school on March 25. If all goes well, I hope that she can attend the Summer Bible Training School."—Mary Richardson, Hammond, La., Rt. 1, Box 116.

Come Marie; come Peggy: "I believe that Marie Landry and Peggy Campbell of the Happy Woods Church may be prospective students of the Summer Training School."—Mary Richardson.

Bro. Harold C. Burnett, Ripley, Ill., now in the army, is located at 402 Tech. School, Sqdr. (S. P.), Barracks 522, Sheppard Field, Wichita Falls, Texas.

"Grandma" Hatch and "Uncle" Paul, Harvey, Ill., spent Sunday, March 1, at the Editor's home—Sr. Hatch planning to stay for some time, though Paul had to return home March 2.

"The Lord's work here in Omaha is progressing well. We are trusting God soon will give us a minister."—Mrs. Valura Karnett, 2710 Larimore Ave., Omaha, Nebr.

Because a recent gleanings was a bit misleading, we gladly more fully report: "Arden Marsh, formerly sergeant-major, Marine Division, California State Guard, resigned during January because of physical incapacity to serve in active combat conditions and because of a combination of political upheavals within the State which resulted in the elimination of battalion sergeant-majors from the Guard."

"We are living in 'perilous times' when we all ought to hold together as a band of strong soldiers for the Lord."—Mrs. Anna A. Eidemiller, West Milton, Ohio.

"Those who have the honor of understanding the gospel message have also the responsibility of conveying the message to others."—F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich.

"The time remaining before the coming of Christ is a short time in which to work. The nations are gathering around the rich oil country of the Holy Land and vicinity for the last and awful battle. Armageddon may start this spring; if not, what will the next spring be like?"—A. B. Wilson, Lougmont, Colo.

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy. Prices: each—10c; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

The Illinois Evangelist

By James M. Watkins

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

How Are Your Fields?

Jesus said, "Look upon the fields," indicating that they are many. We say, "Look upon the fields," and to our mind comes the picture of a certain area of Christian labor the pastoral responsibility of which rests solely upon a certain minister or one or two other leaders.

"Look upon the fields." Again, they are not one, but many. The "fields" are not the responsibility of pastor, evangelist, or leader; they are *yours*. They are not the area covered in the single effort of a church. They are the many smaller areas made up of each individual's acquaintances and friends. Your "field" is small. It is easy to give it the detailed attention necessary for prosperous growth. It is simple to "stop by" any Sunday night for a group of your friends and take them to church. Because they are your friends, they will readily come. If the care and keeping of your field is left to one with a hundred such fields, we are in the same position as a man who tries to farm several sections of land with one horse—and that, not knowing how far any one field reaches out. The "fields" are your fields.

Solomon said, "I went by the field of the slothful." He saw it with thorns growing in from the fence rows, with nettles choking out the crop, with the fences broken down and in ruin. Every possibility of a crop was gone because there had been no tending or cultivation.

How are *your* fields? Your pastor is merely the farm adviser to counsel and help, or, perhaps, an occasional borrowed tractor to help here or there.

Ripley Conference

Once again it comes time for us to make our annual pilgrimage to Ripley, for the Spring Conference. The work of the State is at the crossroads, many important decisions must be made in the near future, so may we extend a special invitation to all Board members and church representations to journey to Ripley to help plan for the future of the Lord's work. Remember, the night is coming when no man can work—beer trucks with tires, ministers without—perhaps there is a heavy dusk already!

Regrets

For the past two and one half years we have been fortunate to have Brother Clarence Lapp as one of the State evangelists. Brother Lapp has put forth worthy effort in behalf of Macomb, Illinois, Fredericktown, Missouri, and various other places. Many baptisms have been reported from this field during this time. Great strides have been taken toward a new church building at Macomb, as well as many other worthy efforts that have been put forth. Brother Lapp now considers it advisable to resign work

with the Illinois State Conference, and is leaving to take up the work at Tempe, Arizona. We of the State Board extend our sincere prayers that the Lord may continue to bless and direct him in this new field.

The Future

Due to the many circumstances over which we have no control, it becomes apparent that it will not be possible to continue the present system of work past the end of the present Conference year (September 1). Some variation must be effected involving less use of cars and the putting of that saving to the best possible use. It is the duty of every member in the State to give the matter his earnest, prayerful consideration, that a satisfactory new system of work may be devised and the worth-while gains of the past continued. If we permit our work to lag and fail in so critical a period of time, it will be impossible to revive it at a later time.

Evangelistic Schedule

The following meetings are planned by the writer in the near future in addition to the regular appointments at Marshall and Eldorado:

Ripley, Illinois—March 14-27,
Grand Rapids, Michigan—March 30 to April 5,
Burr Oak, Indiana—April 6-10,
Eldorado, Illinois—April 20 to May 3,
Marshall, Illinois—May 3-17.

We shall be assisted by Brother J. R. LeCrone one week at Eldorado and one week at Marshall.

January-February Treasurer's Report

Balance on hand, January 1, 1942		\$ 74.68
Income:		
Individual contributions	\$111.00	
Received from churches	307.37	418.37
		<hr/>
		\$493.05
Expense:		
Extra Restitution Heralds	\$ 14.31	
Evangelists' salaries	503.80	
Stamps	1.00	519.11
		<hr/>
Deficit, March 1, 1942		\$ 26.06

Elizabeth Ford, Treasurer.

Spring Dollar Day—March 20, 1942

Would you not like to help spread the glad tidings of our Lord's soon return to earth and His glorious, everlasting Kingdom? If you would, here is an opportunity for you to send a gift of love so others may learn the plan of salvation. May each and every one give willingly, so others may find the joy there is in serving Jesus.

Please send your gift to the treasurer on or before March 20, 1942.

Elizabeth Ford, Treasurer,
123 W. First St., Dixon, Illinois.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MARCH 17, 1942

NUMBER 24

Appeal to Atheism and Infidelity

By R. A. Curtis

CAN any forms of unbelief offer a valid excuse for rejecting the Bible? Since residing at Dayton, Ohio, we have met and conversed with three persons who reject the Bible as God's Word of sanctifying truth (John 17:17). When asked, either through the Word of God or by His people, to produce their "cause" and bring forth their "strong reasons" for such an attitude, these persons had nothing to offer but their unsupported *ipse dixit* statements. This leads us to pray like Christians in apostolic times, that we may be delivered "from unreasonable and wicked men," who "have not faith" (2 Thess. 3:2).

The Bible contains "good tidings of great joy," and not "cunningly devised fables," promulgated by "false teachers," with their "damnable heresies," culminating in "swift destruction." (Luke 2:10; Isa. 52:7; Rom. 10:15; 2 Peter 1:16; 2:1.) This prophesied executive judgment will take place when the ungodly are "cut off from the earth" in the fire "that shall burn as an oven," until "all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch"—they shall be reduced to ashes. (Psalm 149:5-8; Mal. 4:1-3.) Subsequent to being "destroyed together," "the wicked shall not be," or shall not exist. (Psalm 37:10, 38; Prov. 10:30.) God, in His infinite wisdom, "knoweth our frame: he remembereth that we are dust" (Psalm 103:14-16). Many do not wish "to retain God in their knowledge," and in their egotistical pride may imagine that they are gods and not men. (Ezek. 28:9, 18, 19; Rom. 1:28-32.) Why should anyone object to be strengthened and upheld and helped? (Isa. 41:10.) We are now called of God, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). What

prospective riches have atheists and infidels? What grace outside of Christ?

Well did Paul say: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). The world, rejecting Paul's counsel, has chosen *Mars* as its supreme leader, but *Mars* will soon meet his Waterloo in Palestine—as graphically portrayed on the prophetic page when the nations go up "to take a great spoil." (Please study Psalm 2; Ezek. 38 and 39.) "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:31).



R. A. Curtis

Is it not futile to deny God's existence? (Mark 11:22; Heb. 11:6.) How can anyone hate God's attributes of mercy and love? (Psalm 136; James 5:11.) "He that loveth not knoweth not God; for God is love" (1 John 4:8). "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11; 1 Tim. 2:4-6.)

To deliver my soul from blood guiltiness, I am making this appeal, and sending out this warning of impending loss of life, to those "that hath not the Son of God" (1 John 5:11, 12; Matt. 10:39); "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). To get into the sheepfold, one must enter through Christ, "the door" (John 10:1, 7-9). Christianity comes proffering "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). All that infidelity can offer is an aimless life, a hopeless death, and the "blackness of darkness for ever" (Jude 13; 2 Peter 2:12-17). (*Turn to p. 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 1942 General Conference

The Twenty-second Annual General Conference of the Church of God will be conducted at Oregon, Illinois, July 28—August 9. As heretofore, the General Conference will be held in conjunction with the Illinois Bible School and Conference. Plans will soon be laid.

The present inability to purchase tires may necessitate curtailment of driving on the part of many of our church workers, but this difficulty should not be grasped as an "excuse" for not attending General Conference. "Where there is a will, there is a way." As Gentile times draw rapidly to a close, we who are pledged to live for Christ should make every effort to "occupy" until the Saviour returns.

Let us pray and plan for another good General Conference this summer. As the night grows darker, true faith shines brighter. Instead of becoming discouraged and slovenly excusing ourselves from duty, let us surmount every obstacle and make our next General Conference the best conference the Church of God has ever conducted.

Before the Curtain Fell

According to several reports recently called to our attention, one Vladimar Roskovitsky, a Russian Jew who became a Christian and a United States citizen, has written at some length about an expedition in which airplanes flying over Mount Ararat discovered what is thought to be Noah's Ark. One's first impulse to grin at such a report might be checked, somewhat, when he considers that the elevation of Mount Ararat is about 14,000 feet above sea level, where, as it is supposed, the Ark had been preserved in ice. Again, the skeptic might suggest: If the Ark has been found, surely it would be widely publicized by the press. In answer to this, we quote Roskovitsky: "A few days after this expedition sent its report to the Czar, the government was overthrown and godless Bolshevism took charge, so the records were never made public and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible."

Thus, it would seem that before God permitted the

curtain of doubt to fall upon Russia, He also allowed to be played upon the stage of faith one of the greatest faith-building acts of history.

Vladimar Roskovitsky further reports: "The Ark was found to contain hundreds of small rooms and some rooms very large with high ceilings. The unusually large rooms had a fence of great timbers across them, some of which were two feet thick, as designed to hold beasts ten times as large as elephants. . . . Everything was heavily painted with a wax-like paint resembling shellac, and the workmanship of the craft showed all the signs of a high type of civilization. . . . The wood used throughout was oleander, which belongs to the cyprus family, and never rots, which, of course, coupled with the fact of it being painted and it being frozen most of the time, accounted for its perfect preservation. . . . The expedition found on the peak of the mountain above the ship, the burned remains of the timbers which were missing out of the one side of the ship. It seems that these timbers had been hauled up to the top of the peak and used to build a tiny one-room shrine, inside of which was a rough stone hearth like the altars the Hebrews used for sacrifices."

Certainly, we have no way of verifying the foregoing report, but it seems plausible and not strange that in these last days of doubt and skepticism God should manifest Himself in no uncertain terms. If, however, the actual Ark is not found, and never found, the Christian may be sure that evidence will never be found to prove that there was no actual Ark. No evidence, no finding of archaeology, no scientific truth contradicts Bible truth.

Christ, the Ark That Can Be Found

Whether or not Noah's Ark is today in existence, Christ, the present Ark of safety, *can* be found. When the plagues of Revelation flood this wicked world, the few faithful will be safe and saved in Christ as Noah was long ago sheltered in the Ark. Further, an Ararat-climbing expedition is not required to find the present Ark of Safety. Instead, He whom we should seek is the One who is seeking us. Can two persons seek each other in vain? "Seek, and ye shall find."

Truth Will Be Known

By William F. Thut

"Cast not away therefore your confidence, which hath great recompense of reward" (Hebrews 10:35).

NO BOOK has received more attention than the Bible, and no book has had greater influence on humanity than the Bible. It has been the object of great veneration, and the object of hatred. It has been the Source of inspiration to many, but some have picked at it as vultures pick at their prey. This is not a book to be analyzed as a scientific journal, every statement of which must be proved by test or experiment, or by reference to some other authority. To what authority shall it submit? "Shall he that contendeth with the Almighty instruct him?" (Job 40:2.)

Though we who study the Bible are not always sure of our interpretation, it does not follow that we contend with God. It is likely, however, that extended study of any vital subject will eventually clear the difficulty. If not, we must be patient till our Redeemer comes. Ultimately, truth will be known. Attacks upon the Word of God were made in the beginning (Gen. 3:1-3), and ever since false teachers have tried to discredit it. In existing manuscripts dated the Second Century, we have the earliest written evidence of such attacks. (See Gray's "Old Testament Criticism," pp. 16-19). The least variation apparent between parallel scriptures was taken for inconsistency, and there were endless arguments about doubtful and trivial issues; *yet we still have the Bible!*

A study of the translators' difficulties always gives one a more genuine appreciation of the reliability of our English Bible. (See "How We Got Our Bible," by Smyth.) Records are comparatively recent, errors may have been committed due to word-of-mouth transmission or copying; nevertheless, given the absolute truth, could we persuade anyone to accept it more easily? Much has been written concerning this question. The very wealth of material available tends to bring about confusion. History, commentary, archaeology, chronology—all these enter into the picture, and the mind is confronted with the task of classifying, sorting, accepting, and rejecting, until at last only a return to the more simple and basic truths of the Bible can bring about a reasonable conclusion.

The Greeks invented logic and philosophy to enable them to reduce all things to truths. They applied these principles even to their religion; yet, when Paul was in

Athens, he found they had erected an altar "TO THE UNKNOWN GOD" (Acts 17:23). Apparently, their great learning brought them the illuminating conclusion that the ultimate in thought and reasoning power demanded their recognition of, and faith in, a God they could not rationalize out of existence. This proved the futility of the Greeks' mythical gods, and, when Paul said to them, "Him declare I unto you," he was showing them the simple fundamental truth that all mankind must come to understand.



The Greeks scoffed at Christianity. The resurrection of Jesus was too incredible for them to accept. They "picked" the Bible to pieces with their logic, not knowing they were fulfilling the very words they were attempting to discredit—for, "a scorner seeketh wisdom, and findeth it not" (Prov. 14:6). They had no faith in anything that could not be seen or touched, and they found it difficult to believe that "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Notice

that at first when Abraham received the promise, no Bible, no "tables of testimony," no evidence that could be seen was given from God. It was enough that "God said." (Gen. 12:1; 17:1, 9, 15, 19; and others.) *Faith* bridged the void between God and man, and it was not until this faith wavered that visible evidence was given.

"Through faith we understand that the worlds were framed by the word of God" (Heb. 11:3). Here we find the true Christian attitude. Here Paul sets forth the Authority, God, and the medium, faith, through which all questions will be answered. Whatever the issue may be, however large or small, however confusing it may seem, faith will cause the truth to be known in due time (John 8:31, 32). It makes little difference if we do not know who wrote the words of God, the important thing is that they have been written. Many have been called to do this work, and many more have carried out the processes of checking and rechecking. If they have failed in any way, we may be certain the error can be of no great importance. Even if something has been removed from or left out of the Bible in this way, it will still be fulfilled (Matt. 5:18). It is natural that we should be interested in these things, but their importance is overshadowed by gospel truths which have been verified many (Please turn to page 11)

Six Periods of Gentile Rule Over Jerusalem

In Two Parts—Part One

By Grover Gordon

IT IS WELL to consider that Israel at one time was called "the throne of the kingdom of the Lord" (1 Chron. 28:5), and that Jerusalem was the capital city. When that throne was overturned by King Nebuchadnezzar, he saw in vision, a great image. (Dan. 2.) According to the interpretation given Nebuchadnezzar by the God of heaven, through Daniel, this great image was to inform him concerning *world history*, from the overthrow of "the throne of the Lord over Israel" *until* the God of heaven sets up "a kingdom, which shall never be destroyed" (Dan. 2:44). This *whole* period is symbolized by the factors contained in the image, which was the image of a man, probably referring to man's or *Gentile* rule over God's Kingdom (land) and God's city. (Please read Zech. 3:2; 8:3.) This time period is called "the times of the Gentiles." Jesus, though He lived on the earth several hundred years after Nebuchadnezzar's day, made it clear that He did not come—at that time—to bring peace to the earth. Rather, he brought division (Luke 12:51). (Note that Jesus was here at the very period when, according to the structure of the image, it came to the *first* great division—"the legs" (plural), or *iron* Rome.) He also said that Jerusalem would be "trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled" (Luke 21:24).

So, in considering these different periods as marked off in the Scriptures of truth, let us also watch the structure of the image, and we shall find that at each change from one period to another there is a *break*, or, in other words, "an important *joint*." They follow:

The golden head (Dan. 2:38), Nebuchadnezzar (Babylon the kingdom and Babylon the city, or seat of government); then follows the neck joint; then the silver breast and arms (Medo-Persia the kingdom, Shushan the capital city); next is the back joint; then the belly and thighs (I would say thigh joint from what follows), or Greece the kingdom and Athens the capital city; the hip joint; legs (plural, denoting division), which begin at the thigh or hip joint and end in the ankle. If one should ask, What of the knee joint? we say that there were two parts of this period or power, namely Eastern and Western Rome, one nation with two parts, corresponding to the "two parts of the legs, upper and lower, also, two capital cities which had dominion over Jerusalem until the next joint or change—first, Rome the city, second, Constantinople,

named for Constantine and made by him the seat of imperial authority; next we see the ankles, then the feet and toes of iron and potter's clay (Dan. 2:41).

First Period

The golden head, or Babylon. Nebuchadnezzar was not the first king of Babylon, for that was the beginning of Nimrod's kingdom, but he was the first Gentile king to rule over God's city, Jerusalem, after the last wicked prince of Israel had been told by the Lord to "remove the diadem, and take off the crown," for God was to overturn it (the kingdom). It makes no difference what you may have in mind of the thrice-repeated "overturn." It is sufficient to say that it (the kingdom) was to remain overturned "*until he come whose right it is; and I will give it (the kingdom) him*" (Ezek. 21:25-27). The reason I wish to call attention to the fact that Babylon existed before Nebuchadnezzar's time is: the same rule is true of all the following kingdoms and their kings who ruled over Jerusalem.

Second Period

The silver breast and arms, or Medo-Persia. This first break in structure (neck) marks the first change in the status of Jerusalem. Shushan (capital city) ruled over Jerusalem (capital city), and as Nebuchadnezzar had been given dominion over all the world (see Dan. 2:36-38), so the rest of this image applied to all the earth. This kingdom had been growing in the time of the preceding one, but until it took over Jerusalem, it was counted under Babylon.

Third Period

The brass belly and thighs or Greece. This marks the next important break or joint in the structure (the back). Greece had been growing in power during the period of time when Shushan (Medo-Persia) had ruled Jerusalem, but until the status of Jerusalem had changed to Athens and Greek control, Greece continued as a part of Medo-Persia. This fact is stated in Daniel 11:2: "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches *he shall stir up all against the realm of Grecia.*" So we see that Greece was a power which grew up in the time allotted to Medo-Persia. Verses 3 and 4 then describe the rise to power of this third one which we are considering, even speaking of a mighty king who would stand up. We must now follow history in connec-

tion with the powers to come after "Grecia," because the fourth kingdom is not once named in the interpretation of any one of the several visions in the Book of Daniel or elsewhere. History records the mighty king of Greece to be the *last* and *greatest* king of that period—Alexander the Great. There is another factor which enters at this time, but which does not fully develop until the second part of the fourth kingdom. It is said concerning the condition following Alexander's kingdom: "His kingdom shall be broken, and shall be divided toward the four winds of heaven" (Dan. 11:4). Notice this same factor of "four" carried into the fifth period (according to the structure of the image, which we must also follow) and stated in the same term—"the four winds of heaven."

Fourth Period

The iron legs or Rome. History says that the Roman

Empire, with Rome the city as capital, had control over Jerusalem. Now we have come to another break—the hip joints. Notice that there are two parts to *each* leg, but let us here consider only the two parts as shown in the structure of the *upper* legs. The two bones correspond to Rome, East and West. The capital was in the West. Later, as time passed, the Roman Empire began to decline, as is shown in the upper leg becoming smaller as it goes down to the knee, the next break or change in the status of Jerusalem.

In the meantime, the seat of imperial authority had been changed to Constantinople, the second capital of the Roman Empire. Now we shall consider the second part of the Empire—the second part of the iron legs. Again, history records that, in 636 A. D., Omar took the city of Jerusalem for the Turks. One might say that would indicate the fifth period's beginning (*Please turn to page 7*)

Stewardship Corner

By C. E. Randall

AT THE Ministerial Conference held at Oregon, Illinois, January 27-30, it was unanimously voted to conduct a "Stewardship Corner" in THE RESTITUTION HERALD for a period of time—the purpose being to awaken the readers to the blessings and opportunities in Christian stewardship. I was asked to look after this work, and I gladly consented because I felt there were many blessings awaiting the churches and individuals if the right approach to "giving unto the Lord" was followed.

All realize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." On the other hand, the number who feel under obligation to return a legitimate amount of these blessings to God are much fewer. Those who do square their accounts with God find an inward peace that is hard to describe, but which different ones from time to time will attempt to put into writing for your benefit. "Stewardship Corner" is going to rely on actual experiences of church members and church organizations for material for this column. Stewardship covers a good many phases of Christian giving.

Southlawn Park Church of God, Grand Rapids, Michigan, gives us some good examples in Church co-operation in beautifying the sanctuary in which they worship. It is good for the spiritual health of a church to always be improving its church property. Why not follow the lead of Grand Rapids and improve the beauty of your house of worship? In a personal letter, Brother F. E. Siple, pastor

of Southlawn Church, writes me as follows:

"It was, at first, thought that art glass windows for our church would cost too much money; the church simply could not afford them. Surprisingly enough, in a very short time after the matter was presented as a definite undertaking, almost every window was donated by some person, family, or class; and a happier, more co-operative group you never saw than when they offered willingly."

"So now an organ fund! What? An expensive electric organ in a small church like ours? Why not? Should we not praise God with the best that is available? Israel took the gold from their wrists, fingers, and homes, to make the Temple the finest place in all their nation, because this was the center of their worship."

Three cheers for Southlawn! Keep us posted on this organ fund! Why not give us the names of the classes, families, and individuals who gave the church those fine art windows? How nice it is when Christians put the house of God foremost, and give more attention to the beautifying of their place of worship than they do to the "ceiled houses" in which they live.

We are anxious for some more good examples like Southlawn has given us. If, as individuals, you have had some enriching experiences in giving to the Lord, write them down and mail to me, and I will see that such are passed on for the benefit of all our people. Send your stewardship experiences to C. E. Randall, Fonthill, Ontario.

Thoughts on Wartime Service

By R. H. Judd

THERE is, perhaps, less heard these days from conscientious objectors than during the last war. The issues now are deeper and more sharply defined, involving the very existence of all that is sacred in divine and human relationships.

The usual Bible texts given as the basis of objection are Exodus 20:13 and Deuteronomy 5:17—"Thou shalt not kill." Both these texts, however, are shown by the concordance and by the Revised Version to convey the meaning of murder, which entirely alters the sense as given by the conscientious objector. Scripture, as well as human law, recognizes the difference between homicide and murder. The murderer is sentenced to death, but the executioner, whether an individual or a number of persons carrying out the death sentence as in the case of stoning, is exempt from the penalty. Obviously, the command, "Thou shalt not kill" (as stated in the Authorized Version) becomes subject to the conditions and environments of the act.

The New Testament command to "love your enemies" is the next line of defense, and is usually supposed to indicate a higher standard than that of the Old Testament. But, in several places in the New Testament the Old Testament command, "Thou shalt love thy neighbour as thyself," is placed on the same level as the one above quoted. The Old Testament law to "love thy neighbour as thyself" was never, and has never been abrogated. Yet it cannot be denied that, while that law still stands, the sentence of death on the evildoer also holds good for a variety of causes, both individually and collectively. Thus, without any misunderstanding, the two laws are recognized as both being in operation. They do not conflict.

It is true that we are commanded to love our enemies. But if an enemy refuses to be loved as a neighbor, we have no right to neglect the love of another neighbor whose *life* is at the mercy of the first. At such a time the query arises—"Who is my neighbor?" When Lot was taken prisoner, was Abraham right, or wrong, in using military force to rescue him? We believe that few indeed would say he was wrong.

Still another argument is that every Christian is the present-day representative of the Levite in Hebrew times. The fallacy of this may be readily seen by the thoughtful person. The Levites were a distinct portion of the Hebrew people definitely set apart for the service of the sanctuary. They were forbidden active military service. The nearest representatives of these in our times are the ministers and

clergy, and it is remarkable that these have always been exempted by the British government. Strangely enough, some of these in defiance of the exemption take up the sword.

It may be open to question, but so far as the writer is aware, it has never been disputed that the Hebrew people were the first to institute conscription. Every male of twenty years old and upwards (that was able) was called to military service. Without doubt, among these would be a goodly number of God-fearing men. The proportion of these would in all probability be equal to, if not greater than, the proportion of Christian men among the citizens of any present-day national state; *yet without exception every able-bodied man was called to military service, nor was there any thought that he thus disregarded the existing law to love his neighbor as himself.* The world today is in the same state as regards evil and war as then, if not worse. Christ Himself predicted that wars would continue to the end of this dispensation. The tares and the wheat still grow side by side.

There is yet another question, quite as important, to be considered. Is God's attitude towards the nations any different today than during the centuries before Christ? So far as history records go we would say there is no change, for God still continues to use the sword for the chastisement of the evil nations, and for the punishment of those who have forsaken Him. According to the phrase, "*the heavens and earth which are now*" (2 Peter 3:7, R.V.), we are still included in the same period of Noah's day after the Flood, and from Christ's own lips we have the statement that "wars and rumours of wars" will continue throughout this dispensation. In Malachi 3:6, we read, "I am the Lord, *I change not.*" God does not change; it is world conditions and times that change in their attitude toward Him. These are facts which cannot be gainsaid.

Keeping the foregoing thoughts in mind, it is not without significance that probably the most frequently repeated titles in use by God of Himself, in relation to past history and prophecies of history yet to come, are definitely associated with war. The following are some: "God of hosts," "Lord God of hosts," "the Lord, the God of hosts," "the God of the armies of Israel." We find also that God is said to "*fight for*" and "*fight with*" them: and the same battle cry of today, namely, to fight "for your brethren, your sons and your daughters and your wives and your houses": was the battle cry then. Goliath called

them the "armies of Israel," but David called them "*the armies of the living God.*"

Nor can it fairly be said that the Bible holds the soldier in disrepute. Both in sacred and secular law the soldier who commits murder is subject to the same law as the civilian, and is punished with death, according to the manner of the land, if guilty.

Some little time ago, in friendly discussion on this matter, it was pointed out that there were soldiers in the ranks of the early Christians. The "objector" replied that they acted as police. Strangely enough, however, this same objector put his name to a motion to exclude policemen from fellowship on the ground that their weapon was "force." On the same ruling, every parent who obeyed Solomon's injunction in reference to his children would come under the same ban.

The writer of this article is *not contending for war*. As much as any man, he hates war, and with good cause. God Himself hates war, and for that reason forbade David to build His House; yet it cannot be denied that God still uses war, and places the Christian under obedience to His appointed authority.

The time will come when wars will cease, for Scripture has declared it, and that all shall know the Lord and serve only one God. When that time comes, there will be *a new heaven and earth* wherein dwelleth righteousness. That we are still in the time which Peter calls "the heavens and the earth that are now" cannot well be questioned; nor is there any indication that divine methods of dealing with nations have altered during the whole of that period.

The British government during this war has consistently made earnest effort to *avoid* the destruction of human lives and properties, endeavoring, rather, to destroy the enemies' means of destruction for the purpose of limiting the destruction of life both in enemy spheres and our own. Further, at the risk of their own lives our soldiers and sailors on every possible occasion have sought to save the lives of the enemy who survive an engagement on land or sea.

Nor would it be right to leave out of our consideration the long list of eminent men who served God while serving their country, such as Moses, Nehemiah, David, Hezekiah, and in later years such men as Hevelock, Gordon (better known as Chinese Gordon), Lord Roberts, and many others both well known and less known; to say nothing of those who while not actually taking the sword are equal partners in the war against evil and aggression, and whose hatred of war is no less than others, but who, like our own King, realize that they owe their position and duty to a Higher Power than man.

(Brother Judd, being a British subject, Toronto, Ontario, speaks appropriately of "the British government" and "our own King."—the Editor.)

SIX PERIODS OF GENTILE RULE OVER JERUSALEM

(Continued from page 5)

but the lower part of the legs were iron as well as the upper. So, although there was a change in the status of Jerusalem as well as in the structure of the image, we wish to call to your attention that Constantinople being the capital city of Turkey was still the eastern capital of the Roman Empire. However, we do note the change in structure of the image. It was then divided into the four bones of the lower part of the legs. This corresponds to the breaking up of the Roman Empire to the four winds. However, the status of Jerusalem remained as during the second part of Rome, or, in other words, *Constantinople*, where it remained until 1917-'20 (?). There are six main bones in the legs (Rome), which may indicate something—Rome (the city) controlled Jerusalem 666 years—from 31 B.C. to 636 A.D.

Note

It seems to have been the general thought that, as the kingdoms represented in this image had followed immediately, one after the other, when the Roman Empire began to break up, what is usually called the "ten toe" kingdoms should immediately apply; but, it seems that the hand of God's clock (Jerusalem) was still pointing to the iron kingdom (second part). Since that time, Bible students have been seeking for some evidence of the ten kingdoms to correspond with the toes. I do not wish to deny that there were at one time ten kingdoms, as remnants of Rome, but if those ten kingdoms were a fulfillment of the toe kingdoms, where was the Kingdom of God? for it was said: "In the days of these kings" the God of heaven will set up a kingdom which will never be destroyed. I could not answer that question, nor could I explain the reason for there being not only ten, but over five times ten later on.

I had been wondering for some time, considering the League of Nations, because many say the hand of God's clock is pointing there now. Britain, yes, is only a mandatary. A mandatary, according to Webster, is one who undertakes, without pay, to do some act for *another* in respect to property intrusted to him. That is what Britain has done and *is* doing. It has cost her dearly to do it. I am not denying the factor of ten which may, and I believe did, appear after the fall of the Roman Empire, and which seems to come up in the fifth period as does "four," but the "ten" has not come into being to the full and will not until (future I believe) the sixth period, the toes of the feet. My thought has been, if we were living in the "foot-and-toe" period, we should be able to find something which would correspond to the conditions about us.

(To be concluded)

The Kingdom of God

By F. O. Sapp

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

THE text at the head of this article seems to puzzle many theologians. It is difficult for teachers of the law and precepts in Christendom to agree as to *what* the Kingdom is, *where* the Kingdom will be, *who* will execute the authority of the Kingdom, and *who* will be the subjects of the Kingdom.

The adjective "the" that introduces the subject of this article has real significance: "the" is singular and unique in that it suggests the Kingdom to be different from all other kingdoms. The kind and quality of its government will be superior to any other kingdom. It will not be a Kingdom among and associated with other kingdoms, but will be "the" one and only Kingdom, consuming all other kingdoms and governments under the whole heavens (Dan. 7:26, 27).

The Kingdom had its introduction when God said, "Let us make man in our image, after our likeness: and let them have dominion" (Gen. 1:26-28). The first king failed in his magistracy and authority in ruling rightly over this new domain—when the two great principles of good and evil became involved in a battle for supremacy.

In consulting the record of the preparation and making of this great universal empire, we learn that the Creator permitted the king and his subjects to become acquainted with these two great principles that have always existed—good and evil. Only one of these principles had thus far become active in the creation or making of a world (*cosmos*) or social order (kingdom). Such was the principle of good until a personal adversary appeared upon the scene of action.

There are differences of opinion as to the identity of that adversary. It is not our purpose to identify him. We wish only to discuss the cause and effect, endeavoring to locate the Kingdom proper. All will agree that before the principle of evil could become active in the mind of intelligent beings, of which Adam was the progenitor, there must have been a mind or source of that principle. No student will question the fact that God is the Source from which the principle of good emanates. Such a Being of necessity must possess the qualities of wisdom and power in the highest order of intelligence. Naturally, this kind of Being would be able to influence and control other beings of less intelligence because of their immature qualities of character.

Before this great Mind or intelligent Creator could im-

pose obedience to the principle of good upon His creation, there was another quality of His character to be introduced into this new order or Kingdom. That was the attribute of justice. Without it, the attribute of love would never be appreciated (Deut. 6:1-15; Matt. 22:37-40). It was proper that the Creator who was superior in the qualities of intelligence should permit another being of inferior qualities of character to become an adversary for the very purpose of introducing into this new order or Kingdom of beings, the principle of evil, that they might become acquainted with the effects of these two great principles, good and evil. Since God created the five senses of man, so man might attain knowledge, it is only natural that man should become a subject of the Kingdom by choice.

If one analyzes the above thought, he can readily see that a position or place in the Kingdom will be had only by choice, and will suggest that man was created a free-will agent, playing his part in the great and stupendous plan of God. Thus it is important that the candidate become familiar with the cause and effect of both good and evil, that he might be able to play rightly that little part in which his Creator has given him. God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). Of course there will be individuals of choice who will be "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7). Those who reject and refuse to know the truth will in due time be judged incorrigible.

We have now arrived at the place in our study of the Kingdom where we can begin to better understand the different positions in the Kingdom. Since the first Adam desired to know the effects of both good and evil, it was natural that his posterity should inherit the same desire. Therefore, not only Adam, but all his offspring forfeited the right to become the King of the Kingdom. Because of this forfeiture and the inheritance, it became necessary for the Creator to provide another, the "second Adam," the King of the Kingdom.

Why should God delay the inauguration of the King and the Kingdom for six thousand years? The Scriptures teach that God has been dealing with individuals and nations while selecting and electing a people to become associated with the King of the Kingdom as under kings, priests, and judges, during the final age of completion and perfecting of the Kingdom (Rev. 1:5, 6; 2 Tim. 2:12;

Matt. 19:28; 1 Cor. 6:2, 3). The Kingdom will have its rulers as well as those who are to be governed. We learn from the study of the Scriptures that God dealt with such men as Noah, Enoch, and others from the time of creation to the Deluge (Gen. 5:6). Since the time of the Flood, God continued to work with individuals until the days of Abram or Abraham, whom God chose to become the father of a nation that should play an important part in the Kingdom, and from whom the King of the Kingdom should come (Gen. 18:17, 18; 12:3; Gal. 3:8). Because of unfaithfulness, God rejected that nation by removing the diadem in the days of Zedekiah, until Jesus comes to be King of the Kingdom (Ezek. 21:25-27).

Surely God has an important place in the Kingdom for those ancient worthies from Abel to John the Baptist. Yet, if we understand the Scriptures correctly, they will not sit upon thrones reigning as kings, priests, and judges in the body of Christ. Their positions will be of a less station in the Kingdom. Jesus said: "There was not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7:28).

As the age of law and the prophets ended, and the church age was introduced, God has been choosing individuals to become the bride of Christ. (Rev. 21:2, 9; 22:17.) They are the members of the "church of the living God" (1 Tim. 3:15), also known as "the general assembly and church of the firstborn" (Heb. 12:23)—chosen to become members of His body, of which He (Christ) is the head (Col. 1:18). Since the members of the church are elected (2 Tim. 2:10) to become a part of Christ in His official body, they are a part of the Abrahamic seed that shall "bless all the families of the earth" (Gal. 3:8; Gen. 12:2).

How strange it is that some who believe that they are a part of the body of Christ, thus members and a part of the Abrahamic "seed" (Gal. 3:29), should desire to be under Israel's law! Paul said that the law (including the Ten Commandments) was added (to the promise) because of transgressions, till the seed should come. (Gal. 3:19; see also Eph. 2:12-15.) Since the Seed *has* come, why desire to be under the law any longer? Do we not love freedom in Christ?

The Seed has come and is developing into a great Stone, for the purpose of smiting every kingdom of this age and bringing them all under the authority and rule of Christ and His associate rulers. (Dan. 2:35, 44, 45; Eph. 2:20-22.) The saints of the church age will be made "kings and priests," and will "reign on the earth" (Rev. 5:10). Christ and His church will not reign up in heaven, but "upon the earth" (Rev. 5:10, R.V.). In Revelation 20, we have a beautiful picture of the church, as members of Christ's official body sitting upon thrones, judging and reigning with Christ for a thousand years.

How any student of the Scriptures can harmonize the Word of God with the theory that the thousand-year reign of Christ and His church was in the past is beyond my comprehension!

It is true that William Sheldon may have woven a beautiful theory around Revelation 20. He suggests the "dragon, that old serpent, which is the Devil, and Satan" was bound about 793 A.D., therefore, the thousand years would have ended about 1793 A.D. Dr. C. C. Barker tells us in his exposition that the Devil was bound in the year 792 A.D., and was loosed for a short season in the year 1792 A.D., terminating the reign of Christ and His saints here on earth, according to Revelation 20:1-7. We shall now quote from a history of William Sheldon's life and ministry. We learn from its pages that during Mr. Sheldon's early years of ministry, he was an ardent believer and teacher of premillennial truths, and upon one occasion, when he had delivered one of his outstanding sermons in favor of premillennialism, the young lady who later became his good wife, questioned Sheldon's views—especially those pertaining to the age to come, or millennial truths. It is said that Sheldon sealed his lips on that subject for about five years; then he came forward with the teaching of postmillennial views. ("The Life and Labor of William Sheldon" pp. 44, 45.)

We have great respect for Mr. Sheldon and Dr. C. C. Barker as kind Christian gentlemen of the Adventist movement. There is no doubt that these men were honest in their convictions, but that does not prove their theory to be correct. A Church of God whose headquarters are at Anderson, Indiana, believes and teaches similar views in regard to the thousand years of Revelation 20. I would hesitate to question the sincerity of many of their leaders and teachers. The Catholic Church also believes and teaches that the millennial reign of Christ and His church was in the past. Sometimes we wonder if this spurious teaching did not have its beginning in Catholicism. Because a man or a movement believes and teaches this theory does not make it an established fact—without such we cannot accept it as truth.

It is said that "the dragon, that old serpent, which is the Devil and Satan" in Revelation 20:2, is paganism. I am unable to find a passage of Scripture that says as much, so you who know where they are will please inform me that I, too, may read and study them, as I wish to know all the truth in regard to millennial teaching. (2 Tim. 2:15; 1 Thess. 5:21.) Again, I am unable to locate in the pages of history a period of time when paganism and its influence were bound.

If we read "Beacon Lights of History" by John Lord, and "General History" by P. V. N. Meyers, the theory that paganism was bound from the seventh to the seventeenth Century becomes most preposterous. Allow me to quote from Fox's "Book of Martyrs" in regard to pagan

persecution of the church. "Perfectus" of the "Christian faith . . . publicly declaring Mahomet an imposter, he (Perfectus) was sentenced to be beheaded and was accordingly executed, A.D. 850" (p. 40). Pope Alexander III, a pagan in sheep's clothing, "being informed by the bishop of Lyons of these transactions, excommunicated Waldo, and his adherents, and commanded the bishop to exterminate them if possible from the face of the earth" (p. 44). If correct, the persecution of the Waldenses occurred in the Eleventh or Twelfth Century. We must admit that the Waldenses were either adherents of paganism or of the Christian faith. If they were Christian, and I believe they were, then it becomes a fact that the papal power was paganism in disguise. Any religion that will unite with the state that it may gain influence and power over the people, becomes paganized and, therefore, is of the Devil. If the pages of history are true, we must conclude that about ninety per cent of the world has been living under the influence of paganism in every century of the world's history. Therefore, the teaching of post-millennial views cannot be harmonized with Revelation 20. Thus, Revelation 20:1-15 is future.

Since Charlemagne and his characteristics do not provide a very desirable angelic being for Revelation 20:1, we must look for another. Could it not be that this angel will be the Christ, head and body, coming down from heaven after the Christian saints have ascended into the air to meet Him? (1 Thess. 4:16, 17; Heb. 12:22; Rev. 20:6.) In Matthew 25:31, we read: "When the Son of man shall come in his glory, and all the holy angels (messengers or saints) with him, then shall he sit upon the throne of his glory." In studying the context of Matthew 25:31-34, we note that Christ will be sitting, or reigning, upon His throne before the nations are gathered before Him for judgment. Do you not see that Matthew 25:31-36 suggests the thought that it may take place during the Millennial reign of Christ and His official body? (1 Cor. 6:2; Rev. 20:4.)

Paul said in Acts 17:31 that 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." In that God has raised this Man Christ Jesus from the dead, He has provided a resurrection for "*all* that are in the graves" (John 5:28, 29). This *Man* will judge both "the living and the dead at his appearing and kingdom" (2 Tim. 4:1). We read in 2 Thessalonians 2:8-10 that when Christ returns to earth for the purpose of establishing His Kingdom, He will reveal the "wicked one" by destroying or binding him in death, that good might predominate. (1 Tim. 6:13-16; Rev. 17:14.)

If the Devil, whoever he may be, is bound in the chains of death for one thousand years, and if Christ with His official body is to judge the nations living and dead during

the Millennial reign, how do we harmonize Revelation 20:5: "The rest of the dead lived not again until the thousand years were finished"? Goodspeed's translation of this text reads, "The rest of the dead were not restored to life until the thousand years were over." The "rest of the dead" mean all who were not in, or of, the first resurrection, and will include all who come up in the general, or second, resurrection. This resurrection will evidently follow the judgment of the living nations when Christ first takes over His reign and authority.

The text really emphasizes the fact that the right to life has been restored in reality only to those who come forth in the first resurrection. Adam and his posterity are all reckoned dead in trespasses and sins, and life is only to be restored to those who accept life in Christ. All must come to a knowledge of this fact. Before one can have knowledge, that one must hear the truth (1 Tim. 2:4).

Finally, the principle of good will predominate in the Kingdom under the rule of Christ and His official body. All who have not heard of the only Name under heaven whereby they must be saved from the penalty of death (Acts 4:12), if ever they are saved, will hear the real truth. (Rom. 10:13-15.) Surely Paul spoke truth when he said: "There is no respect of persons with God" (Rom. 2:11).

The very purpose of the seventh one-thousand-year period in God's plan of creation so beautifully revealed to the Church of God by her Lord, through the beloved John, is to restore not only Israel as a nation, but "all things" that can be made to fit into the Kingdom of God. (Acts 3:19-21.) "Known unto God are all his works from the beginning of the world" (Acts 15:18). If in doubt of the truth presented in this exposition of the Kingdom, please compare and study: Daniel 7:13, 14, 27; Revelation 11:15; Isaiah 9:6, 7; Jeremiah 23:5; Isaiah 32:1; Zech. 14:9; Isaiah 35:1-10; Micah 4:1-5; Isaiah 65:17-25.

APPEAL TO ATHEISM AND INFIDELITY

(Continued from front page)

Any person who will knowingly and persistently reject God's overtures of pardon is choosing his own sad destiny and writing his own death warrant. (Isa. 55:6-9; Heb. 7:25.) When "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," I want to share in that new-birth gladness, resurrection triumph, and new-world habitation forevermore. (Isa. 11:9; John 3:5-7; 1 Cor. 15:51-55; Prov. 8:21; 2:21; 10:30.)

"Happiest they of human race,
To whom the Lord hath given grace,
To read, to heed, to hope, to pray,
To lift the latch, and force the way.
But better had they ne'er been born,
Who read to doubt or read to scorn."

TRUST IN PROVIDENCE

"While Thee I seek, Protecting Power,
Be my vain wishes stilled
And may this consecrated hour
With better hopes be filled.

"Thy love the power of thought bestowed,
To Thee my thoughts would soar.
Thy mercy o'er my life has flowed,
That mercy I adore.

"In each event of life, how clear
Thy ruling hand I see;
Each blessing to my soul more dear,
Because conferred by Thee.

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

"When gladness wings my favored hour,
Thy love my thoughts shall fill;
Resigned, where storms of sorrow lower,
My soul shall meet Thy will.

"My lifted eye without a tear
The gathering storm shall see;
My steadfast heart shall know no fear—
That heart shall rest on Thee.

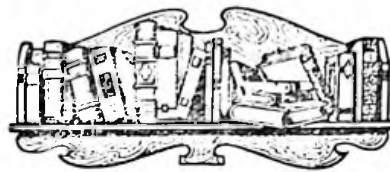
—H. W. Williams; selected by
Beatrice Walter.

TRUTH WILL BE KNOWN

(Continued from page 3)

times. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Faith, simple faith, brought the elders a good report and was imputed to Abraham for righteousness. Is it unreasonable to believe that it will iron out our own difficulties with Bible interpretation? Our Lord swept our fears away when He said, "If it were not so, I would have told you" (John 14:2). We need only to believe in Him to know that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God (will) be finished, as he hath declared to his servants the prophets" (Rev. 10:7). There can be no mistake then, no lack of understanding either, for, "it is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). In that great Day, we shall fully know that for which we only hope now. Until then, our hope is in Jesus Christ.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Of all the books that have been published thus far on the subject of religious education, one of the best is that by George Herbert Betts, entitled *How to Teach Religion* (Abingdon Press; \$1.00).

The book primarily concerns itself with the teaching of children. Its prime thesis is pretty well epitomized by a single sentence drawn from Chapter II: "There are hosts of teachers who can teach grammar (or the Bible), but comparatively few who can teach John"—John, of course, meaning the child, and not the Apostle.

The subject matter of the lesson, in Betts' opinion, is not the end, but the means to the end. Unless the Bible truths which are taught the child definitely influence his life for good, the teaching has been in vain. Betts' best efforts are put forth to demonstrate how the teacher of religion can impart knowledge in a way that *will* influence the student for good.

With a minimum of words, Betts manages to cover all vital phases of teaching technique, from selecting the material to be taught to preparing the classroom for most efficient operation. Psychology, of course, occupies most of his attention—the ways of effectively handling children and young people, from kindergarten age to the teens.

The book is a standard text for many classes on how to teach religion—including college classes. It is, consequently, adaptable easily to use in teacher-training courses as well as to private, personal study. Indeed, it was used with considerable success in the teacher-training course conducted by the Oregon, Illinois, Church of God Sunday school in 1932, and by the Bible Training School of the General Conference in 1931-'32. However, where class-work is unavailable or impracticable, the individual reader can, if he will, derive an immense amount of practical help from the book.

A chart is provided for checking one's own talents, personality, and general ability—a chart which is more valuable if applied to one by others than by himself. (We speak from rather trying experience!) Each chapter is generously accompanied by questions to guide study, and there is a considerable amount of other reading suggested by informal bibliographies scattered through the book.

• • • •

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



"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

Daily Prayer

"If I could do some good today,
If I can serve along life's way,
If I can something helpful say—
Lord, show me how.

"If I can right a human wrong,
If I can help to make one strong,
If I can cheer by smile or song—
Lord, show me how."

Future Events Revealed

Jesus asked His disciples: "Whom do men say that I am?"

They told Him: "John the Baptist, Elias, or one of the prophets."

"Whom say ye that I am?" He asked them.

Peter answered and said, "Thou art the Christ."

Now the meaning of the name "Christ" is "anointed."

(Read Luke 4:18; Acts 10:38.) Christ was set apart to be our High Priest and King whom the prophets had told the Jews to expect. (See John 1:41; Matt. 11:3; Acts 19:4.)

Jesus then warned the disciples to "tell no man of him." It was not yet the time for this revelation to be told afar.

Now Jesus began to teach His disciples many new things. He told them what would happen to Him in the near future. He told them He was to "suffer many things," to "be rejected of the elders, and . . . priests," and "be killed and after three days rise again."

It seems from what Peter did that they didn't listen to Jesus after He told them He would die. Peter took Jesus and began to rebuke Him. He said, "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22).

Jesus answered Peter, "Get thee behind me, Satan . . . Thou savourest not the things that be of God, but those that be of men."

Disciples Should Deny Selves

Jesus spoke not only to the disciples but the people He called unto Him: "Whosoever will come after me, let

him deny himself, and take up his cross, and follow me." The verse following is our golden text at the top of the page. The next two verses close our study: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:34, 36, 37.)

As we grow older, the meaning of self-denial grows plainer. It is related to unselfishness. A selfish person doesn't deny himself very much. So try to be unselfish and share with others. We should lay up treasure in heaven and be rich toward God. Help the Lord in His work more each day. We must learn to think less about ourselves and more about God.

Draw Closer to Him

Every day we should read and think about a portion of God's Word. That is the way we learn to do His will. He used to talk to the men of old—to Adam, Noah, and Moses. Now He speaks to us through His Son. The Word of God is full of the word Jesus has given to us, so it is very important that Christians do study. "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). If we reject Christ, His Word will bring us death; but if we receive Him and His Word, it will bring us life everlasting.

The Bible tells us many things. Sometimes we read how someone did evil in God's sight. Now these evils are not written so that we will want to try them. A wise person will stay far away from things that bring sin and unhappiness. These things are written for our examples, for this purpose: that "we should not lust after evil things" (1 Cor. 10:6).

Let us draw near to God, and He will draw near to us. (See James 4:8.)

Happy Birthday Wishes

Paul Poland, age 11, March 22, Shady Springs, W. Va.

Juanita Macy, age 16, March 26, Troy, Ohio.

Beatrice Elslow, age 16, March 28, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Good for Evil?

Look what they have done now! They are rationing tires, and some think that gasoline will be next. The first thing we know they will adopt some sort of curfew law that will make it impossible for us to attend so many movies, parties, or even dances.

We know why this is being done. This is a war in the process of development. It is not at all like a game of checkers or badminton. Men are being killed, and many more are being seriously wounded. People by the thousands are dying of privation, starvation, and abuse.

Only one Light shines in the whole dark wilderness. Some of the suffering people are recalling their earlier experiences with the Christian religion, and they are turning to their Bibles to study the contents more zealously than ever before. Though their troubles multiply, they receive ever-increasing compensation and comfort through their newly revived practice of studying God's Word.

Just think of all the spare time we are going to have when we can no longer drive our automobiles, and should be home at an early hour! We shall not be able to enjoy the entertainment and *recreation* previously considered so essential to keep us in top shape physically and mentally. Remember those Berean lessons we could never seem to find time to prepare? How about the Sunday school lessons we just barely managed to "read over" while the rest of the family was preparing to attend church? Now we shall have whole hours in which to study all these and many more with real thoroughness. We shall have plenty of time to think over and study out the answers to many problems that have been troubling us and other members of our organization for many years—might help to clear up impending trouble, too.

Remember when we were even younger than we are now? We used to enjoy playing baseball and sometimes even croquet. At the beginning of the season, one or two of our number would spend a little spare time reading over the rules of the games to refresh the memory on the correct way to play the game. The remainder of the group would rely on their past experience and others' interpretation of the rules. As a result, at times there was a decided difference of opinion on several matters where winning

or losing was involved. One group, however, believing a certain interpretation of the rules, could not pull out and leave the rest, because then none of them could play a very interesting game. Things finally worked about to the point where we all had to take a little time off and study the same set of rules, being patiently instructed by the one who had read them in the beginning. After obtaining the same information, we never seemed to have any further trouble, and the season generally ended with complete group harmony.

We are told by our Bibles and our leaders that the troubles we now must endure will be superseded by more vexing problems. Let us at least take advantage of the least expensive of man's assets—time. Let us replace the sorrow in our hearts with the joy that comes from understanding more of God's solutions to our problems. Let's follow His Book of rules and become more active and united.

Final Reminder

March 28 and 29 will be big days for the Illinois Bereans, for in those two days they plan to organize a State Society that will embark upon a heavy schedule of activity almost immediately. There will be a special place for all the rest of you who may come from Indiana, Missouri, Iowa, or any other nearby state. We plan to establish a National Berean Headquarters at some centrally located spot, and we invite all of you to drop in to discuss almost anything you have on your mind. It is much easier to answer questions and explain methods in person than through correspondence. Shall we plan to meet you at Ripley, Illinois? Why not take a bus. Then, too, trains do not use tires.

Thoughts Remain

Memorized in youth, the Twenty-third Psalm, Beatitudes, and many other Bible passages remain fresh in the memory for years. We are now permitted free use of our Bibles. We even have more time to study them than we may have in the future. Would it not be well to memorize as much of the more important sections of the Bible as possible, for if we should ever become separated from our trusted Book, we would have the reservoir of our memory to tap when the need arose.

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 28-29—Illinois Quarterly Conference at Ripley.
 April 12—Minnesota Conference at the Bergen Church of God near Lester Prairie.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

March 14-27—Ripley, Ill.
 March 30 - April 5—Grand Rapids, Mich.
 April 6-10—Burr Oak, Ind.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.

SEEKING A PASTOR

The Church of God at Omaha, Nebr., wishes to employ a full-time pastor. We are able to pay a salary of \$100.00 per month. Any minister who might be interested in serving us may address the writer at 2756 Iowa St., Omaha, Nebr. We are interested in hearing from prospective pastors as soon as possible.
 Mrs. A. Harper, Secy.

DELTA, OHIO

Bro. Grover Gordon, pastor of the Lawrenceville Church of God, spoke to the Delta brethren, morning and evening, Sunday, March 8. "Vessels" was the topic of his morning sermon. This brought out many wonderful and stirring truths of our lives. His talk was emphasized by wooden replicas of the ancient vessels that the peoples of years and centuries ago used. We can be any vessel we desire, but it should always be our aim and hope to become a vessel of "glory," for that is the highest obtainable kind. Bro. Gordon very well fitted in Scripture to portray his point. Romans 9:21-23 names all the vessels and would well be worthy your reading and meditation.

For his evening discourse, he showed numerous slides concerning the fulfillment of prophecy in Palestine. With each slide, he referred us to Scripture to prove that the eternal Father never fails in His plan and Word. These slides were extra interesting, as we are now seeing prophecy fulfilled daily.

We enjoyed Bro. Gordon's visit with us and hope he will be able to return to us in the future. We hope it will be possible for Sr. Gordon to accompany her husband next time.

Amy Dunbar Frye, Secy.

MINISTERS' FUND

Previously reported	\$955.76
Blair, Nebr., S.S.	1.89
Maybelle Hanson	1.00
Total	\$958.65

BIBLE TRAINING SCHOOL

A Sister	\$5.00
Mr. & Mrs. John Henry	5.00

ARLINGTON, VIRGINIA

Bible Class Reorganization

On February 22, at the meeting place, 911 N. Stuart St., the Arlington Bible Class was reorganized, and the following officers and teachers were elected for the coming year: chairman, J. H. Andrews; vice chairman, W. H. Thut; secretary, the writer; treasurer, Miss Ruth Bauserman; adult class teacher, J. H. Andrews; assistant teachers, Mrs. Virginia Kincheloe and Mrs. Martha Fincham; and primary teacher, Miss Ella Boyer.

This Bible class is the result of a meeting called by Bro. C. E. Lapp in August, 1940, under the sponsorship of the Board of Evangelism of the National Bible Institution. The class has met regularly since that date.

Arlington is really a suburb of Washington, D. C., having been at one time a part of the District of Columbia. It has a population of about sixty thousand, and is separated from the National Capital by the Potomac River. Arlington has residents from every state in the

union. This should be a good field for religious endeavor.

Anyone in the Washington, D. C., area is invited to attend our classes, which meet every second and fourth Sunday evenings of each month at 7:30 p.m. For any further information, address the secretary, 3530-18th St., N.E., Washington, D. C.

(Mrs.) Nina Hicks, Secy.

NATIONAL BIBLE INSTITUTION

Leila Whitehead	\$7.00
Maurertown, Va., S.S.	2.91
A Sister	5.00
Mrs. S. W. Coffman	3.00
Mrs. H. L. Davis	1.00
Bergen, Minn., Church of God	5.00
Mr. & Mrs. C. E. Randall	2.50
A Nebraska Sister	5.00
Maybelle Hanson	5.00
Mrs. Charles A. Harris	3.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. R. A. Curtis, 1825 First Ave., Dayton, Ohio, whose heart for truth and right is still strong but whose fingers are drawn with age, making it physically difficult to write, says: "The Lord can teach our 'hands to war' and our 'fingers to fight' (Psalm 144:1) in 'the good fight of faith' (1 Tim. 6:12) against all forms of agnosticism, even to 'the pulling down of strong holds' (2 Cor. 10:4)."

Bro. and Sr. Austin Railton, Winchester, Va., recently visiting at the John Railton home, Rockford, Ill., were visitors, also, at headquarters. Come often.

"May God's work meet with every success and the fulfillment of the prophecies soon come to pass. We are looking for the return of our Lord and the establishment of His Kingdom on the earth. May each of us take heed to the signs, and be found watching, that we shall be among those chosen to reign."—Earl B. Friend, Newkirk, Okla.

"Judging from the present outlook, we cannot know what the next year will bring forth, but we do know it is high time to keep right in the center of God's will. Keep us true, Lord, keep us true!"—Mrs. May Moore, Bartley, Nebr.

"A Missionary Committee composed of Srs. Doan, VanFleet, and Siple, is planning some definite work, including sending some young people to the Summer Bible Training School."—F. E. Siple, pastor Southlawn Park Church of God, Grand Rapids, Mich.

Sr. Jessie Wilson, many years a resident of Chicago and lately of Oakland, Calif., is now a resident of Golden Rule Home, Oregon, Ill. Sr. Wilson's father, W. H. Wilson, was one of our faithful ministers in the early days of our church history. Welcome, Sr. Wilson! We trust you may long enjoy Golden Rule.

Bro. Richard Smith, a senior in the Bible Training School, will preach at Delta, Ohio, on Easter Sunday.

Busy as a bee; gathering honey as she goes! Sr. Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif., worked in Tacoma, Wash., March 9-14. While recently at Wenatchee, she sent us twenty-six subscriptions to The Restitution Herald—another busy bee from Los Angeles co-operating in the expense of the subscriptions. Thank you, both.

Jimmie Mealy, who, with his mother and a younger brother, accompanied Bro. and Sr. H. S. Bell, LaCrosse, Wis., to General Conference two years ago, has been reported missing. Jimmie was on the "Jacob Jones," which was sunk recently.

Faith at work: "Tom Savage baptized John Peters, Sunday, March 8, in Crow River by the Tritabaugh farm. That was an unusual sight, as you well know that in Minnesota this time of year there is still ice on the river."—Mrs. William Berry, Lester Prairie, Minn.

"I am surely interested in reading The Restitution Herald in these 'perilous times.'"—Mrs. Emery Dixon, 708 N. 33 St., Omaha, Nebr.

After many years, Sr. Harry L. Davis, 3261 Tennyson St., Denver, Colo., renews her subscription to The Restitution Herald. Yes, Sr. Davis, both Bro. W. L. Crowe and Bro. A. J. Eychaner are deceased. They were faithful unto death.

"When false teachings about spirits, devils, Santa Claus, and Easter idols are mixed with religious instruction, confusion results of which God is not the author."—Vivian Magaw, Tipp City, Ohio.

GILL - SMALLEY

On Sunday afternoon, March 1, 1942, in Wauseon, Ohio, was the scene of the wedding of quiet beauty and dignity of Miss Georgia Beryl Gill, daughter of the late Mrs. Sophia Gill, to Mr. Vernon L. Smalley of Concord, Mich., son of Mr. and Mrs. Lyun Smalley.

Mr. J. R. Stanforth read the single ring ceremony at 2:30 p.m., before an altar decorated with floor baskets of Picardy gladioli and lighted cathedral tapers in seven-branched candelabra.

Olga Stucmpel Reighard, organist, played a program of nuptial music preceding the entrance of the bridal party. A women's quartette, members of the choir in which Miss Gill sings, sang "At Dawning."

The bride, who was given in marriage by her uncle, Frank H. Reighard, was very lovely in her bridal gown of ivory satin and her fingertip tulle lace-trimmed veil, which fell from a tiara of seed pearls. Her only jewelry was a string of pearls, a gift of the bridegroom. She carried a shower bouquet of bride's roses and baby breath.

The Misses Maureen Burnside and Hazel Fashbaugh attended the bride. They wore pale blue and pale pink organza gowns. They carried colonial bouquets of pink roses, sweet peas, and forget-me-nots, and wore garlands of matching flowers and ribbons in their hair.

Delbert Dunbar of Delta, cousin of the bride, served as best man for Mr. Smalley, and the ushers were Edwin Schroeder of Morenci, Mich., and Glenn Dunbar of Delta, also a cousin of the bride.

Immediately following the ceremony, a reception for fifty-six relatives and friends was held in the home of Mr. and Mrs. Howard Andrews, brother-in-law and sister of the bride.

Mrs. Smalley is a graduate of the Wauseon public schools and Bowling Green State College, and she is a successful teacher in the Wauseon grade school. Mr. Smalley is in business in Concord, Mich., and will soon leave for training in the United States Army.

The couple left for a short wedding trip to Detroit, Mich., following the reception. May God's richest blessings always attend this splendid young couple as they start their new life.

Among the guests who witnessed the wedding and reception was the grandmother of the bride, Elizabeth Reighard, ninety-three years of age. She very much enjoyed the afternoon.

Amy Dunbar Frye.

HERALD RECEIPTS

Francis Burnette (for another); George E. Ring; Marie Brown Schreiber; Austin Railton; Mrs. May Moore; Glen Starbuck; Mrs. J. C. Waller; G. C. Hammer; Mary E. Elton (for another); Carl R. Davenport; Emma C. Railsback (for others); Mrs. Frank Henry; Mrs. George Bridges; Mrs. Alvin Bennett (for others); Mrs. Emma Drummond; Mrs. S. W. Coffman; "A Friend" (for another); Blair, Nebr., S.S. (for another); John D. Davis; S. E. Magaw (for another); Mrs. L. M. Kiger (for another); Mrs. Harry Davis; Mrs. Emery Dixon; William Berry (for another); Mrs. Elmer Holthaus; Mrs. B. E. Holt; Mrs. Ray McCann (self & others); Floyd Kessler (for another); Claude L. Davis (for others); Marvin Herren; Mrs. Barbara Addington; Mrs. Eva C. Collins; Mrs. Charles A. Harris; Myrtle Mitchener (self & others).

SUMMER TRAINING SCHOOL

A Sister \$10.00

EVANGELISM

Leila Whitehead \$ 8.00
Ladies' Bible Class, Omaha, Nebr. 5.00
A Sister 5.00
"A Friend" 13.00
Blair, Nebr., S.S. 4.75
Claude L. Davis 3.00
Maybelle Hanson 5.00
Mrs. Charles Stedman 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.

SUNDAY SCHOOL SUPERINTENDENTS

Have you started your Sunday School Exhibit box for next General Conference? If not, it is time to be getting started!

The first contribution for the Exhibit was received January 27, 1942, from Mrs. Lois Hunt, South Bend, Ind.

Hurry up! Remember: Sunday School Exhibit, July 28 - August 9, 1942.

Keep 'em coming!

Exhibit Committee,
Ruby M. Railton, Chairman.

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy.

Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus
"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism \$ _____
For Ministers' Fund \$ _____
For Golden Rule Home \$ _____
For Bible Training School \$ _____
For General Operating Expenses \$ _____
For Renewal to The Restitution Herald \$ _____
(\$2.00 per year)

Total \$ _____

Sender's name _____

Address _____

The Summer Bible Training School

June 16—July 24, 1942

Oregon, Illinois



C. E. Randall

According to present plans, Brothers C. E. Randall, Fonthill, Ontario, and Vivian Kirkpatrick, Oregon, Illinois, will be the instructors in the coming Summer Bible Training School—each instructor conducting two classes daily. Sister Grace Wiggins, Eden Valley, Minnesota, will again serve as matron of the Summer School. The cost for the six-weeks' training will be the same as heretofore: \$30.00 for board, room, and tuition, plus textbook costs. Students planning to attend should report by filling out the coupon at the bottom of this page.



Vivian Kirkpatrick

Brother Kirkpatrick presents the following Bible questions as being typical of those to be considered in his course, "The Book Nobody Knows"; then suggests: "If you do not know the answers, plan to attend the Summer Bible Training School."

- (1) Who commanded the sun to stand still? Why?
- (2) What is the origin and meaning of the rainbow?
- (3) Who was the strongest man in the Bible? the wisest? the longest-lived?
- (4) What is the origin of the word "shibboleth"?
- (5) What was Jephthah's vow?
- (6) Who was the most patient man that ever lived?
- (7) Who wrote, "The Lord is my shepherd, I shall not want"?
- (8) Why is a cab driver sometimes called a "Jehu"?
- (9) What beautiful woman said, "Whither thou goest, I will go"?
- (10) What famous monarch was dramatically warned in the midst of a banquet by "handwriting on the wall"?
- (11) What is the middle verse of the Bible?
- (12) What man in the Bible said he had "escaped with the skin of his teeth"?
- (13) Which is the shortest verse in the Bible?
- (14) What is the origin of the phrase, "a doubting Thomas"?
- (15) What two disciples were called "sons of thunder"?
- (16) What became of Judas who betrayed his Lord?
- (17) Where is the Golden Rule found?
- (18) What caused the first heresy trial in the history of the church? How was it settled?
- (19) Who became a convert to Christianity after being soundly thrashed?
- (20) What general reduced his army in order to win a victory?
- (21) What prophet was admonished by words of wisdom from an ass?
- (22) Who saw a vision of animals let down from the sky on a large canvas?
- (23) What little girl helped a great general to recover his health?
- (24) In what language did Jesus speak?
- (25) What is the apocrypha?

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by
(Name) (Address)

Signed by
(Student's name) (Student's address)

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MARCH 24, 1942

NUMBER 25

Uriah, and the Christian's Challenge

By Ellsworth Routson

URIAH, though given little consideration by Bible students, typified in his loyalty to David the loyalty that a Christian owes the Lord. Uriah was a foreigner to the Israelites, being a Hittite, yet he became a valiant fighter for Israel and a true soldier to David, his captain. The faithful obedience of Uriah the Hittite suggests to us that those who faithfully follow Christ are sometimes enlisted from homes of which little is expected. Persons who are born and reared in the most active church homes frequently fail to appreciate their heritage, consequently they do not develop into unflinching Christians willing to carry the cross for Jesus. When, however, one who is of the world repents, when one who has not known the truth fortunately hears, accepts, and is baptized into the truth, his conversion is deeper and he becomes faithful indeed. So should our lives be converted.

When Uriah was summoned to David, he gladly reported. Being granted liberty to enjoy the blessing of his own home, Uriah refused, saying to David: "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house . . . ? as thou livest, and as thy soul liveth, I will not do this thing" (2 Sam. 11:11). Uriah thus considered himself as duty-bound as though he had been at the front-line trench. Having deep concern for the ark, a symbol to him of the one true God, he lived in full allegiance to Israel and to Israel's God—being obedient to David though that obedience cost him his life.

Consider the contrast between David and Uriah. In ease, comfort, wealth, and luxury, David sinned against Uriah, stealing his wife. Uriah was poor, but faithful to his captain and loyal to his God. He did not even question why he was summoned by David—putting full reliance in his captain. Uriah's forsaking all, even the pleas-

ures of home, for David, suggests the sacrifice made by the apostles for their Captain, Christ. Further, every Christian is duty-bound to his Captain. In our relationship to Christ, however, we are the sinful ones and He is our perfect Captain.

Acting as a friend, David invited Uriah to feast with him. What deception! Uriah might well have been alert, for when one is highly praised there is generally wrong in the making. Having thus deceived Uriah, David sent a letter by him to Joab, instructing: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die" (11:15). Thus, Uriah carried the word of his own death!



Ellsworth Routson

Jesus, Captain of our salvation, is no deceiver. He has not sinned against us. Jesus does not *pretend* in His invitation to us to feast with Him. The word which He places in our hands to take to all the world, to the "open fields" and even into "the hottest battle," is the word of life and blessing—life and blessing both for the sender and the receiver. Nevertheless, we who carry the Word of Truth to the world should so love and trust our Captain, as Uriah loved and trusted David, that we would be faithful in that mission irrespective of the consequences. Inspiration says: "Fight the good fight of faith," and thereby "lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12). If life is lost in this "good fight of faith," there will be resurrection and the reward of "eternal life."

Jesus preached the glad tidings of the coming Kingdom, being faithful unto death in that mission. Jesus lives. We, likewise, must devotedly proclaim the glad tidings of the coming Kingdom, having no fear of death—and we, too, shall live. Loyalty to Christ and His message!—this is the Christian's challenge! How will you meet the challenge in this war-torn world 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

Jeremiah's Faith for "Last Days"

Jeremiah's faith, when the Babylonians were besieging Jerusalem, showed confidence in God's promises of restoration and should inspire Christians in these "last days" to be undisturbed by surrounding evils. Jeremiah, "of the priests that were in Anathoth" (Jer. 1:1)—Anathoth being one of forty-eight cities given unto the Levites (Num. 35:1-7; Josh. 21:18)—so appreciated the promises of God, and believed in their ultimate fulfillment, that he redeemed a lost "field" for Hanameel, his first cousin, though the Babylonians were ready to swarm into Jerusalem and its surrounding territory—Anathoth being only three miles northeast of Jerusalem. Further, the test of Jeremiah's faith will be better appreciated when we consider that he was a prisoner at the time he was asked to redeem this field.

We read in Jeremiah 32:2, 3: "Then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison . . . for Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it." In this gloomy setting, Jeremiah's cousin came to him, saying: "Buy my field, I pray thee, that is in Anathoth . . . for the right of inheritance is thine, and the redemption is thine; buy it for thyself" (v. 8). Who ever heard of a man in prison buying a field to befriend a cousin who had lost it possibly through misfortune or carelessness? Jeremiah, had he been less a prophet and priest, might have asked Hanameel: Why do you come to me in prison for help? Why do you not, rather, help me out of prison? Also, he might have asked: Inheritance or no inheritance, what do I want with that little field up at Anathoth? Do you not know that the Babylonians will soon rule all this land? Do you want me to so foolishly invest my money?

Jeremiah, however, did not so consider the matter. Said he, "I knew that this was the word of the Lord" (v. 8). Unlike Esau who despised his birthright, Jeremiah fully trusted in the law of God which said, "The field of the suburbs of their cities may not be sold; for it is their per-

petual possession" (Lev. 25:34); and, said Jeremiah, "I bought the field . . . and I subscribed the evidence" (vv. 9, 10).

That Jeremiah completed this transaction because of his faith in God's promises and plan, rather than as a mere friendly act toward his cousin, is shown in Jeremiah's quoting the following words of God: "Houses and fields and vineyards shall be possessed again in this land" (v. 15). Further, in that dark hour Jeremiah praised God, saying: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work" (vv. 17-19).

Faithful is that Christian who today continues to live only as unto the Lord, patient and undisturbed, though last-day "perilous times" surround the Christian sump.

"Cast Thy Bread Upon the Waters"

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Recently, Brother Harry A. Sheets, Newark, Illinois, sent a contribution to THE RESTITUTION HERALD which was used in sending our weekly messenger to a number of prospective readers. The following words of appreciation from Mrs. Robert Townsend, 3860 John Avenue, S. E., Grand Rapids, Michigan, are self-explanatory:

"Someone, I know not whom, has been sending me THE RESTITUTION HERALD for the last few weeks. If you know the kind friend, will you convey my thanks and appreciation to him or her? THE HERALD's pages are full of worth-while thoughts and sermons. I am glad to have it in my home."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). "Cast thy bread upon the waters." "He which soweth bountifully shall reap also bountifully. . . . God loveth a cheerful giver" (2 Cor. 9:6, 7).

Platonic Influences in Christian Teaching

By G. E. Marsh

"Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ" (Col. 2:8, Goodspeed).

CHRISTIANITY as it is known today is not the unadulterated product of the teaching of Jesus Christ and those whom He personally instructed before His ascension. Since the last of those chosen witnesses was claimed by death, many powerful and conflicting influences have been brought to bear on the development and organization of Christian thought. An accretion of mythology, Grecian philosophy, Roman politics, and idolatry has transformed the apostolic faith into a conglomeration cemented together with a modicum of truth. It is sometimes difficult, but always interesting, to dissect this accumulated mass of ideas now current as Christian theology, identify the various materials such an analysis discovers, and trace each separate fragment to its original source and to the time of its introduction into the accepted creeds of the church.

Impressed by the broad classical scholarship of Paul and its obvious value in his presentation of the "things concerning the kingdom of God, and the name of Jesus Christ," to people of all degrees of intelligence, I have been encouraged to seek in many fields outside of the Bible, as well as within it, for historical, philosophical, and scientific evidences that would aid in establishing more firmly in the minds of thinking people the validity of the basic teaching of the Church of God.

In addition to the incentive provided by the example of Paul, two other reasons have moved me to engage in this arduous research among the dusty archives of intellectual antiquity. First, if it were possible to do so, I desired to recover from extra-Biblical sources covering that early period, the actual doctrinal teaching of the apostles and their immediate successors. In the second place, I wanted to sift the scattered grains of truth from the historical rubbish heap of error, for myself. In short, I wanted to thoroughly satisfy my own mind as to what had constituted real apostolic teaching and practice before the days of religious controversy had thrown a cloud of theological vaperings over the picture.

For the encouragement of those who may have been perplexed and troubled by the unscriptural and conflicting ideas that are now generally accepted as "orthodox," I am happy to say that the deeper one penetrates below the surface of church and secular history, the stronger and more voluminous is the evidence brought to light in support of

Church-of-God teaching on all the major tenets of its faith. After years of research and study, I am convinced that we have nothing to fear from history, archaeology, science, or any discoveries that may hereafter be made in the field of linguists and philology. The more truth that is opened up, the broader and firmer will be the foundations of our faith from the standpoint of human scholarship.

Presenting the gospel successfully and convincingly to the world today, as it was in the time of Paul, is not merely a matter of providing ample Biblical testimony in support of our position. In addition to that, *we must prove the correctness of the interpretation you and I put on that testimony.*

We sometimes speak, ill-advisedly I fear, of what we believe as "*the truth*," forgetful of the fact that whatever any man believes, be it true or false, to him it is "*the truth*"! Conversely, anything that a man does not believe, to him the thing is false. To simply assert that a thing is true or false does not make it so, nor does it convince others of its validity or baselessness.

It is obvious, then, that if we are to reach "many men of many minds" with the truth that saves and induce them to believe and obey it, we should endeavor, again in imitation of Paul, to become "all things to all men" that we might "by all means save some." No labor is too great, too wearisome, too prolonged, if it increases our ability to reach a responsive chord in a human heart and set it vibrating in harmony with the mind and purposes of God!

So I believe we are justified in seeking evidence of the truth of what we believe outside of the Scriptures, not for the sake of those who believe in the inspiration of the Bible, but on behalf of that great army of moderns who pride themselves on their educated skepticism, also for the sake of thousands of devout students of the Word who question the interpretations we place upon it. Once more taking Paul as our example, as he admonished us to do in 1 Corinthians 11:1 and Philippians 3:17, when we face a scholarly group, like that on Mars' Hill, we should be prepared to quote their own respected historians, philosophers, and poets in defense of our reasoning. Paul made no direct reference to the Bible on that occasion, but he did appeal to reason and supported his conclusions by quoting accurately from their (Please turn to page 9)

A Woman's Place in God's Plan

By Gertrude Bennett

FROM time immemorial there has been controversy about the superiority of the male over the female. The subject is often brought up for discussion by reading certain texts, such as 1 Timothy 2:11, 12 and 1 Corinthians 14:34, 35. There arise innumerable questions, such as: Must a woman be in silence in church? Is it a shame for a woman to teach an adult class composed of men and women? or must she in the sight of God confine her activities as teacher solely to women and children? (Titus 2:1-5.)

God created all things well, "and God saw every thing that he had made, and, behold, it was very good." Then God said, "It is not good that the man should be alone; I will make him an help meet for him." So God made Eve as a "help meet," an assistant, a companion for Adam.

God gave both the man and the woman brains and the ability to use them. He created them equal, though Adam was first created. He gave both the privilege of eating of the fruit of the Garden. He forbade both to eat of the tree in the midst of the Garden. Each was free to obey or disobey. Eve was the first to sin, but if she had not been intellectually the equal of Adam, it would not have been just to punish her for her sin. Both sinned. Eve sinned because she was deceived; Adam sinned wilfully. Both were punished. To Eve, God said, "In sorrow thou shalt bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee." That was her punishment, not because she was mentally or intellectually inferior to Adam, but because she caused Adam to sin.

God inspired Moses to write to the Israelites concerning the sacrifice for a peace offering, which could be either male or female, the only requirement being that it be without blemish. The Passover lamb was always a male, but the peace offering either male or female without blemish.

Seemingly, the Apostle Paul taught that women should keep silence in the churches when he said: "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). "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12).

These texts *seem* to teach that women should be utterly silent, but a study of God's calls to womankind and of the historical background of these texts reveals that God has no hatred for womankind. In Judges 4, we read that

Deborah, *not only a woman*, but the *wife* of Lapidoth, was called of God to be a prophetess, and for forty years she served as one of Israel's best judges. Now, why did God choose this woman who was the wife of Lapidoth? Could it be possible that among the millions of Israel's male population there was not one fit to serve? Did the Lord call on her to shame the men who did evil in the sight of the Lord? Or, was not God at this time teaching the lesson of equality of the sexes, and that this woman was equally as capable of carrying on the Lord's work as a man?

There were other Old Testament women who were likewise called of God to serve publicly as prophetesses. There were Miriam (Ex. 15:20) and Huldah (2 Kings 22:14). 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. She did not keep silence, but spoke to all present of the hope of Israel when the infant Jesus was brought into the Temple. We read, too, 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).

During all Christ's ministry, He never rebuked a woman for her efforts to be of service, but He did commend women for service (Matt. 26:7-13).

There was Dorcas, whose services extended far beyond her own doorstep. There was Priscilla who, with her husband, expounded the way of the Lord more perfectly to Apollos, giving instruction to a man (Acts 18:24-26).

In Romans 16, Paul commended women who were servants of the church.

Philip the evangelist had four daughters who could prophesy (Acts 21:9).

In Philippians 4:3, the Apostle Paul wrote of certain women, evidently public workers, saying: "Help those women which laboured with me in the gospel . . . whose names are in the book of life." This suggests that Christian women, even in Paul's time, did not sit at home to learn "any thing" from their husbands.

Jesus found faithful servants in Mary and Martha and Mary Magdalene. Our Lord's own mother fulfilled her honorable and godly role. Jesus was "made of a woman," but *not* begotten by a man.

Women were the last at the cross and the first at the tomb. When Saul of Tarsus, like a warhorse, was "breathing out threatenings and slaughter against the disciples of

the Lord" (Acts 9:1), faithful women were among those persecuted disciples. Paul later confessed: "I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4).

During the reign of Nero, when persecution of Christians was very intense, followers of Christ, regardless of sex, were placed in an arena where lions were turned loose to devour them. Sometimes, these martyrs were saturated with oil, bound to crosses, and used as human torches to light the arena for the Roman gladiatorial combats. There were also many other forms of abuse and torture. Among those martyrs were many women. Will they not receive a martyr's reward in the Kingdom?

In Galatians 3:26-29, we read: "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."

So, every soul offered to God must be without blemish, whether male or female. With God it is not a matter of sex—it is character, faith, and service.

"God is no respecter of persons." God gave a diversity of gifts and talents, and He expects us to use them—whether one is male or female.

Then, how shall we interpret Paul's "learn at home" texts? The church at Corinth was quarrelsome, acting much like naughty children. There were many divisions, and so many zealous sisters tried to talk in tongues, causing confusion, that Paul cried out: "God is not the author of confusion." Then Paul said: "I speak with tongues more than ye all" (and by "tongues" he meant languages), "yet in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." The word "speak" there meant "chatter." It was necessary to quiet the chatter in the church.

Further, this letter to the Corinthians was in reply to certain questions the church had asked by letter to Paul. On three occasions Paul said in this Corinthian letter, "I speak not by commandment" (1 Cor. 7:6, 12, 25). In 2 Corinthians 8:8, he said, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." In 2 Corinthians 11:17, he said: "That which I speak, I speak it not after the Lord." This was a letter giving advice and instruction to that particular church at *that* particular time.

How much would women learn, today, if they sat decorously at home, waiting for their husbands to give them instruction? These texts are taken too literally. We need to study them from *all* angles to derive *all* the facts and to know *why*, *when*, and *where* they were written, to *whom*, and for *what* purpose. We shall be misunderstood

if we use only one or two verses of Scripture on which to base our theories, and place upon them an interpretation God never intended.

Basically, 1 Timothy does not prohibit a woman from public service, but teaches that first of all she must be discreet, modest, a keeper of home, and not usurping authority. This Epistle to Timothy is a pastoral letter. Timothy was a young man and a convert of Paul's who was head of the church at Ephesus. It was a *personal* letter written by one minister to another, giving the younger man advice and encouragement, and telling him how he (Paul) carried on his services in church. Paul said: "I suffer not a woman to teach, or usurp authority over a man, but to be in silence." He did not say, *God* does not permit; only, *I* do not permit.

The Epistle to Titus was, likewise, a personal letter of Paul's to Titus, who was leader of a church. He gave advice to Titus, as he did to Timothy. Titus 2:3, 4 does not forbid a woman from giving instruction to men. It advises them to be teachers of good things.

The only persons an aged woman would be able to contact and give instruction to any extent would be the young women of the household, because the men's work takes them away from the home. An aged woman in Paul's time could do little else than stay at home, so her only opportunity of Christian service was in her daily life with the young women of the household. If women were to "keep silence" in church, they could not teach *any* class—whether of children or adults. They could not even sing during a church service! There is already too much "silent" singing, especially by the men!

A worldly man may set himself up as a domineering little tin god, rule his wife and family with an iron hand, quote Scripture to prove to his wife that he is boss; and say, "If you don't believe that I'm lord and master and head of this house, just read what Paul says about it in 1 Timothy 2:11, 12, and 1 Corinthians 14:34, 35. If she takes the trouble to look up these texts, sure enough, they are in the Bible. They are Scriptural. Those few verses, however, present less than half the truth. It is not what he quotes of Scripture, but what he does not understand about the setting of those texts, that gives the true interpretation.

When the Devil came to tempt Jesus in the wilderness, he quoted Scripture to tempt Jesus to sin, but he craftily omitted parts that were not in his favor. Even Hitler might find a verse of Scripture to try to cover up his evil deeds. He thinks the Reich has everything. He has an exaggerated opinion of German superiority as a race and nation. He could say, "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath"—and so try to justify his *taking* ways.

Now, let us look at family life (*Please turn to page 10*)

The Call to Christian Service

By Mary Mae Nedrow

*"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."*

THOUGH the call to Christian service is clearly taught in the Bible, only relatively few persons respond. How smugly many sit in comfortable churches and listen to their minister preach the Word, thinking they have done all that is required of them, yet not even bothering to follow him with their Bibles! It reminds one of the religious worker who said she didn't have time to study her Bible, that, anyway, the minister was paid to do that and then to explain it to the congregation. How many there are who are old in years, but still babes in Christ!

The misapplication of texts of Scripture is responsible for much discord. This can be remedied only by earnest study. Christ's theme during His three-and-one-half years of ministry was the gospel of the Kingdom—which Kingdom will someday be established here on earth. Why not follow Christ's example, and make it *our* theme? Let us preach sound doctrine, as did Christ. That baptism was part of the gospel message He preached, there is no doubt. That baptism is essential to salvation is borne out by the Great Commission which Jesus gave to His disciples on the Mount of Olives immediately before His ascension.

Since Jesus had come from His home in Nazareth to be baptized of John the Baptist, He must have considered it of much importance. This, we believe, was His public pledge to fulfill all righteousness, that is, every ordinance of God. It also signified His public denial of Self, showing His willingness to completely surrender Himself unto God, to do the will of God. Jesus knew that He, the Just, was to pay for the sins of the unjust, that He would be buried in the earth—just as His burial under the water typified—and that He would emerge from the grave as He arose out of the water.

When one hastily reads a few passages of Scripture to stress a point he is trying to bring out, the Scripture is often misread, and he leaves in its wake, doubt and criticism. There can be no mistaking the words of Jesus when He told the disciples to preach "*the gospel*."

As this article is intended for the layman who would preach the Word, I would give a few words of kindly admonition: Don't tell people how good you are! They do not care to hear you extol your virtues. Perhaps they know you better than you know yourself. If you are living the right manner of life, and using the Bible as your chart,

many will probably see the beauty of Christ reflected in you. Be humble! for "though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (Psalm 38:6). Spend your leisure moments preaching "*the gospel*"—in the grocery store, when you meet others on the street, preach wherever you may be. You may be sure it will reach some receptive heart. Let us ever remember the words of Jesus: "I must do the works of him that sent me while it is day: the night cometh, when no man can work" (John 9:4). We should never neglect an opportunity to preach "the gospel."

Though God's call has gone out to men throughout the ages, very few have responded. Abraham heard God's call and obeyed. In return, God promised that through his seed all the nations of the earth would be blessed. Moses heard, heeded the call when God spoke to him in the burning bush at Mount Horeb, and was privileged to lead the Israelites out of Egypt. Pharaoh, not willing to heed the call of God, was drowned in the Red Sea.

God is calling people today, through Christ Jesus, to lives of service. The invitation is for all. Zacchaeus the publican, dishonest though he was, answered the call, and salvation came to his house. Though the Rich Young Ruler heard the call, he was not willing to give his all, and in sorrow turned away. Saul, the Pharisee and persecutor of the followers of Christ, heard the call on the way to Damascus and said, "Lord, what wilt thou have me to do?" He became the great Apostle to the Gentiles. King Agrippa was "almost persuaded," but faltered, and was lost.

Let us "bring forth fruits meet for repentance." We would do well to heed a certain lesson Jesus taught the disciples. One day while He was walking along the roadside, He saw a fig tree in leaf. He expected to find fruit on the tree, because the fruit of the fig tree comes before the leaves appear. Instead, He found the fig tree barren, boasting with its leaves, and vaunting itself, so to speak. Going to the fig tree, Jesus said, "Let no fruit grow on thee henceforth for ever" (Matt. 21:19). We understand the phrase "for ever" to mean, "during this age." We have the record that the fig tree withered away. This only miracle of judgment Jesus performed must have deeply impressed His disciples, for all His other miracles had been miracles of mercy. Jesus tried to (Turn to page 11)

Six Periods of Gentile Rule Over Jerusalem

In Two Parts—Part Two

By Grover Gordon

WE shall now study the *fifth period*, as represented in the structure of the feet of Nebuchadnezzar's dream-image.

The Clay and Iron, or Feet and Toes. There are twenty-six parts or bones in each foot of man. Two times twenty-six is fifty-two. Probably this figure does not prove anything, but in searching for some information concerning the number of nations there were when the League of Nations came into possession of Jerusalem, we found in the "Lincoln Library of Essential Information" this information: In 1920, at the first meeting of the League, there were forty-two nations as members, others who were non-members brought the number to sixty. Well, that did not fit exactly, so we began to check the list, and discovered that of the sixty nations in the list there were eight which were parts of the British Empire, as mandates. That gave what we were looking for: sixty minus eight equals fifty-two, exactly corresponding to the number of bones or parts of the feet and toes.

Thinking that might have been a coincidence, we looked further and found that when the League had reached its highest number of members (in 1934) there were fifty-seven, but in checking the list again, we found that in 1922 Eire (Irish Free State) and Egypt (a protectorate) were given their independence. Also Iraq (a mandate) was made free in 1932. So, out of the list of eight under British control in 1920, three had been given their freedom. Taking the three from the eight of the first list, we had five in the list of fifty-seven members of the League which were still under British dominion. Subtracting the five from the fifty-seven, we found the remainder to be fifty-two—corresponding to the number of parts or bones of the feet and toes.

Someone will surely say, "Well, the United States was never a member of the League!" That is true, but she was numbered in the 1920 list of the nations of the *whole world*. Though she had no League membership, still she was consulted before any important decision was made. Also, she had an observer or representative "sitting in" at every session. Someone may think the League is dead. Well, perhaps. At least, the soft "miry" stage is passing, but we are told on every hand that out of the present conflict will come a *new and better* League of Nations. The weakness of the League is described in these words of a clipping: "No over-all governing authority—no over-all

policing authority—no over-all court of final and irrevocable decrees." Evidently, it was too "soft," as the potter's "miry" clay—soft, or in the molding stage, which, of course, would indicate a *hardening* would take place later.

Before we consider the next stage, I would like to study again the structure of the feet. There is a crisis indicated at this juncture, for all the bones (nations) of the feet "rise up" to form the two pillars of the arch. Two feet having two pillars in each give us the factor of *four*, and we believe this factor is described in another vision which Daniel saw more in detail, but which will not be discussed here lest it confuse. However, the same figure, "the *four* winds of heaven," said to be "striving" on the great sea, and used concerning the division of the kingdom of Alexander, comes to our attention here. Now these *four* pillars, forming the arch of the feet and toes, is really the shock absorber of the body structure—necessary to absorb the greatest shock this world has ever witnessed. Soon we may witness the forming of the *four* great divisions of the "feet" period. Then there will be a leveling off into the last period marked off for us in the image, that is, a leveling off into the period represented by the toes of the image, even as the foot levels off from the arch forward to the toes. . . . Finally, the "stone" will smite, and God's Kingdom will be established.

Why has not the Kingdom already come? Why has not the "stone" already struck? Well, it seems the old image is yet to take one mighty leap. Now, if one were to make a big jump, he would not light on his heels. Rather, he would light on the forward part of his feet—where the toes begin—to check the shock. We believe that is where this old world will land after its big jump—right down in the toe period.

Before studying the next period, we wish to call to your mind the factor of *ten* which we noticed during the League period as presented a few weeks ago in THE RESTITUTION HERALD—the article being based on clippings from my scrapbook. These clippings, taken from the daily newspapers of 1926, stated there had been a "ten nation" commission appointed by the League to control the "beaten powers." On the other hand, another clipping of the same year in referring to the "Arms Conference" stated that "nine nations plus Japan" (making *ten*, and listed as *military* nations) would decide the fate of the world. So, we see there were two factors, or factions, in

the League: one representing democracy (government by the people, which are made of clay), the other representing military dictatorship (that element of old Rome which has come down through the years). They did not cleave together—result, the present war. One may be thinking, too, that democracy existed long before the League of Nations. Yes, that is true; in fact, the League was a child of democracy, but that was *the first time democracy had gained control of Jerusalem!* Let us not forget the hand of God's clock: when it moves, then and then only can we say we are entering into another period.

Sixth Period

Toes, part iron and part clay, or the future. Another, and the last important joint (toes), must be considered. Suggestion: possibly "MYSTERY, BABYLON," as described in Revelation 17, is yet to develop. Watch! Whatever fulfills the conditions, we will be able to discern it. It has been said by some, that the New Order or New League, whatever it may be, will have "teeth" in it. Well, we rather think it will have "toe nails" on it.

Let us notice a few things said of the "beast" power (whatever it is) in the Book of Revelation, which power is shortly to precede the coming of Christ and God's Kingdom. One statement: ten kings will give their power to it—making it an over-all governing power. Another statement: "Who is able to make war with him?"—over-all policing power. Another: "Another beast" causes all to worship the image of the first beast (ten-horned); if not, they should be killed—*over-all court of final and irrevocable decrees*. If this applies to the sixth period, we may expect the next federation to be harder in every way than the former one had been soft or "miry."

It seems the description in Revelation 17 concerning the ten kings fits the last (toe) period, because it is said: "The Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (17:14). If this is true, we should find some indication in the description in the Scripture which would suggest a condition of agreement among these last toe nations, for we note that "God hath put in their hearts to fulfill his will, and to *agree*, and *give* their kingdom unto the beast *until the words of God shall be fulfilled*" (Rev. 17:17).

The division that began in the legs and broadened out to the "four winds" in the lower legs was manifested in the feet *and* toes. As Daniel said the clay and iron would not cleave together, we noticed that they *did not* cleave, and are at this present risen up to cushion or lighten this great shock which is upon us. Just so, Daniel gave a description of the next period to follow, even the period represented by the toes of the feet.

In Daniel 2:42, it is said: "The kingdom shall be partly strong (i.e., 'hard,' C.B.), and partly broken ('brittle,' C.B.; also King James margin)." The word "partly"

which occurs twice in this verse, is from the Hebrew word *Ketzath* (C. B.), which is translated in Daniel 4:29 and other places, "at the end." Now, we shall put this verse together with these thoughts in mind: "The kingdom shall be (at the end) hard and (at the end) brittle." That would make the two elements of the toes more in agreement, for *hardened* potter's clay becomes brittle. The same is true of iron: when it has some element of a non-metal content, as carbon, it is still iron but it becomes brittle. We expect the same thickness of each material, hardened potter's clay and cast or adulterated iron (3.5 per cent carbon), would be about equally as brittle—suggesting a splendid condition for the "stone" to strike it and break it to pieces.

So, it would not be surprising to see the democracies get *harder*, and the dictators get a little less tough because of some element within making them brittle as cast iron. This conflict will have to come to the council tables to be straightened out, sooner or later, and if there is to be an *agreement*, which is only logical, there will have to be a remolding of the structure of the federation, or council of nations, or whatever it may be called. The "clay" nations will have to be harder than formerly, and the "iron" nations not quite as hard but still iron—for they *will agree*. God will put it in their hearts *to agree* and *give* their kingdoms (probably each nation allowed to be represented) to the final "beast" power, that the words of God will be fulfilled. We do not claim to know exactly how it will be worked out, but we are going to "*watch*" if we live sufficiently long to see these last events of Gentile times.

It seems, too, that as one man (Nebuchadnezzar) was said to be the "head of gold" to represent Babylon in the beginning, *one man*, even the Man of Sin, will represent "MYSTERY BABYLON" in the end. We have six periods marked off in this image of a "man"—the number of man is *six*, which may very well be "the number of a man," as in Revelation 13:18. Or, if you like it better, it may suggest the number of *man* thrice repeated: 6-6-6.

No other than the God of heaven could have given a more accurate account of world history than *God has given in "the vision which Nebuchadnezzar saw,"* which vision has been and is being fulfilled in every minute detail. There may be some slight criticism as to our interpretation of the changes in domination of Jerusalem; but though Jerusalem was taken several times for brief periods of time, history will bear out that the foregoing record is correct in the main. Jerusalem, no doubt, will be in the hands of the *sixth* power, the "beast" power of Revelation 13:18, when we get to the next main joint in the structure of the great image, and into its toes. We have tried to give the historical *facts* of the past, thoughts concerning the present and future are suggestive for the student's consideration and study.

God help us who trust in Christ to be ready and waiting when He calls us out, before the "stone" of the seventh period strikes its crushing blow against worldly rule over Jerusalem. The *seventh* period (seven being God's number showing completeness) will be fulfilled when Jerusalem again becomes *the throne of the Lord over Israel and over the whole world*.

We pray to be among the "called, chosen, and faithful" who are to be with the King of Kings and Lord of Lords when He overcomes the "ten kings" under the leadership of the beast. We hope, too, this study will help the reader to see God as an ever-present God, to realize "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 that as surely—when the time comes—God will take His great power unto Himself and reign. (Rev. 11:17.)

PLATONIC INFLUENCES IN CHRISTIAN TEACHING

(Continued from page 3)

own poet, Aratus, who had lived and died in Cilicia not far from Greece, and from the Stoic philosopher, Cleanthes, who was also born and reared in Asia Minor some three hundred years before Paul's time. It is stated that his audience on that occasion was made up in part of Stoic philosophers (Acts 17:18) who naturally would place a higher valuation on the writings of one of their own "authorities" than they would on the testimony of the prophets of Israel. Paul took full advantage of the situation in order to gain the attention and hold the interest of his hearers until the power of the living Word could have time to lay hold upon them.

It is generally acknowledged that Grecian philosophy has exerted a more powerful influence on the development of Christian theology than any other one thing with the exception of Judaism. I find no reason to question this conclusion. Not only in the creeds of Christendom, but in many places in the New Testament itself one may find echoes of Stoic and Socratean philosophy. Not that the New Testament writers were endorsing all of the ideas of those pagan writers when they employed the actual words in which those men had expressed themselves (as they not infrequently did), but, like Paul, they knew that to express the *truth* in thought forms that were familiar to the hearer or reader already, was far more likely to reach his understanding than to attempt to "coin" new phrases the meaning of which might be far less intelligible to them. For example: John's use of the Greek word *logos*, "word." Compare its accepted theological meaning with that placed upon it by Cleanthes, the Stoic philosopher quoted verbatim in Acts 17:28. The result will astonish you. Cleanthes taught that the *logos* was a force, a "ten-

tion," not a personality, although it was exerted through personalities. (The student is referred to the article on "Stoics" in the Encyclopedia Britannica, 20th Century Edition, for a brief but reasonably satisfactory analysis of Stocism.) John undoubtedly used the word in the sense as did the Stoics. Had this idea been carried over into theology, less confusion would have resulted and less error been introduced.

To come down to the question with which we are especially concerned at this time, that of the influence Plato has exerted on the development of Christian thought, we recall how prone some of us were to credit to that philosopher the originating of the doctrine of the immortality of the soul. Of course that cannot be true, for people believed the soul to be inherently immortal ages before Plato was born. It is, however, clearly apparent that his teaching on that subject was introduced into the church at a very early time, soon became an accepted doctrine of the creeds, and "thereafter played a great part in the development of" both "Jewish and Christian theology."

In his analysis of Plato's "Republic," Dr. B. Jowett, professor of Greek in the University of Oxford, says that the "early Church Fathers (were led) to recognize in the writings of the Greek philosophers the power of divine truth." It was largely due to this attitude of early church leaders, that Greek philosophy laid such a weighty hand on the beliefs of the church at large. Let no one think that the doctrine of the immortality of the soul was the only error that was drawn out of the "pretensions of philosophy" and incorporated into the Christian system! The accepted teaching of the majority of denominations on "spirit," "heaven," "hell," "kingdom of God," "the church," "trinity," and many other theological ideas which have no foundation in the Bible, were taken in whole or in part from the teaching of the Greek philosophers.

I cannot at this time enter into anything that approaches a complete analysis of a subject so vast as that of the influence Greek philosophy has exerted on Christian thought, but will limit myself to the mere mentioning of one more doctrine, in addition to the immortality of the soul; that is, the idea that righteous souls go to heaven when they die.

Before introducing Plato's thought on the subject, we should have a fair understanding of the so-called "Fundamentalist" teaching on the matter. With most of our people, I deeply appreciate the work Fundamentalists have done and are doing in emphasizing the truth and inspiration of the Bible. Under their leadership, a great many devout and earnest men and women have come to believe in the literal coming of our Lord, the restoration of Israel, the establishment of the Kingdom of God on the earth, and a multitude of vital and wonderful facts of re-

vealed truth which have been hid for ages from the minds of religious people. Nevertheless, on this question concerning heaven, they seem sadly confused. In a little book in my library, published by one of the Fundamentalist Bible Schools, it is clearly stated—emphatically asserted, in fact—on one page that “the hope of the Christian is not going to heaven at death, but the blessed hope of the Lord’s coming,” but a couple of pages further on, it is definitely said that the soul of the righteous does go to heaven immediately at death!

As nearly as I can understand their thought on this matter, the Fundamentalists believe that the soul of the righteous does go to heaven at death; that it remains there until the Lord comes, accompanies Him back to the earth, and then, united with its resurrected body, lives here forevermore.

Now, here the teaching of Plato enters the picture. I am quoting from a recent work by Oliver Chase Quick, Canon of Saint Paul’s in London: “Souls which attain a high degree of virtue may, according to the *Platonic myths* (the emphasis is mine), go to ‘heaven,’ for a thousand years or longer; but they have to come back in the end for a further course of lives on earth, and the wicked are treated in an analogous way.”

I have compared Dr. Quick’s statement here with my own copy of Plato’s Complete Works, and find that his analysis of the philosopher’s idea on the subject is correct in every detail.

The same author, calling attention to the differences between the Biblical and the philosophical view of the future, says, “The most obvious characteristic of Hebrew theology is the belief in God’s guidance of history”—an idea, by the way, with which Rollin introduces his great history of the world. Dr. Quick continues: “Ultimately I think we must allow that history is itself an unintelligible notion unless we accept behind history the existence of some sort of rational purpose or plan which the whole course of history manifests and fulfills; and this indeed is just what the Hebrew prophets really believed by implication. . . . All the main differences between Platonism and the authentic Judaism of the Old Testament may be summed up by saying that for Plato salvation consists in the philosopher-saint’s knowledge of eternal unchanging realities, while for the Jew it consists in the action of a living God, who will bring to pass a new world of enduring happiness and goodness for the sake of the people who steadfastly perform His holy and righteous will.”

Continuing his analysis, Dr. Quick says: “When Plato in the language of myth pictures the blessed life of souls rewarded in another state of existence, he pictures it, *not in a future age* remote from this time, but *in another place* spatially cut off from this earth of our present existence.” Plato speaks of a “new heaven and the new earth; but represents them not as in a future age, but in a different

part of the present universe. . . . It is a ‘there’ contrasted with a ‘here,’ not a ‘then’ contrasted with a ‘now.’” (The Gospel of Divine Action, 1933; pp. 33-49.)

It is apparent, then, that the unscriptural idea of going to heaven at death, like the immortality of the soul, is one of many extraneous conceptions that have come into the church through the influence of Greek philosophy.

A WOMAN’S PLACE IN GOD’S PLAN

(Continued from page 5)

as God intended it should be in a Christian home. The man *is* to be head of the family. God, in His infinite wisdom, divided the work so each would have a certain duty to perform. The woman must bear children. A little child is a gift of God, and of all God’s creatures the most helpless. Any mother knows that the care of an infant or of growing children and the keeping of a home is a full-time work. Mothers do not have time to provide the necessities of life, so to man was given the task of providing for the family and protecting its members. For that reason, God gave man greater physical strength and endurance.

In 1 Corinthians 11:3, we read: “I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God.”

In God’s plan, family life is a type of Christ and His bride. In Ephesians 5, we read: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.” Here, then, are the characteristics a man must possess. He must be Christlike, loving, compassionate, and tender. In this same chapter, we read: “Husbands, love your wives, *even as Christ loved the church*, and gave his life for it. . . . 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.”

Man must have the attributes of Christ and serve as head of the family in the same manner as Christ serves as head of the church. “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” (1 Peter 3:7). “Let every one of you in particular so love his wife *even as himself*; and the wife see that she reverence her husband” (Eph. 5:33).

What God-fearing woman would not submit to, obey, and reverence a husband like that?—or gladly permit him to occupy his place as head of the family, and as a leader and teacher in the church?

Woman must submit to man as head, just to the extent that man submits to Christ as his head. Though Jesus

called only men into His apostleship, numerous texts clearly include faithful women as equal recipients of God's promise.

The twelve apostles were men. The Seventy, likewise, were men, but that Jesus chose men to do His public work is no rebuke to womankind. It was simply the antitype of the Levitical priesthood of men. It is God's will and desire that the weight of responsibility rest heavily upon the men. In 1 Timothy 2:8, we read: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

All too often, however, the father lets the wife and children love the Lord while he goes out on Sunday morning for a game of golf, hunting, fishing, or lounges at home in robe and slippers—reading the funnies and sport page! Then he indulges in a nap, and in the evening he just cannot go to church to sit on that old hard bench.

So, like Deborah of old, a "daughter of Abraham" sometimes must lead and shepherd the fold. Many times some woman has kept a church from dwindling away and dying out by refusing to give up. It was not a case of a woman "usurping authority," which means to take by force. They were forced to lead, or to see the Lord's work lose.

God will not excuse women who have not accepted Christ, because their husbands failed to take their places as leaders and teachers in spiritual matters. They will have to stand or fall on their own merits and works, and be punished for sin as Eve was punished for her sin.

Insofar as being invited and needed in godly service and being heirs of salvation, there is neither male nor female, for "we are all *one* in Christ Jesus." "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" (1 Cor. 12:13).

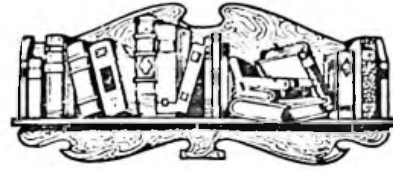
We thank God for many righteous men who honor and accept women as companions and equals in the service, and to such we gladly give first place and honor and reverence.

THE CALL TO CHRISTIAN SERVICE

(Continued from page 6)

show His disciples that the sin of the Jews was not alone that they bore no fruit, but that they were so boastful.

May we heed the call to Christian service, preaching *the gospel* of the coming Kingdom. May we proclaim the message of repentance and baptism for the remission of sins. May we tell of Christ's crucifixion, and how He arose from the dead, becoming the "firstfruits of them that slept." May we tell of His second coming—"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 3:21).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Building Your Library has harped a good deal, now and again, on the necessity for better writing technique among Church of God authors. And with some reason. We shall never forget the shudder with which we greeted that clause in a manuscript we once read that was intended for eventual publication in THE RESTITUTION HERALD: "He spoke through a mouth filled with false teeth, bald head, and a decrepit body." No—it's no exaggeration; it really was written that way.

Now *Magazine Article Writing* (Macmillan; \$3.75) won't correct all of anybody's blunders in syntax; but it will help to establish a certain modicum of continuity in our writing for church publications. It is the product of Ernest Brennecke, Jr., and Donald Lamien Clark, both members of the English faculty at Columbia University. And it's delightfully written, itself; you'll find real pleasure in reading it simply for the sake of reading it. Yet it's authoritative enough to be used as a standard university textbook.

There are two parts in *Magazine Article Writing*: (1) general instructions on the problem of writing for print, with—fortunately—a surprising dearth of that so-called inspirational bilge that finds its way into most texts on writing; (2) specific instructions on how to execute particular types of articles, which instructions are accompanied by examples of what the authors mean—examples which are drawn from such top-notch books as *Collier's*, *American Mercury*, *Harper's*, *Saturday Evening Post*, *Vanity Fair*.

Following the second part is a group of appendices, one of the most important of which is that entitled, "The Writer and the Law." This appendix discusses what a writer may say, what he may quote from other writers, and why he can't write certain things and quote others. What the editor of THE RESTITUTION HERALD will appreciate most about *Magazine Article Writing* (if you take the book seriously) is its facsimile reproduction of how a manuscript *should* look before it is submitted to the master of the blue pencil; another facsimile reproduction displays how a submitted manuscript should be corrected for benefit of printer.

• • • •

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 amazed at the mighty power of God" (Luke 9:43).

In the Valley

In today's lesson Jesus healed another person. An only son of a man who called for Jesus was healed. This man told Jesus that His disciples had tried to cure his son, but were unable to do so. The Book of Mark gives us more facts of this healing. When the father spoke to Jesus about healing his son, Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). The father cried and said with tears, "Lord, I believe; help thou mine unbelief." Then Jesus healed the child.

Later, the disciples asked Jesus why they had been unable to heal this child. Jesus said that this case was cured only by "prayer and fasting."

On the Mountain Top

We know that Jesus had been praying shortly before this boy was healed. Jesus had been on a mountain with Peter, James, and John. He had gone to pray. The three disciples were "heavy with sleep." Then they awoke to behold Jesus, the same, yet different. His face was changed. His clothing was white and shining. The view was, no doubt, too beautiful and breath-taking to describe. Two men, Moses and Elias, stood with Him.

Now this was the vision seen by Peter, James, and John. They saw Jesus as He will be when He appears when *we* shall see Him. You remember Peter had a vision while waiting for dinner when upon a housetop. Name another vision someone in the Bible had that you can recall.

The main teaching of this vision is that Jesus, when He comes in His glory, will have two classes of people called to Him. Moses represents those who are asleep in the graves. "When Jesus says, 'Arise,' they'll get up" a little boy told me not long ago. Then Elias, who never died, but was caught away, represents those who are Christ's at His coming, who are alive. Then, these two groups will be caught up together to meet Jesus in the clouds, and will ever be with Him. Jesus is to sit on David's throne and rule on this earth. He is not taking His people to live away from the earth forever and ever. Remember, "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

An ECE Garden

It is time to plan our gardens. What plant would you like to be in this ECE garden? Will you choose to be a rose and spread a beautiful scent all over our garden near you? Or will you be a milkweed, unwanted, disliked, and a plant over which bugs and ants crawl? We have a choice to make—a way to go. "As for me and my house, we will serve the *Lord*" (Josh. 24:15).

The cultivation is already begun. Mothers and fathers are helping you. Habits of attending Sunday school and church are being formed. The Bible is read and studied daily. I hope the soil is being well prepared for you to grow into an ever-blooming plant.

God sends the sunshine and the rain to help this garden grow.

We are glad we are not as helpless about sin as the flowers are about the weeds that grow near them. We can root up the evils to get them out of our lives.

Did you ever see a garden that was cultivated for a while, then left without care? The weeds grow. The ground becomes hard. More rain is needed to make this garden produce.

Sometimes we think that attending Sunday school and having our daily devotional are enough. If we do not study more and think of God's Word that we have in our hearts, we shall become like that garden, for which no one cared. We are to "search the scriptures daily," thereby renewing our minds, stirring them up by thinking of God's Word. Let us have a beautiful, victory garden—for Christ! (1 John 5:4.)

Happy Birthday Wishes

Glenda Ruth Wolfe, March 31, age 3, Gatesville Texas.
Lee Stine, April 3, Age 13, Tipp City, Ohio.
Thelma Richardson, April 3, age 16, Hammond, La.
Roxine Durkin, April 4, age 9, Cleveland, Ohio.

"Your life is a garden of love, dear friend,
And planted with kindly deeds
So ever and over the wall will blow
Into my garden, your seeds."—*Selected.*



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

Aaron—A Leader

At times it is profitable to review the lives of our predecessors. Such study reveals the reason for their success or failure and permits the examiner to formulate one or several methods of increasing his success or of averting future failure. A study of Aaron should be profitable.

Concerning Aaron, we find that he was three years older than his brother Moses, and a member of the tribe of Levi. Although Moses was a calm, steady, ever-faithful worker, and apparently for this reason was chosen as the chief leader of the children of Israel, he probably was a poor "mixer" or public speaker, for Aaron was chosen to contact the people. God chose Aaron for the very responsible position which he was to hold, which fact may seem to make future events all the more puzzling. Aaron worked side by side with Moses in trying to persuade Pharaoh to release the children of Israel from bondage and took part in bringing the plagues (bloody waters, frogs, lice, boils, and so forth) upon the Egyptians, finally succeeding in liberating the Israelitish peoples. At Rephadim, he assisted Hur in holding up the hands of Moses during the battle between the Israelites and the Amalekites, until Joshua "discomfited Amalek and his people with the sword."

According to Exodus 24, Aaron is referred to as being one of seventy-four of the religious leaders of Israel who saw God in His glory. ("There was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.") Yet, when Moses, with Joshua, was high up on Mount Sinai receiving the law, Aaron, ever willing to please the people, submitted to popular demand and made a golden calf, an idol, which they could worship until Moses returned. Aaron was soundly condemned by the Lord and was saved from punishment through the admonition of Moses.

Later, Aaron was consecrated to the priesthood, yet in this high office he joined Miriam in unduly criticizing Moses for marrying an Ethiopian woman, and attempted to assume the role of a prophet. He was told very plainly by the Lord that he was definitely not a prophet, and his co-conspirator, Miriam, was turned leprous. Though Aaron took undue advantage of his position, when Korah, Dathan, and Abiram conspired against him to question

his position, the Lord came to his rescue and offered the proof of the budding staff to confirm his leadership.

Apparently, Aaron's meekness and selfrestraint decreased with age, for once again he opposed the will of the Lord in assuming credit with Moses for bringing water out of the rock at Meribah. For this he was stripped of his priestly robes which were transferred to his son Eleazer, and was permitted to die, sharing the punishment of Moses in being forbidden the privilege of entering the land of Canaan.

From the above few main events in the life of Aaron, we today can draw lessons that will perhaps help us to emerge victors in combating many problems that arise in church work and in our daily lives. When we become members of the church through repentance and baptism, we become for all practical purposes "chosen of God," and actually "heirs of the promises." If we enter wholeheartedly into the task of building and strengthening the church, we shall find that we possess at least one talent that can be used to advantage, even by others who may be our leaders. However, just because we may be successful in one phase of the work, we must be careful in entering into another type of work for which we may not be fitted, for we may be forced to retreat under unfavorable circumstances through our own faults. Aaron was a leader and even a priest, but not a prophet.

Let us make certain that we are fulfilling the will of the Lord in the way that would best please Him. When we are vexed with troubles or problems that seem to have no satisfactory answer, or our efforts do not seem to bring the fruitage we would like, let us seek the will of the Lord and not take matters into our own hands, substituting the laws of man, his code of ethics and his conception of right and wrong. Man would like to cure the present world troubles through his own efforts. We know that the only true and lasting solution will come through the establishment of the Kingdom.

Illinois—Your Day!

This is the last reminder and urgent request to our Bereans in Illinois to attend the Quarterly Conference at Ripley, March 28, 29, for the purpose of reorganizing an Illinois State Berean Society.

AMONG THE CHURCHES

CONFERENCE CALENDAR

March 28-29—Illinois Quarterly Conference at Ripley.
 April 12—Minnesota Conference at the Bergen Church of God near Lester Prairie.
 April 25, 26—Minnesota Berean Conference at Saint Cloud.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

March 14-27—Ripley, Ill.
 March 29 - April 5—Lawrenceville, Ohio.
 March 30 - April 5—Grand Rapids, Mich.
 April 6-10—Burr Oak, Ind.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.

EL PASO, TEXAS

We take the pleasure to report the baptism of Miss Isabelle Mitchell, 3901 Nashville Ave., El Paso, Texas, and Mr. V. J. Reeves, Jr., Newman, Texas. They are two mighty fine young people twenty years of age and a great boon to the church at El Paso. May God bless their Christian efforts with a home in His eternal Kingdom.

The Lord willing, we hope to begin evangelistic meetings at Kokomo, Ind., next Sunday, March 15.

I had a very nice trip and visit with Kansas and Oklahoma brethren as well as with the Texas brethren. Cantwell Drabentstott.

FREDERICKTOWN, MISSOURI

Church of God of Abrahamic Faith

Bro. C. E. Lapp arrived Wednesday, March 11, 1942, for his last services here before going to Tempe, Ariz. These services were very much enjoyed, although a spirit of sadness was felt at his leaving. The church has enjoyed working with Bro. Lapp these past two years or more. Much good has been done here since he came.

Friday night, a farewell party was given Bro. and Sr. Lapp at the home of Mr. and Mrs. Ralph Holhouser. Some of the brethren gave very interesting talks in appreciation of the pleasant work together with Bro. Lapp here at Fredericktown. Then, the ladies of the church presented Bro. and Sr. Lapp with a beautiful quilt, which seemed to please them very much. A very pleasant evening was spent. After Mrs. Holhouser served refreshments, all departed for their homes, wishing God's blessings on Bro. and Sr. Lapp in their new field of labor.

In the very near future, our church plans to try to have twice-a-month services. We trust we may secure the service of some consecrated man to work with us here. At present, we are planning to section off Sunday school rooms with screens, which will be a great help to both teachers and pupils.

We extend an invitation to any and all to study and worship with us. We have Sunday school each Sunday morning at 10:00 a.m., and Berean society each Wednesday at 7:30 p.m.
 Mrs. J. C. Cooper, Reporter.

MINNESOTA STATE CONFERENCE

Sunday, April 12, 1942

Bergen Church, near Lester Prairie

10:00 a.m., Sunday school, Tom Savage
 11:00 a.m., Sermon, Vernis Wolfe
 11:50 a.m., Communion, John Denchfield
 12:00 Noon, Basket dinner at church
 2:30 p.m., Bible study, John Denchfield
 Basket lunch at church
 7:30 p.m., Service, Walter Wiggins
 Please bring for basket lunches
 Everyone Welcome!

BIBLE TRAINING SCHOOL NEWS

"As a man soweth so shall he also reap." March 16 marked the reaping of last six-weeks' class work. We look forward to a more prosperous era.

We celebrated Paul Williams' birthday March 13. Bro. and Sr. Harold Starbuck were guests. The bank continues to supply ice cream for birthday dinners.

The students gathered at the Students' Home for a social gathering on March 17. Green was the predominant color. "Mom" Brewer expounded an Irish joke that put us all into hysterics.

The class has arrived at a dead end. If any can alleviate this difficulty we shall gladly accept all suggestions. "What century was the third millennium in?"

Glenn Miller, Reporter.

HERALD RECEIPTS

Mrs. Edward H. Berek; Leota Hanson (for another); Mrs. W. M. Nelsen (for others); George O. Renner (for others); W. L. Robbins; Freeman Fike (self & others); Guy Mills (for others); Bertha Logan (for another); Hazel Burk (for another); Mrs. S. M. Simons; Mrs. Eska Evans; Floyd Kessler (self & another); Mrs. Iva Moore; F. F. Upton; Mrs. E. M. Richardson (for others); Chalmers Thoms; Mrs. J. W. Stine; Harold Smith.

CASHMERE, WASHINGTON

Recently, March 3-7, we had a little school for the young folks that could and did come, studying truths concerning the gospel, the Kingdom, and Christian conduct. Disappointment was expressed because of the shortness of the time, which was from 9:00 a.m.—4:00 p.m., daily, with a half day on Saturday. After some consideration, we decided to have more of these studies. Some of the older folks are attending, too. It is desired that through these studies the students will develop the ability to study for themselves.

Lyle Rankin.

GILBERT BOTTOLF

Gilbert Bottolf was born in Oslo, Norway, in 1866, and came to this country when eighteen years of age. He lived in Wisconsin a few years, then came to Louisiana where he resided until his death, March 10, 1942. He married Miss Sena Halverson in 1897. They lived happily together until death claimed him.

Surviving relatives include his widow; three sons, Sam, Martin, and Arthur; three daughters, Mrs. E. A. Campbell, Mrs. Lawrence Bollin, and Miss Esther Bottolf; and four grandchildren. Also, there are many other relatives and friends.

Mr. Bottolf was one of the pioneers of this State, and during his long life here made many friends. He was a good citizen, a fine neighbor, and was loved and respected by all who knew him. He was originally a member of the Lutheran Church, but, after hearing the gospel as taught by the Church of God, was baptized in 1913 by Bro. J. G. Haupt. Since that time, he has been a faithful member of the Happy Woods Church, and attended services regularly until the past few months when his health began to fail.

Funeral services were held Thursday morning, March 12, from the Thomas Funeral Home. He was laid to rest in Greenlawn Cemetery, there to sleep in death until the morn of the resurrection when our King shall return.
 Harry Gockler.

Gleanings From the Field

"The field is the world."—Jesus.

"The evangelistic meetings conducted by Bro. J. M. Watkins are off to a good start."—Mrs. Frank Laning, Mount Sterling, Ill.

Bro. and Sr. C. L. Netts, having spent the winter in Florida, are now en route home (1013 Pine St., Springfield, Ohio). They plan to attend General Conference this summer.

"On every hand we see the slogan, 'Remember Pearl Harbor.' The Church of God will do well to remember Calvary Hill. (Luke 23:33.) The suffering and sorrow that took place there nineteen centuries ago must not be forgotten. Then the only begotten Son of God paid the supreme sacrifice that you and I and all (whosoever will) might have life everlasting. The door is open; some day it will be closed."—Paran W. Anderson, 920 W. Jefferson Blvd., Mishawaka, Ind.

"Our ministers should preach against our people going to picture shows and other worldly amusements that Christians should shun. We are to come out from the world and be separate."—Mrs. Lucy Lapp, Box 306, Sunnyside, Wash.

"Please do not let your readers think the tires of Isaiah 3:18 are automobile tires. Isaiah was speaking of a tire that was only one of several gewgaws he mentioned that women wore to adorn themselves. Today, women use rouge, lipstick, permanent waves, fine clothes, and jewelry, instead of cauls, tires, etc., to make them look pretty."—Jennie B. Boyle, Fort Worth, Texas, Rt. 7.

"If everything were peaceful and harmonious, Christians would not care for the Kingdom to come."—W. A. Reid, Box 576, Pomona, Calif.

RALLY NEW READERS

for

The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I herewith

enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U.S. money order or personal check.)

ABINGDON BIBLE COMMENTARY

More than sixty educators have contributed to make the Abingdon Bible Commentary a choice reference book for the layman, teacher, and preacher.

Preceding the commentary on the books of the Old Testament, there are numerous articles of educational value, such as: "How to Study the Bible," "The Bible—A Library of Religion," "The Bible as Literature," "The Divine Element in the Bible," "The Christian Approach to the Study of the Scriptures," "The Use of the Bible in Preaching," "The Place of the Bible in Religious Education," "The Land of Palestine," "History of the Hebrew and Jewish People," "Bible Manners and Customs," "Time, Money, Weights, and Measurements," and "English Translations of the Bible."

Likewise, preceding the commentary on the books of the New Testament, there are the following choice articles: "The Historical and Religious Backgrounds of the Early Christian Movement," "The Formation of the New Testament," "The Structure of the Synoptic Gospels," "The Chronology of the New Testament," "The Language of the New Testament," "The Life of Jesus Christ," "The Teachings of Jesus," "The Parables of Jesus," "The Miracles of the New Testament," "The Life and Work of Paul," and "The New Testament and Christian Doctrine."

Price—\$5.00. Send your order to National Bible Institution, Oregon, Ill.

EVANGELISM

Mrs. Nellie Ling	\$ 5.00
Mrs. W. M. Nelsen	5.00
George O. Renner	5.00
Mrs. Eska Evans	2.00
Mrs. S. T. Stantial	10.00
Mrs. W. F. Thut	1.00
Mrs. George W. Cleek	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.

NATIONAL BIBLE INSTITUTION

Emma C. Railsback	\$1.00
Mrs. Edward H. Barek	3.00
W. A. Reid	4.00
Jessie M. B. Kauffman	1.00
Mrs. Eska Evans	1.00

BIBLE TRAINING SCHOOL

A Friend (H. B.)	\$20.00
A Friend (B. H.)	15.00
Mrs. W. M. Nelsen	5.00
Mrs. W. F. Thut	2.00

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy.

Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Bible Training School	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald (\$2.00 per year)	\$ _____
Total	\$ _____

Sender's name

Address

The Summer Bible Training School

June 16—July 24, 1942

Oregon, Illinois



C. E. Randall

According to present plans, Brothers C. E. Randall, Fonthill, Ontario, and Vivian Kirkpatrick, Oregon, Illinois, will be the instructors in the coming Summer Bible Training School—each instructor conducting two classes daily. Sister Grace Wiggins, Eden Valley, Minnesota, will again serve as matron of the Summer School. The cost for the six-weeks' training will be the same as heretofore: \$30.00 for board, room, and tuition, plus textbook costs. Students planning to attend should report by filling out the coupon at the bottom of this page.



Vivian Kirkpatrick

Brother Kirkpatrick presents the following Bible questions as being typical of those to be considered in his course, "The Book Nobody Knows"; then suggests: "If you do not know the answers, plan to attend the Summer Bible Training School."

- (1) Who commanded the sun to stand still? Why?
- (2) What is the origin and meaning of the rainbow?
- (3) Who was the strongest man in the Bible? the wisest? the longest-lived?
- (4) What is the origin of the word "shibboleth"?
- (5) What was Jephthah's vow?
- (6) Who was the most patient man that ever lived?
- (7) Who wrote, "The Lord is my shepherd, I shall not want"?
- (8) Why is a cab driver sometimes called a "Jehu"?
- (9) What beautiful woman said, "Whither thou goest, I will go"?
- (10) What famous monarch was dramatically warned in the midst of a banquet by "handwriting on the wall"?
- (11) What is the middle verse of the Bible?
- (12) What man in the Bible said he had "escaped with the skin of his teeth"?
- (13) Which is the shortest verse in the Bible?
- (14) What is the origin of the phrase, "a doubting Thomas"?
- (15) What two disciples were called "sons of thunder"?
- (16) What became of Judas who betrayed his Lord?
- (17) Where is the Golden Rule found?
- (18) What caused the first heresy trial in the history of the church? How was it settled?
- (19) Who became a convert to Christianity after being soundly thrashed?
- (20) What general reduced his army in order to win a victory?
- (21) What prophet was admonished by words of wisdom from an ass?
- (22) Who saw a vision of animals let down from the sky on a large canvas?
- (23) What little girl helped a great general to recover his health?
- (24) In what language did Jesus speak?
- (25) What is the apocrypha?

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by _____
(Name) (Address)

Signed by _____
(Student's name) (Student's address)

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MARCH 31, 1942

NUMBER 26

Resurrection Hope

By James A. Patrick

HOW much hope have we Christians in these last days? Is it wavering? Or, is it "sure and stedfast, and which entereth into that within the veil; whither the fore-runner is for us entered, even Jesus" (Hebrews 6:19, 20)?

Do I hear someone say, "What evidence have you that the hope you believe and teach is true? If God is a God of love and is all-powerful, why does He not stop the terrible slaughter, starvation, misery, and woe?" These very conditions mentioned are strong evidences that God *is* and is the kind of God the Bible says He is, because the Bible teaches that just such things will happen in the last days. None except a divine mind could so accurately point out thousands of years in advance the things we see happening before our eyes. "In the last days perilous times shall come" (2 Tim. 3:1). The word "perilous" is taken from the same Greek word as the words "exceeding fierce" in Matthew 8:28. The two men possessed with devils were said to be "exceeding fierce." So, the times in which we live are "exceeding fierce"—and I believe no one will try to say otherwise. Luke 21:26 reads: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Look over the world to see if you can find anything anywhere that would have a tendency to quiet a man's fears. This sign, with some others that will probably happen in the near future, portends that the end is near, for the Master said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Do I hear someone say, again, "Why does God allow such things?" The answer is, God is allowing man to go his own way. God tried man on the individual plan, but man rebelled and rebelled and rebelled, till finally God chose the one righteous man in the world, Abraham, and dealt with his seed until the kingdom of Israel was

formed. God then tried to deal with the Israelites in a theocratic way, but they rebelled and rebelled and rebelled until He gave them up to their own way. Do not blame God for what is being done; blame man.

What Is the Way Out? After the first World War, thousands and thousands of people turned to spiritualism, theosophy, and so forth, trying to find some information as to the whereabouts and conditions of their loved dead ones. The stampede toward these false doctrines was worse in England than in America. The ministry of England made a feeble protest, but what could the ministers do? Their plight can best be illustrated by the plight of an evangelist who held some meetings in Buffalo, Minnesota (the county seat of Wright County, in which I was born). There were a number of spiritualists living in and around



James A. Patrick

the town. The evangelist took occasion to berate the spiritualists, until one evening he preached a sermon on the immortality of the soul. At the close of the sermon, a man in the audience stood up and said, "I don't see why you berate us spiritualists so severely, when you lay down the track we run our train on." This statement is absolutely true. The doctrine of immortality of the soul is the foundation of all false religions. Spiritualism, theosophy, supposed immortality of the soul—none can be the way out. What, then, is the way out?

Let us get back to the thought with which we started—hope. What is our hope? Is it the same as Paul's hope? What was Paul's hope? "When Paul perceived that one part were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23:6, 7). Again Paul said: "This I confess unto thee, that after the way which they call heresy, so wor- (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

Jesus Lives

Jesus revealed to His disciples "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" (Matt. 16:21). Many leaders have foreseen their rejection, but only Jesus dared to predict personal resurrection. More, Jesus foretold the time of His resurrection—the "third day."

Skeptics make much of the theory that men believe that which they wish to believe. By application of this theory, it is supposed that the disciples and other early Christians came to believe in the resurrection of Christ because they *wanted* to believe He arose. Actually, the disciples and other associates of Jesus *disbelieved* He would rise from the dead—barely meditating the possibility. When Jesus told the disciples He would "be killed, and be raised again the third day," Peter rebuked Him, saying: "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). Obviously, the thought of Jesus' rejection, abhorrent to Peter as it was, so filled his mind that he scarcely heard Jesus' prediction of resurrection. Peter was not at the tomb "the third day" to greet the angel who came to roll away the stone. Nor were any of the other apostles!

The women who went to the sepulcher, most too often lauded for being last at the cross and first at the tomb, went to the tomb not to see a risen Lord, but to anoint His dead body. They, en route, questioned one another as to whom they might find to roll away the stone.

Two disciples walking to Emmaus said, "We trusted that it had been he which should have redeemed Israel"—the equivalent of saying their faith in Christ was lost. When the women reported having seen the risen Christ, the apostles considered their words only as "idle tales" (Luke 24:11). Did they believe in His resurrection because they "wanted" to believe? They so certainly disbelieved, that they almost resented hearing anything about a resurrection.

Thus, faith in Christ's resurrection was established not by persuasion of eloquent and cunning oratory, not by mere desire for His resurrection (for none was even meditating that issue), but faith and complete conviction

in Christ's resurrection was established by *seeing* the risen Lord. "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3). Ten of the world's best preachers failed to convert doubting Thomas (himself a preacher) to believe in Christ's resurrection. Later, he believed, not because he "wanted" to believe, but because he saw the wounds in Christ's hands and side, and heard his Lord invite him to put his hand into the wounded side. (John 20:19-31.)

Nor did Jesus appear only to His intimate few! "He was seen," said the Apostle Paul, "of above five hundred brethren at once" (1 Cor. 15:6). It would be monstrous to suppose Jesus was an accomplished trickster, only deceiving. Yet, *if* that were true, from where came this trickster? Was not Jesus crucified? *Who*, if not the risen Lord, converted five hundred people into believing that they had seen the risen Lord? Further, lest some might think the Apostle exaggerated, he reminded the Corinthians that "the greater part" of those witnesses were still alive to bear testimony to this truth.

To deny the resurrection of Jesus is to say either that Stephen lied when he said he saw Christ standing at the right hand of God (Acts 7:55), or to say that somebody else lied in quoting what Stephen said. To deny the resurrection of Jesus is to leave the conversion of Saul of Tarsus without explanation. To deny the resurrection of Jesus is, on the part of a would-be believer, to deny the very Life and Immortality which he hopes to achieve; and, on the part of a skeptic, is an unpleasant and illogical confession that the church can survive time and tide without solid foundation.

Oh, shameful doubt! What greater evidence do you ask? Whom did the apostles see? Whom did the five hundred see? Whom did Stephen see? Whom did Saul of Tarsus see? Upon whom, and by whom does Christianity live and prosper? "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Jesus lives! Jesus lives!

Jesus, resurrected and living, "continueth ever" (Heb. 7:24), being "the author and *finisher* of our faith" (12:2). He speaks today: "I am the resurrection, and the life" (John 11:25), and, "Because I live, ye shall live also."

Victory Out of Defeat

By Mary Richardson

THE crucifixion was accomplished on the cross of Calvary. Eleven discouraged, bewildered disciples had lost their great leader and teacher, Jesus. They hardly knew which way to turn, thinking His death meant defeat for Him and His cause. Even His enemies felt certain they had gained their point. One from the midst of the Twelve had proved himself a traitor. He had betrayed the Master by a kiss, and the events which this had precipitated caused the remaining disciples to become very disillusioned. They had seen men nail Christ to the cross, and when finally He had been lifted down, dead, their hopes and dreams had died also. So this was the end!

Jesus had told His disciples that He "must" suffer and die upon the cross, but that after three days in the tomb He would rise again, clothed in immortality. Jesus had recognized suffering and death as part of His destiny, which He could have escaped only if He were untrue to His mission. Therefore, He steadfastly set His face to go to Jerusalem, knowing what awaited Him there—knowing, too, that He might go elsewhere instead and find physical safety, but that this course would bring defeat for Him, His mission, and His Kingdom. Jesus' choice was, itself, a victory second to none.

There was a "must" which caused Jesus to determinedly set His course toward Jerusalem and Calvary. In telling His disciples and friends about the resurrection, there was also a "must." He did not tell them that He "must" die without telling them, also, that He "must" be raised from the dead. The way of duty and sacrifice usually leads into the shadows, but it does not do so without leading up into the light. We are not defeated as long as we follow Christ.

The disciples, however, had not understood. After Jesus' death, they thought 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. Those who had faith and confidence in Jesus during His ministry had lost all or part of their faith following His death. Despair was clutching at the hearts of some of His followers in the night that preceded the first streaks of the Easter dawn. All the disciples' hopes were crushed. They realized now something of what He had meant to them. He was dead, and the Kingdom of God would never come.

Then came the wonderful, glorious news of Jesus' resurrection. The change that came over the frightened, despairing apostles, and transformed them into men of amazing courage and splendid optimism, can be ex-

plained only in the light of the resurrection. For three days their Leader had been dead, but now He was risen. His resurrection brought a reviving of their hope, a hope that was strong and steadfast and which led some of them to give even their lives for the cause of Jesus. The disciples, recalling the nail prints in their Master's hands, knew the terrors just past. Then hearing the glad cry of the women, "He is risen!" they turned away from the past and lifted their faces toward a new horizon.

Notice the effect of the resurrection on Peter. When Christ came back from the grave, a great transformation in Peter was wrought. He was made into a real man. Fear fled and instead of the sorry coward, he became the dauntless hero who stood and preached in the face of the same Sanhedrin he had feared so much. He had no power, and never could have accomplished anything without the heartening influence of Christ's reappearance. Hope, love, courage, faith, perseverance, obedience, came to Peter as a result of his vision of the risen Lord.

Inspiring, gloriously inspiring, is the assurance that One who once lived upon this earth as we live, who died as we know we must die, is alive again to die no more! The reality of Jesus' resurrection should be very comforting to us, for therein is our hope of living again if we are true and faithful. If it were not for His bodily resurrection from the tomb, there would be no facts upon which to base a hope for life after death. Having a knowledge of Christ's resurrection will avail us little, unless we center our lives and our hope in Him. Those who accept Christ are assured of the "more abundant life." Paul said: "If in this life only we have hope in Christ, we are of all men most miserable." He pointed out that Christ's resurrection is undeniable proof of a future resurrection of the dead, and the only hope of those who live godly in Christ Jesus is dependent upon that essential truth.

Easter is not a date on the calendar; it is a symbol of the triumphant living which Christians should know every day. It is not so much an event which happened long ago, as a force which has guided and shaped history ever since. The early Christians realized that Jesus was even more truly with them after Calvary than before, and every succeeding generation of His disciples has known and experienced the happiness and comfort in His pulse-quickenning comradeship. "He is risen!" "Lo! I am with you always"—not mere words, but a reality, a record, and an experience. To those who know their meaning and are truly His servants, the

(Please turn to page 11)

Christ, and the World Today

By Earl B. Friend

IF CHRIST were to return to this earth during all this war and strife, what would be His impression? We would present a picture of hatred and savagery as never before encountered. It is comparable to several dogs fighting over a bone—each trying to secure for himself a portion, or all of it.

Christ taught us love. When we speak of "love," we do not mean the affection of a boy for a girl or a man for a woman. We mean the love of one another as fellow beings. Christ said, "If ye love me, keep my commandments" (John 14:15), and one of those commandments was, "Love thy neighbour as thyself" (Matt. 22:39).

I believe in love. I believe love can conquer everything—can melt all hatred and bitterness. To live that belief may cost a life. It cost Jesus His life, but through it He triumphed. Because He consistently loved to the end, even when it meant His crucifixion, His spirit is alive in the world, going on in an unending, growing influence. The resort to hate and its allies always means defeat. To fight back—use force, anger, hatred—is to generate more hatred and anger and a more brutal use of force in those who oppose us and would overcome us. If Stephen had struggled against and cursed his stoners, would the world ever have known Paul? It was his inability to blot from his memory the picture of the dying Stephen asking God to forgive his murderers that was responsible for Paul's Damascus-Road conversion. Love scored another triumph. Again it cost a life!

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

The world is in terrible trouble. The only thing that will heal it, or restore it, is what Jesus prescribed: "As I have loved you, love one another." If the love of Christ fails, there is not a chance for the world.

There are some of us who are confident that the world can be helped in its trouble, that is, if there are enough of us who are willing to do what Jesus insisted should be done by those who deeply cared for Him, namely, to pour out an understanding and intelligent love of deep concern upon mankind. "This is my commandment, That ye love one another as I have loved you." That would heal the worst trouble the world now knows. It must be rigidly applied to every relationship of life—personal, social, national, and international.

If we deepen our interest in other people and fill our hearts with an affection for humanity that casts out hate, misunderstanding, and ill will, we shall be endowed with

the impelling force of a genuine devotion which will send us out to heal the broken and bleeding hearts of those to whom we can minister today. When we forget the welfare of others, we not only fail them, we also develop a hardness of heart which robs us of any true worth.

Another of Jesus' commands was: "Love your enemies . . . and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

John Wesley, in recounting the story of his experience at Aldersgate, said that his first impulse was to pray for those who had misused him. His heart, though cultured in Christian principles, evidently was lacking in the Christlike spirit, and harbored unfriendliness. That heart-warming experience banished hate, and gave birth to love. The Christlike spirit does just that to believers. Such a transformation of attitude is nothing short of a divine miracle. The church today needs thousands of such miracles.

One who holds a grudge harms himself and the Christian cause more than he does the one against whom the resentment stands. There is no worse enemy to one's own personality than a spirit of spite.

We must realize that to hold a grudge, or to wish another harm, is fully as sinful as the discourtesy done us. This sin is against the soul of one who hates his neighbor. Love never hurt the lover nor the one loved, but evil wishing leads to untold harm.

Surely, heaven's choicest gift to a lost world is divine tenderness or sweetness of spirit. Such tenderness was the outstanding characteristic of the Christ and is the very essence of the gospel. It mellows the will, softens the judgments, refines the manners, and stamps man a product of God. One might say that such tenderness is to the Christian what rhythm is to poetry, fragrance to the flower, color to art, and harmony to music. It is the clearest evidence of the indwelling of the Holy Spirit, and those who possess it need never seek the *sign* "gifts," for they are not needed.

It was the tenderness of the Apostle John which made him the Lord's choice, when a son's love and home were needed for Mary, the Lord's mother. It was the "poured out" tenderness of Mary of Bethany, rather than the expensive nard, which made her act so precious to the Christ.

We may not need great power or wisdom in order to reveal Christ to a lost world, but we do need that tenderness which streamed from the eyes, revealed itself in the voice, and was felt in the touch of the hands of our Lord.

We often talk of our friends and say what a blessing they are to us, but do we personally try to shed the perfume of the Christ life everywhere? Are our lives actually radiant for Him? Many a shut-in has taught us how to diffuse "the perfume of His knowledge." This radiation cannot come until God makes our lives "a constant pageant of triumph in Christ."

Dishes and dishes! Housework and more housework, making all things presentable and comfortable for her Guest! This was Martha's task—alas, "task"! (How many of us look on service as a task?) So she was burdened with worry and anxiety. Now, Jesus did not want that. The very last thing He needed right then was the atmosphere of fretfulness. Dishes of food costing that are ever too costly. Just then they were a kind of cruelty to Him. For, He had been traveling a very dark road, a road that was suddenly growing much darker, at the end of which He could see the dread outlines of a cross. Mary's quiet fellowship and worshiping spirit were food enough for Him, food for Mary, and had Martha only known it, the one best "dish" for her own frayed nerves.

Above all else, each of us needs the fellowship of the

best Friend, Jesus, that chases the worry of work away, rests and refreshes body and spirit. Many times, it is not a good meal our guests need—it is a fine fellowship!

In closing, we should like to present the following poem, "Live and Love," written by John R. Jarvis:

"Live a little, love a little,
As you pass along;
Cheer the hopeless and the weary
With a friendly word, song.
Smile the more when clouds are lying
Low upon the misted hills;
Soothe the souls all sadly sighing—
Love will heal a whole world's ills.

"Live a little, love a little,
Laugh at fancied pain;
Close your eyes and dream of flowers,
Sweet and fragrant after rain.
Ease the load of burdened shoulders,
Do the very best you can;
Sure 'tis love that breaks the boulders,
Love of God, and love of man."

Christ, and Life After Death

By Harry A. Sheets

THE possibility of resurrection has long been a controversial subject. Some will not concede such a possibility, because they cannot understand how it can really happen. Others disbelieve because they cannot answer all the problems which their minds can invent, and which they think would result, if resurrection were to take place. Others have no place in their theology for a resurrection.

The first group largely disbelieves in the existence of God and the inspiration of the Bible, therefore, these persons have no proof of such a possibility. The second group does not deny the existence, or power, of God, but sees too many obstacles. The third group believes in the immortality of the soul, and feels that the "real" person does not die, but lives on, unhampered by the body. Some admit resurrection by voice, but deny it by belief. These have no place for resurrection.

The Sadducees were of the second group. "Whose wife will she be?" They erred because they saw no change in conditions over those in this world.

We have heard people say that they would not enjoy the Kingdom unless wife, husband, or children could be with them. Family groups, as such, could not well exist in the Kingdom. Our parents are the children of other

parents, and so forth. There would be no boundary lines between families. We believe Jesus answered this question when He answered the Sadducees. We must accept the fact of resurrection, and trust God to adjust everything to the best interest and greatest happiness of the redeemed.

"If a man die, shall he live again?" This question has been asked in every age, but only those who spoke by inspiration have given us the correct answer. Job answered the above question thus: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

"Jesus said unto (Martha), I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus taught resurrection. He did not teach that death was the beginning of life, but He did teach that resurrection would triumph over death and bring to man the blessings of God. He demonstrated His power over death by raising people from the dead. In due time, He will complete His great mission of resurrection from the dead.

THE CHRIST

By R. H. Judd

"They (the apostles) ceased not to teach and to preach Jesus as the Christ" (Acts 5:42, R.V.).

ONCE more God has privileged many of us to meet with gladness the remembrance of Easter, which has been for nearly twenty centuries the reminder to the whole world of that mightiest of miracles—the resurrection of *Jesus Christ* to life everlasting.

A secular writer, who for some years did considerable novel writing, suddenly took to writing on religious subjects, and one of the chief causes of her conversion to these themes was this all-absorbing topic of resurrection. A review of her article on "Are We Immortal?" appeared in *Reader's Digest* for December, 1941. Amid the confusion of her ideas she gave expression to a thought that had evidently entered so deeply into her mind and memory, that when released it emerged therefrom as a statement of unforgettable fact. Speaking of the resurrection of Christ, she says: "Something happened two thousand years ago that no one has ever satisfactorily explained away."

We cannot review the astonishing premises which led her into the belief that resurrection to immortality is something which "one man *achieved for himself*" (italics ours) and which "others may be permitted to expect for themselves."

What a contrast between Miss Kirkland, the writer of the aforementioned article, and Paul the great apostle of the resurrection! Not once in her discussion of this theme, as reported in *Reader's Digest*, is God given even a passing notice. Paul, on the other hand, emphasized both by direct and indirect statement—the one supporting the other—that it was God who raised Christ from the dead. At least twenty times in the Acts and the Epistles is the resurrection of Christ directly attributed to God, and the indirect references are fully as frequent and almost equally convincing; for Scripture, nature, and reason alike emphatically deny the possibility of a dead person accomplishing the resurrection of himself by his own inherent power. (The attempt even to express it in language would result in what is known as an antiphrasis, that is, the use of words *contrary* to their ordinary and accepted meaning.)

In the intensely interesting fifteenth chapter of 1 Corinthians, Paul wrote from the standpoint of a Christian to other Christians. The force of his argument concerning resurrection, quite apart from reference to a particular individual, is irresistible, and is suitable for the convincing of any inquirer interested in the fact. Paul, how-

ever, is interested in something more than the bare fact of resurrection, for every Israelite who accepted Moses and the prophets believed in resurrection as an act that had in the past already been accomplished.

The paramount point with Paul was the personality of the one resurrected. Writing to believers, the title "Christ" was sufficient to identify to them the One of whom he spoke. This, therefore, was the title used by Paul almost exclusively throughout his discourse. There is a change, however, when he comes to verse 15 and writes of witness-bearing to others; then he makes a distinction and talks of "*the Christ*" (see margin). In Paul's day, there were others claiming to be Christ, and he must needs be specific (as should we) in his message, for no trumpet of his could give an uncertain sound (14:7, 8, 9). The Christ of whom Paul spoke was "*the Christ*" of the Scriptures, of whom Moses and the prophets did write.

Once more only in this famous argument did he use the expression "*the Christ*": "As in Adam all die, so also in *the Christ* shall all be made alive" (15:22, R.V., margin). Note the contrast—Adam had life, but only mortal life; therefore "*in Adam all die.*" That is their inherited destiny. Those "*in the Christ shall all be made alive.*" That, again, is their destiny.

Those "in Adam" get into Adam—Adam's life—by begetting and birth. Those "in the Christ" get into Christ—the *resurrected* Christ, the life-giving Spirit (1 Cor. 15:45), by being "begotten *again*, not of corruptible seed, but of incorruptible, *through* the word of God which liveth and abideth" (1 Peter 1:23, R.V. margin). Is there not here a very definite reference to Genesis 1:11? It would seem to be very probable and that the process is just as literal. It would be a most interesting study to trace through the Scriptures the influence of that first chapter in the Bible upon all subsequent scriptures. Those begotten into Christ—into His life—"shall *all* be made alive." No other Christ except "the Christ" of the Scriptures was ever offered or given eternal life, for "He asked *life* of thee, and thou gavest it him, even length of days for ever and ever" (Psalm 21:4 and John 10:18, R.V. margin).

Again, note the order in Romans 5:10, which tells us that we are justified, or reconciled to God, by the death of His Son, but only "in his life" (see R.V. margin)—which succeeded that death, can we be saved, or as the Syriac Version reads—"live by his *life*." Had not "*the Christ*" lived

again (Rom. 14:9, R.V.), we could never have everlasting life, for only through life can life come; and each kind of life by the same process through which it came—"Christ the firstfruits; then they that *are* Christ's, at his coming" (1 Cor. 15:23, R.V.). The times in which we are now living give us hope that His coming is nigh, even at the doors. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Rev. 16:15).

Church of God History

By C. E. Randall

THE historical sketch of the Church of God as written by Brother W. H. Wilson a good many years ago and recently republished in THE RESTITUTION HERALD, centered quite largely around the labors of Benjamin Wilson, author and publisher of the Emphatic Diaglott. For a number of years advocates of the human paternity of Jesus, sometimes called "Josephites," claimed that Benjamin Wilson embraced this view of the birth of Jesus. This rumor was emphatically denied by Bro. Wilson. In a personal letter to Leila Whitehead's mother, which Sister Leila kept as a treasure, he stated very definitely that he had not gone over to the view held by the believers in the human paternity of Jesus, but believed most definitely in the divine Sonship of Jesus.

The following paper was prepared and read at the anniversary service this past year of the Dixon, Illinois, Church of God by Sister Lillian Dauntler, a long-standing member of that church. We thank Sister Dauntler for furnishing this historical background of the Dixon work. It throws considerable light upon the attitude of the people toward the preaching of the gospel of the Kingdom a generation or two ago. The paper follows:

IN the year 1860, John Becker and family moved from Chicago to Dixon, Illinois, Mr. Becker having an interest in a flour mill located where the hydraulic plant now stands. They were believers in the truths taught by the Church of God. In the fall of that year they sent for Elder H. V. Reed, then a young minister in this faith, to hold a series of meetings. He came again in the year 1861, and made later visits. The meetings were held in the old courthouse, in a little church on West Boyd Street in North Dixon, and in other buildings.

As a result of these meetings, a number accepted the truths preached, and a little congregation was formed. There was quite a little opposition, as those who accepted these truths had been active members in other denominations. At this time the doctrine of the second coming of Christ was as strongly opposed as that of man's mortality, and the renewed earth being the future home of the righteous. Because Brother Reed was the first to teach these

truths in Dixon, many of the outside people called the members "Reedites," supposing it to be a new religion and Brother Reed its originator.

The little company of believers met regularly for Bible study. Mr. and Mrs. Becker were the leaders. Some years later they left Dixon, and Julius and John Anderson, who had become very diligent Bible students and earnest speakers, were leaders of the little group.

From time to time other ministers visited Dixon, among whom were Elders J. M. Stephenson, A. J. Eychaner, and others—names familiar to the oldest members. Others were then added to the little company of believers.

There was no record left, nor is there any way of finding out if they had a Ladies' Aid Society connected with the church. The ladies, however, were very charitable and industrious, for I remember hearing my grandmother tell of packing clothing in barrels and sending them to the needy in the Western States, and that the ladies of the church were very interested in the work.

No regular preaching services were held until the latter part of the eighties, when Elder J. S. Hatch lived for a while in Lanark, and visited Dixon once a month, holding a week's meetings on each visit. In 1893, Brother D. M. Hudler of Iowa came and worked for some years among our people in this part of the State, making regular trips to Dixon and holding several nights' meetings and Sunday meetings on each trip. Soon after he left, Elder S. J. Lindsay, having entered the ministry, made monthly visits here until he entered the evangelistic field, and an assistant was engaged to care for the northern Illinois work. Elder L. E. Conner was the first of these, serving one year. He lived in Dixon for the time, then left to accept a pastorate in Cleveland, Ohio. Elder R. G. Huggins was next, serving two years; then Elder G. E. Marsh, three years; and F. E. Siple. These all visited Dixon monthly.

On November 20, 1898, there was formed a young people's society called the "Young People's Union of the Church of God." They had their first meeting in Schuler's Hall, Alice Kerr being made president. The subject they took was found in John's Gospel, chapter 10. Then, at the Illinois State Confer- (Please turn to page 11)

The Times of Restitution

By E. O. Stewart

"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."

THESE words, taken from Acts 3:20, 21, were uttered by Peter who, with others, had beheld his Lord as He ascended up into heaven when angels declared, "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 was received up into heaven, and is to remain in heaven until the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

How anyone can read these passages of Scripture, then claim that the Kingdom, or anything spoken of by the prophets, has been restored, is beyond our comprehension!

Solomon said: "To every thing there is a season, and a time to every purpose under heaven" (Eccl. 3:1). The disciples asked Jesus a very pointed question when they inquired, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) His answer to their inquiry was: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (v. 7). This is positive proof that the times and the seasons are definitely in the hands of God.

The times of restitution shall have their beginning when the heaven no longer retains Christ. The heaven received, and will hold, or retain, Him until the times of restitution. Restitution will not begin until the times, or seasons, for which God has purposed it. The times for restitution are not while Christ is in heaven, but when He comes again.

The disciples knew that God, through the mouth of His prophets, had promised to restore Israel's Kingdom. He had promised to gather them out of all countries, bring them into their own land, and make them one nation upon the mountains of Israel, when "one king shall be king to them all" (Ezek. 37:22). They also remembered that the Prophet Isaiah had foretold: "In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5). Their memories also reverted to that prophecy of Amos which affirmed: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11).

With the above-mentioned prophetic utterances so

vividly stamped upon the minds of the disciples, and the fact that Christ had by so many miraculous manifestations of divine power made Kingdom conditions come into their very presence, is it any wonder that they should inquire, "Lord, wilt thou at this time restore again the kingdom to Israel?" We think not.

The disciples had left all and had followed Jesus for over three years. Peter desired to know what they should receive for so doing, and the answer was, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). This, of course, would mean a very exalted position for those who at that time seemed to have only little influence, and they felt very much elated over the prospect of such exaltation. A little later, however, Jesus uttered a prophecy which, had the disciples thoroughly understood, should have made known unto them that perhaps it might be a long time before they should be thus exalted. In that prophecy, Jesus said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit in the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). That is the very time that the Twelve are to sit on twelve thrones judging the twelve tribes of Israel. That is, when the Son of man shall sit in the throne of His glory, they, also, at the same time, are to be seated on twelve thrones, judging Israel. The time for this to take place is when He shall come in His glory.

It seems that they could not realize that Jesus must go away, then come again before the Kingdom could come. Hence, after His resurrection, and just before His ascension, they inquired of Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" James, about twelve years after His ascension, said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek 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).

This definitely states the time when the tabernacle of David, which is fallen down, shall be restored: after He shall have finished taking out of the Gentiles a people for His name, which is equal to saying, After every member of the church of this present age shall have been selected and joined together into one body, and shall have been caught up to meet the Lord in the air. (1 Thess. 4:16). After this, He said, "I will *return*, and will build *again* the tabernacle of David, which is fallen down." So, the tabernacle of David in which the throne is to be located and upon which He is to sit in truth, judging (Isa. 16:5), is not to be restored until after He shall have returned. Christ has not yet returned, therefore the time for restoring the tabernacle of David has not yet arrived, nor can it be restored until His return.

That will be a wonderful Day, when in mercy the throne shall be established, and men can actually come to realize the fact that equity and justice will be executed in the earth. Then, many shall say, "Come ye, and let us go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths" (Isa. 2:3, 4). Wars shall cease, and men shall turn their attention to the work of reconstruction under supervisors that will make no mistakes; for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem . . . 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."

That gladsome Day is almost here. Across the eastern
(Please turn to page 10)

Stewardship Corner

By C. E. Randall

JACK BROWN is a member of my Niagara Falls, New York, church. He is a young man just out of high school a little more than a year ago. Last year, Jack was among the largest contributors to the church, and besides this, he was carrying on a correspondence course in art which he paid for from his earnings, and he saved money enough to put himself through a special course in art in a school in Kansas City, Missouri. Besides these items of expense, he assisted elsewhere in keeping home fires burning. He also had money enough to make a long trip or two to visit a very "dear friend." I wrote to Jack and asked him how he could do so well the very first year he was out in the world, more or less on his own. His story is worth reading, and adds a very nice chapter to "Stewardship Corner." Young people as well as older folk find a blessing in keeping their financial standing with the Lord in good favor. Jack's financial stability with his church and Lord was also reflected in his general interest in the church. If any of you would like to verify this letter or get his personal story, I am sure he would be pleased to hear from you and give you the personal consideration desired.

Have you had a personal experience in giving to the Lord? If you have, why not send it to *Stewardship Corner*? Send your letter to C. E. Randall, Fonthill, Ontario.

Tithing

"According to God's commandment to Moses (Lev. 27:31, 32), tithing plays a major part in the life of a Christian. Also, according to the Bible, it is a sin if we do not take part in tithing. I am sure none of us wants to add

any more to our already large collection of sins.

"When we know a tithe rightfully belongs to God, and we do not give that tithe, we are as bad as common thieves who might take from the collection plate.

"If we never received more than the wonderful satisfaction we derive from tithing, it would be more than we deserved. Because God is so generous, we are more than blessed through it.

"I am thankful I have had the privilege in the past year or so to take part in tithing, and know that a portion of the money with which God has blessed me was able to be put to a good use; especially in these days of chaos.

"I know the many blessings I have been given in the past are not due to any great works of mine, but are given me through the goodness of God's love.

"We all have debts to pay, and God is one of our creditors as long as we do not tithe. Just because He does not push us for our debts like the rest of our creditors is no reason we should forget Him.

"What good is our money, if we do not use it to some benefit? We certainly cannot take it with us, so why not give up something that lasts only for an evening, and use that money to some benefit?

"Let's adopt that slogan our country has, 'Buy a Share in Your Country,' only change it to 'Buy a Share in Your Church.' I am sure you will find a peace of mind that passes understanding."

(Signed) Jack Brown,
4553 Walnut Avenue,
Kansas City, Missouri.

THE RESURRECTION

By *Mary Mae Nedrow*

Men led our Lord to Calvary's hill,
Where jeering crowds would not be still.
Came publican, scribe, and Pharisee—
Christ bore it all for you and me.

'Twas Judas who betrayed our Lord,
Severed that day a golden cord.
King Peter, too, denied his Friend,
Oh! How our Saviour's heart did rend!

In purple robe they clothed Him,
As we read, our eyes grow dim.
Condemned by Pilate—crucified,
Two thieves there by His side.

"Father, forgive them," He tenderly cried,
The sun was darkened, our Saviour died.
The veil was rent for all to see,
The barrier broken for you, for me.

"This was the Son of God who died,"
The Roman officer loudly cried.
Christ sacrificed His life that day
For sin—there was no other way.

When in a rich man's tomb He lay,
An angel rolled the stone away
And He arose. O glorious morn!
And of the dead, He is firstborn.

Our Saviour lives! O praise His name!
He bore our sins, our griefs, our shame.
Because He rose up from the grave,
We, too, shall rise—for Jesus saves!

PULPIT ECHOES

Into the night of war our nation, too, has gone, and no one knows what terrors yet lie in store. The Bible student is not surprised. He has known this was coming a long time. It was in the night that Israel went out of Egypt long ago. It was in the night, while men slept, that Jesus came silently to earth. It was in the night that He was betrayed and taken away to judgment. And it is at midnight that the Bridegroom in the Parable of the Virgins is to come. The Lord will come again, "as a thief," once more in the night, the night of war and trouble, with men's hearts failing them for fear of the things that are coming on the earth! Will He find you sleeping—or watching with light trimmed and burning?

—*M. W. Lyon.*

E A S T E R

By *Vivian Magaw*

EASTER eggs, rabbits, and nests are the world's implements which are used to frustrate the small child's gropings for a realization of the significance of Jesus' resurrection. The love of money is the root of these evils. To the world, the Easter season is a good business season, but second in importance to the Christmas season.

To the casual churchgoer, Easter is one of the three yearly occasions upon which he must attend church: Easter, Thanksgiving Day, and Christmas. Those who attend church upon special occasions only have some other motive than to hear the story of Jesus' birth or that of His resurrection. Their minds are occupied with thoughts of new wearing apparel or a brightly lighted evergreen tree. The exceptions are the true Christians who, because of illness or old age, are unable to attend regularly. They, through a love for Jesus, make special effort to attend church in spite of their ailments.

To the true Christian, there are fifty-two properly chosen days in each year for the celebration of the resurrection of Jesus. Each first day morning it is fitting and proper to congregate for the purpose of praising and worshiping God, for it was early in the morning of the first day of the week that the first of God's children was born from the dead. The resurrected Jesus is the first-born of a large family of immortal, incorruptible, healthy, wealthy, happy, wise, and righteous supermen who will rule the world in the next age. Such a being is Jesus, the Son of God.

Today the nations are accepting their great men as saviors, but none will ever be found to be a successful savior of his people, for to be successful he must be righteous and immortal. This new King Jesus who is to rule the world has promised His friends that they will also be like Him and reign on thrones over the nations. By being raised from death out of Joseph's new tomb to an incorruptible state of being, Jesus qualified for the position of Judge of all men, and His resurrection is God's stamp of approval upon Him to fill that position.

Rabbits do not lay eggs nor do they propagate baby chicks. This Easter season let us tell our children the *truth* only.

THE TIMES OF RESTITUTION

(Continued from page 9)

horizon now darkened with clouds of war, we can almost catch the brilliant beams of the Sun of Righteousness, who is soon to arise and shine until the "earth shall be full of the glory of the Lord as the waters cover the sea." That same Voice that spoke peace to the troubled waters of Galilee shall soon speak peace to the nations, causing them to lie down peacefully together.

VICTORY OUT OF DEFEAT

(Continued from page 3)

victorious Christ offers a reward which is worth striving to attain and eventually receiving.

May the true meaning of the beautiful resurrection story inspire us to renewed zeal and give us hope, faith, perseverance, as it did Peter. We, too, can be victorious if we truly follow in the Master's footsteps. We "must" experience many trials, sacrifices, and sufferings, if we are to be His jewels and be found worthy of a place in His Kingdom.

"Who then is willing to consecrate his service this day unto the Lord?"

A NEW VERSION

"O Lord, I come to Thee in prayer once more:
But pardon if I do not kneel before
Thy gracious Presence, for my knees are sore
With so much walking. In my chair, instead,
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.

"Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till night,
I have no time to teach them to do right;
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.

"Induce the visitors to patronize
The men who in our program advertise;
Because I've chased these merchants till they hid
Whene'er they saw me coming: yes, they did.
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our whist club be to our service blest,
The dancing party gayer than the rest;
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen."

—Anonymous.

RESURRECTION HOPE

(Continued from front page)

ship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14, 15).

Once more I quote from Paul: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8).

Why did Paul stress resurrection so strongly as his hope? "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). Resurrection hope is the only Biblical hope, and especially in these last days of slaughter and woe.

CHURCH OF GOD HISTORY

(Continued from page 7)

ence held at Oregon, September 22-24, 1899, the name of the Young People's Union was changed to "Young People's Bible Society of the Church of God in Christ Jesus." The name was changed again during the third Conference year to "The Bereans," which name they still bear. Their first meeting was held in Miller's Hall.

Through all these years our people met in rented halls. Many plans were discussed for a building of our own; meetings were called in an effort to carry through some plan suggested, but all failed. Not until a sum of money was given by G. W. Smith in memory of his father and mother who were long years in the faith, did the way seem possible for a place of worship of our own. In the spring of 1926, work was begun, and our building was ready for dedication the first Sunday in October. Elder F. E. Siple was our pastor at that time.

We then had the dedication of our new church on the first Sunday in October, 1926. In the morning, Brother Siple spoke, his subject being "What We Believe and Why." In the afternoon Elder F. L. Austin spoke. His subject was "The Building of the Temple." In the evening, Brother Siple gave the sermon on "Jesus Is Coming and Why."

The ministers engaged for pastoral work since the dedication have been: Elders F. E. Siple, G. E. Marsh, L. E. Conner, and our present student minister, C. Alan McLain.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Matthew's Easter Story

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (Matt. 28:1-8).

God of the Living

"He is not the God of the dead, but the God of the living," we know (Matt. 22:32; Mark 12:27). Jesus was the first-fruits of the ones who slept in death. Many have died in faith before Jesus died and rose for us. Those men of faith, of old (Heb. 11), are still waiting for the resurrection of the dead who will be raised when Jesus returns, to receive the promises given to Abraham.

In the land where Jesus will rule, there will be no death, not even sickness. So, therefore, there will be no need of children being born to take the places of the older ones.

Jesus died for all who will accept Him. He paid for our sins when He died upon the cross. He won the victory over death when He arose again by the power of God.

What Should We Do?

Our duties are plain. Yes, we first must accept the sacrifice Jesus has made for us. We "put on" Christ by baptism into His death. When we are *buried* with Him in baptism, so should we also walk in newness of life. We should not continue to serve sin. When we are Christ's, then we are Abraham's seed and heirs of the promises God made to Abraham (Gal. 3:26-29).

If we are heirs of God, why not walk as children of the day? We should be true to our own selves, and to the Lord, too. If nothing condemns us in our hearts, then we need not fear. If, however, our hearts condemn us, God is greater than our hearts, and knows all things (1 John 3:20-22).

"We Shall Not All Sleep"

"We shall all be changed" who are alive when Jesus comes. The dead will hear the shout and come from their graves to be caught up together with the living Christians who are truly saints at His coming. All those who are "caught up" will become immortal, like Jesus and God.

"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. 15:51-55.)

We shall know even as we are known (1 Cor. 13:12). Those who have mothers or fathers sleeping in Jesus will meet them again, if they, too, are faithful.

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

Happy Birthday Wishes

Mary Louise Anderson, April 5, age 5, Mishawaka, Ind.

Roy G. Hutchinson, April 8, age 8, Hammond, La.

Doreen Knapp, April 9, age 4, Cleveland, Ohio.

Here It Is, Spring Again!

"Here it is, spring again!

Birds begin to sing again.

Streams of sap begin to flow,
Warmer winds to creep and blow
Over wastes of cold and snow,
Over lives of fear and woe.

Fields and forests laugh and shout!
Gray old winter's school is out!
Flower children romp about
In one glad, hilarious rout!"

—Selected.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Tell the World

* * *

By Jo Ann Kasper, Rockford, Ill.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

It was the last evening of Jesus' life on earth. He was saying farewell to His disciples, giving them some final admonitions and promises. He told them that they should love one another as He had loved them—and that their love should be the distinguishing trait that would show to all that they were His disciples.

Do we see much of this love among Christians today? To be sure, there are many beautiful examples of Christian love, but there is also much jealousy, strife, and sometimes even hatred among professed Christians. For this reason the world is quick to judge them.

The opinions of the world may not always be correct or fair, but it is true that we are leaving an impression, either good or bad, on all those who observe our actions. Let us, therefore, make sure that our lives are such that they tell the world we are disciples of Jesus.

A Good Policy

* * *

By Earle Mogle, Rockford, Ill.

To many people tithing is very difficult, for it cuts into their income when the money is urgently needed for other purposes. Just what material thing on the earth is more important than furthering the work of our Lord? All of us can quote many cases where people saved about twenty-five per cent of their yearly salaries to buy a new car. Is it then a hard task to take ten per cent for a work that might save some friend or fellow being from a world of sin? Perhaps you will say that a tenth of your salary could not possibly help anyone; but visualize, if you will, each member of your church giving that same tenth.

No life insurance company could exist with just one or two policyholders paying premiums. One death would mean bankruptcy. Neither can a church keep its head above water if just a few faithful members bear the burden of expenses. Some people will go without clothes or food to keep up premiums on life insurance payable at death, but can you name anyone who will do this for a climax far more important? The insurance will prepare

a place to rest in this earth, but what preparation are you making for life after death?

Do not get the impression that a tithe is all that is necessary to reach the goal. It takes faith and works combined. However, those who tithe certainly have taken the right step to attain what we all want—spreading the gospel to those who have had little opportunity to hear it, keeping their church on a sound financial basis, paying ministers to show them the glories and promises outlined in a Book that has stood up under abuse and criticism for centuries. Do not give a tenth of your earnings if it hurts—the Lord does not want it that way. Give with a feeling of satisfaction that you are helping others, and follow it with the faith that our Father demands in Christians.

Why Worry?

* * *

Mary C. Railton, Rockford, Ill.

"Said the robin to the sparrow:
'I would really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin:
'I do not know, unless it be
That they have no heavenly Father
Such as cares for you and me.'"

"Oh, dear, that club meets this afternoon, and I just simply must go, though I would rather pick out a new hat. I do need one so badly. This old thing does not go at all with my suit, and my winter hat will never match. Maybe I could get a new suit to match the hat. Oh, yes, I have to have something for the banquet tomorrow night, and I do wish I knew what the others are wearing. Let me see—luncheon is at five. I must hurry. Oh, there goes the phone! I will never get any place this way."

Thus many of us rush around and worry over the small things of the world. Where does it get us? The birds do not sow, reap, or store, yet they live. Why? They have a heavenly Father who knows their needs.

Our anxious thought should be to seek "the kingdom of God and his righteousness." While we are earnestly endeavoring to seek the Kingdom of God, and using our strength and ability to further His work, we know He will provide for our needs.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- April 12—Minnesota Conference at the Bergen Church of God near Lester Prairie.
- April 25, 26—Minnesota Berean Conference at Saint Cloud.
- June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
- June 16-July 24—Summer Training School, Oregon, Ill.
- June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
- July 5-12—Ohio Conference at Cleveland.
- July 28—August 9—Illinois Bible School and Conference at Oregon.
- July 28—August 9—General Conference at Oregon, Ill.
- August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

- March 29 - April 5—Lawrenceville, Ohio.
- March 30 - April 5—Grand Rapids, Mich.
- April 6-10—Burr Oak, Ind.
- April 12-19—Special meetings in Kansas City, Mo.
- April 20 - May 3—Eldorado, Ill.
- May 3-17—Marshall, Ill.

HOLBROOK, NEBRASKA

There will be an all-day Easter service at the Church of God at Holbrook, Nebr., Sunday, April 5. In the morning there will be Sunday school and a sermon. After a basket dinner in the basement, there will be another worship service. Bro. E. E. Giesler will be the speaker. We would be happy to have all those who can, come and worship with us.

Leona Lathrop, Secy.

BOOKS WANTED

Do any of our brethren have copies of the following books which they do not use and would like to place where they will be used? If so, the writer will appreciate them. The books are: "The Gospel of the Kingdom" by Wiley Jones, and Fox's "Book of Martyrs."

T. A. Drinkard,
Handley, Texas, Box 476.

APPRECIATION

Our son, Curtis Allen Drinkard, requests that we express his sincere thanks to those who remembered him with letters and cards. He has been unable to answer them all. The latest word from him is that he has been transferred to the radio division. His present address is U.S.S. Mojave, C. G. Care Postmaster, Boston, Mass. I am sure that he and all others sincerely appreciate all the letters and cards sent. Keep your letters going to them.

T. A. Drinkard.

Send The Restitution Herald to your friends.

BIBLE TRAINING SCHOOL

Mr. & Mrs. Vernon Nichols	\$50.00
Mr. & Mrs. A. G. Townsend	15.00
Pennellwood Bereans	10.00
George L. Huffman	4.00
Norma Kirkpatrick	1.00
Mrs. T. J. Ellis (R. S.)	20.00
Mrs. G. Kuchne	3.25
A Friend	5.00

ALLIANCE, NEBRASKA

A recent series of meetings at Alliance, Nebr., closed on Sunday night, March 22. Bro. E. E. Giesler of Moorefield, our pastor, was the speaker. The meeting was very interesting and very inspiring. I feel that we all have been strengthened by these sermons. We enjoyed two Sundays in which we had three sermons each day. Dinners were served at noon.

Many good sermons were preached about Daniel's people. By the way, we had the pleasure of having one of Daniel's people in our audience. Bro. Giesler took much joy in preaching the covenants and promises made to Abraham. Our guest was from Minneapolis, Minn. That the blindness might fall from his eyes, and that he might hear with his ears, and that the Word of God might be planted in his heart, is our prayer.

I wonder if the many friends of Eugene Grant know he is in the United States Army? He left home September 8, 1941, and was stationed at Cheyenne, Wyo., until the first of the year, at which time he was transferred to Angel Island. At present, we do not know where he is. He may be addressed as follows: Pvt. Kenneth E. Grant, 37074050, Army Base "X"—Q.M.C., A.P.O. 501 Care Postmaster, San Francisco, Calif. He was married September 6, 1941, to Miss Helen Zeller, daughter of Mr. and Mrs. Russell Zeller, of Hemingford, Nebr. Mrs. Grant teaches school near Hemingford, and is a faithful member of the Church of God. Both are very fine young people. Friends, join us in prayers for Eugene. May Christ soon come to end these heartaches.

Mrs. Morris Zeller, Secy.

HERALD RECEIPTS

Mrs. Roscoe Dunbar (for another); Mrs. John Fyfe; Elnora Waldo (self & another); W. E. Wharton; Vernon Nichols; A. B. Wilson (for another); George Huffman; Helen McInturff; A. E. Shaw (for another); Elmo Gaspar; Mrs. G. Kuchne; Mrs. Morris Zeller; Maybelle Hanson; Mrs. Wilbert Kennedy.

EDEN VALLEY, MINNESOTA

Eden Valley speaking: We started our pre-Easter meetings March 23, very much encouraged by the new spirit that is being manifested. A move is on to get new pews, floors, and an annex.

Our young people took part in a Bible Quiz over Station WCCO, Minneapolis, Sunday, March 8, and, according to the records, they were one of the best teams to appear on this program, making one hundred ten points more than their opponents. One of our students made the highest individual score to be recorded in this contest, which has been going for six months. Each Sunday morning, two teams, representing two churches, are on the program. Our team was composed of the following young people: Miss June Thoms, Miss Lorraine Gaspar, Miss Evelyn Mills, Miss Lois Ruhn, Miss Marion Coulter, and Miss Virginia Coulter. Miss June Thoms was high scorer, with 150 points.

We are entering our third year here. The Lord has been very good to us. We hope to do more for Him. Many times we reach the end of our strength, and feel like Elijah did, but we are encouraged when we see the faithful who are serving the Lord in spirit and truth—present at every service. Too many people are two-time Christians—at church when converted, and then for their funerals. This is the falling away about which Paul speaks.

We have had good attendance all winter, as Minnesota had a very mild winter.

We hope to report many new ones in our final report of the meetings.

Walter Wiggins, Pastor.

GOLDEN RULE HOME

Mr. & Mrs. A. G. Townsend \$5.00

SUMMER TRAINING SCHOOL

Mr. & Mrs. Alfred Anthon \$2.15

Gleanings From the Field

"The field is the world."—Jesus.

"Our Annual Meeting will convene June 8-14, Bro. F. E. Siple being our guest speaker."—Mrs. E. J. Demmitt, Tipp City, Ohio. . . . She speaks concerning the Brush Creek Church.

Here it is: "We are wondering if you could insert a little ad in The Restitution Herald that Eden Valley would like to hear from anyone who knows of new or good used pews."—Walter Wiggins, Eden Valley, Minn.

Sr. Leona Marsh and Bro. J. O. Conrad of Cleveland, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sr. F. L. Marsh, Oregon, Ill., Tuesday evening, March 24, Bro. J. W. Williams of Gladbrook, Iowa, officiating.

Easter Greetings: "Let all mankind contritely worship the only Heir, whose life and resurrection prove His worthiness."—Mr. and Mrs. Alfred Anthon, 435 Kings Rd., Corvallis, Ore.

Bro. McLain in Kansas City. "We are expecting Bro. J. W. McLain and family to be with us April 12-19, inclusive. Join us in prayer that God will bless this effort, refreshing the believers and bringing others into the gospel of Christ."—John F. Green, 6216 Peery Ave., Kansas City, Mo.

Bro. Norman Friebel, Oregon, Ill., now in the United States Navy, may be addressed: 2—Sea Box 549, Wahiawa, Oahu, T. H., Sea Mail.

Happy in service: Bro. and Sr. C. E. Lapp, newly located at 709 Mill Ave., Tempe, Ariz., write that they are enjoying their new pastorate.

Sr. Rowena Randall, Saint Cloud, Minn., is visiting with relatives and friends in Oregon, Ill. She is planning, also, to attend the Summer Bible Training School.

SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan

The Easter spirit pervades the air at our church again this year, manifesting itself in renewed consecration and devotion. At this writing, final preparations are being made for the week of pre-Easter meetings with Bro. James M. Watkins as guest speaker. Our Sunday morning audiences are filling the house to capacity. At the close of our service on March 15, three young ladies came forward for baptism. Again last Sunday, March 22, a young married couple and another young lady came forward. We feel sure that with the present spirit of loyalty to Christ in the hearts of our people several more will present themselves before the Easter time has passed.

The new folding chairs, which we are able to use in the annex and in the church, are very comfortable as well as attractive. We obtained fifty of them. So many people are also expressing how much the sweet strains of music from the new organ are adding to the worship service, that it all makes us realize how worth while are the sacrifices that make these improvements possible in the house where we worship God.

Southlawn Park Church extends glad Easter greetings to the brethren everywhere.

F. E. Siple, Pastor.

BIBLE TRAINING SCHOOL NEWS

The following members of the Bible Training School attended the Illinois Quarterly Conference held at Ripley, March 28, 29: Paul Williams, Richard Smith, Robert Hardesty, Hazel Burk, Francis Burnette, Iris Hall, Emory Macy, Alan McLain, Ellsworth Routson, and Celine Randall.

The School is conducting a drive for books for our library. If you have any books or know of anyone who does have and are willing to part with them, every person enrolled in the School would heartily thank you if you would send them.

During the absence of Alan McLain from his pulpit in Dixon, Ill., it was the opportunity of the writer to supply for him.

Only four more days until spring vacation!
R. E. Parish, Reporter.

HOWARD D. PEARSON

Howard D. Pearson was born April 13, 1884, in Miami County, Ohio, and fell asleep in Christ, March 20, 1942.

When twelve years of age, he was baptized into the all-saving name of Jesus by Bro. F. L. Austin. By faith, he patiently endured an incurable affliction to the close of life.

He was united in marriage to Nora Studebaker, January 28, 1905. To this union were born five children: Pearl Huston, Marie Pease, Ben, Edgar, and Paul. He leaves to mourn, besides his wife and family, one sister, Nora Harkrader; two brothers, Clyde and Earl; nine grandchildren; also other relatives and many friends.

Bro. Pearson was a good husband and father. His patience in suffering testified loudly to his faith in God, his hope of the resurrection, and the reward of the saints. He rests in the glorious hope of the return of our Saviour.

Funeral services were conducted at the Brush Creek Church of God by the writer, and burial was made in the cemetery adjoining the church.
Harvey Krogh, Jr.

MINISTERS' FUND

Previously reported	\$958.65
Dixon, Ill., S. S.	5.26
Eden Valley, Minn., S. S.	1.72
Welland, Ont., S. S.	3.50
Lawrenceville, Ohio, S. S.	8.31
Total	\$977.44

EASTER GREETINGS

Greetings to the household of faith: Another Easter is drawing near. We wonder how many more we shall see before the Lord comes. The harvest fields are white and workers are sorely needed. "Pray ye therefore the Lord of the harvest," that He will send workers into his fields.
Emma C. Railsback.

FRYSINGER - DUNBAR

Liberty Chapel was the scene Sunday afternoon, March 15, of the pretty wedding of Miss Dorothy Frysinger, daughter of Mr. and Mrs. Glenn Frysinger, Liberty Center, Ohio, to Mr. Delbert Dunbar, son of Mr. and Mrs. Rosecoe Dunbar, Delta, Ohio.

Nuptial music, played by Mrs. Howard Rogge, aunt of the bride, preceded the entrance of the bridal party. Mrs. Glenn Dunbar sang, "I Love You Truly." Miss Lenore Dunbar, cousin of the bride, played as a flute solo, "At Dawning."

At two-thirty o'clock, the bridal party made its entrance. The bride was preceded by two ushers, Doyle and Weldon Frysinger, brothers of the bride, Master Harlton Dunbar, nephew of the bridegroom, who bore the ring in a lily, Miss Wydolene Frysinger, bride's maid of her sister, and Mistress Jeanette Frysinger, who strewed a rose petal carpet before her sister. The bride, lovely in her white gown of lace bodice and faille train-effect skirt, her finger-tip veil falling from a Puritan bonnet trimmed with orange blossoms, entered upon the arm of her father who gave her in marriage.

The bridegroom, with his best man, Mr. Dale Dunbar, the groom's brother, met the bride at the altar, which was decorated with palms, gladioli, and candelabra. Lyle Loomis, former pastor of Liberty Chapel, read the impressive double-ring ceremony. Just before he pronounced the bride and groom man and wife, Mrs. Dunbar sang "Because," achieving a most harmonious effect.

After the ceremony a reception was held in Napoleon, Ohio, in the home of Mr. and Mrs. Leil Dunbar. Approximately ninety guests were served. The table was beautiful with its centerpiece of pencil candles and flowers and two wedding cakes at either end. One cake was for the newlyweds, and the other symbolized the silver wedding anniversary of the bride's parents. Both couples received many useful and lovely gifts.

After the ceremony, the couple left for a short honeymoon trip to Cleveland, Ohio.

The bride is a graduate of Napoleon High School, and for the past five years has been employed by her uncle, Mr. Leil Dunbar, as bookkeeper in the office of the International Harvester Company in Napoleon. The groom is a graduate of Delta High School and International Business College, Fort Wayne, Ind. Since his graduation in 1930, he has been a partner in the well drilling firm of R. F. Dunbar and Sons.

As the newlyweds begin their new path of life, may God ever bless them bountifully.

Amy Dunbar Frye.

EVANGELISM

Mrs. James Buchanan	\$ 6.00
Georgia & Wayne Thompson	10.00
George McMurtrie	10.00
Mrs. E. R. Burk	5.00
Mr. & Mrs. Vernon Nichols	50.00
Mr. & Mrs. A. G. Townsend	15.00
Willard Naylor	5.00
Leona Lathrop	3.00
Mrs. Charles Baird	10.00
R. F. Robbins	1.00
Mrs. C. P. Morgan	1.00
Sisters' Society, Lawrenceville, Ohio	5.00

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$ 9.60
Georgia & Wayne Thompson	2.00
Mrs. E. R. Burk	5.00
Mr. & Mrs. A. G. Townsend	15.00
A Friend	2.00
Willard Naylor	15.00
George L. Huffman	4.00

Send The Restitution 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.

ABINGDON BIBLE COMMENTARY

More than sixty educators have contributed to make the Abingdon Bible Commentary a choice reference book for the layman, teacher, and preacher.

Preceding the commentary on the books of the Old Testament, there are numerous articles of educational value, such as: "How to Study the Bible," "The Bible—A Library of Religion," "The Bible as Literature," "The Divine Element in the Bible," "The Christian Approach to the Study of the Scriptures," "The Use of the Bible in Preaching," "The Place of the Bible in Religious Education," "The Land of Palestine," "History of the Hebrew and Jewish People," "Bible Manners and Customs," "Time, Money, Weights, and Measurements," and "English Translations of the Bible."

Likewise, preceding the commentary on the books of the New Testament, there are the following choice articles: "The Historical and Religious Backgrounds of the Early Christian Movement," "The Formation of the New Testament," "The Structure of the Synoptic Gospels," "The Chronology of the New Testament," "The Language of the New Testament," "The Life of Jesus Christ," "The Teachings of Jesus," "The Parables of Jesus," "The Miracles of the New Testament," "The Life and Work of Paul," and "The New Testament and Christian Doctrine."

Price—\$5.00. Send your order to 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?

T R A C T S							
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				
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's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
				B O O K S			
Name	Pages	Each	Per 6				
Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10					
Jesus Christ in the Old Testament, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, APRIL 7, 1942

NUMBER 7

Egypt, Type of the World

By Francis E. Burnette

GOD, who knew "all his works from the beginning of the world" (Acts 15:18), planned many Old Testament events in such way that people who seek Him might see in those events various figures, patterns, and shadows of New Testament events and truths. Egypt, especially during the Israelitish bondage, foreshadowed the present ungodly world.

As one seeks truths from God's Word, his eyes are opened, his mind is enlightened; yet no one can comprehend all the truths in God's Word. Of the different ways of studying the Bible, one way especially interesting is that of studying the types. When a person starts to build a house, he does not first put in the windows and then the front porch; but, first of all, he lays the foundation. Though Christ came to fulfill the law and to start a new dispensation, the New Testament without the Old Testament would be like a house without a foundation. Thus, many of the facts recorded in the New Testament were foreshadowed in the history of the Israelites, or before. Though modern critics may say there is nothing to type study, we believe it is through the many types, shadows, and forms, that man can most clearly see God revealed, and can be most fully confirmed in Bible faith.

In considering Israel's oppression in Egypt, we should begin with God's call to Abram, father of the Israelites. God called Abram out of Ur of the Chaldees unto a land that He would show him—not into Egypt, but into Canaan. Abraham, as he was later called, lived in Canaan; likewise did his children and grandchildren. It was during the time of the grandson, Jacob, that the children of Israel (of Jacob) traveled down into Egypt because of famine. Joseph, son of Jacob, of whom Christ is in many ways an antitype, was a savior of his brethren. When the Israelites went into Egypt, *Pharaoh gave* them the land of Goshen as their home. They dwelled in that

land four hundred thirty years. Moses, one of the Israelites, was then called of God to lead the people out of Egyptian bondage, back to the land *God gave* Abram.

The Israelites were God's "chosen," yet in Egypt they were sorely persecuted by a people who worshiped heathen gods and various idols. God's chosen were compelled to slave with very little, if any, pay. Further, Pharaoh at last claimed the lives of Israel's first-born sons. The experiences of Israel in this persecution present Egypt as a type of the world. Today's world of sin and confusion is not God's Promised Land. This world is a hard master, and it offers little pay. Egypt cared nothing for God, neither does the world today. In the walk of Christian life, one is frequently ridiculed and made laughing stock because he serves God, believes in prayer, and trusts Christ. Especially is this true if he faithfully abstains from certain questionable amusements. Egypt calls; Moses "refused." (Heb. 11:24.)

God saw that it was not good for His people to live with the heathen. When He called Moses, He told him to appear before Pharaoh. Moses' message to Pharaoh was that the Israelites were soon to leave Egypt to worship God. Pharaoh, not a servant of God, heeded not Moses' words, but placed more work upon the children of Israel. Finally, after ten bitter plagues, Moses was gladly allowed to lead God's people out of Egypt. They were taken from among all the Egyptians, as we read: "The people were scattered abroad throughout all the land of Egypt" (Ex. 5:12). We read in Exodus 3:8: "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites."

Jesus likewise said, "The Son of man is come to seek and to save that which was" (Please turn to page 10)



Francis E. Burnette

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

How Long Are Your Ears?

"The Lord spake unto Moses, saying . . . Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem" (Ex. 13:1, 13). In one sentence, verse 13, Inspiration spoke of both the redemption of the ass and the redemption of man. Man, how long are your ears?

In Numbers 18:15, 17, we read: "The firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. . . . But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy." Man, the crowning creation of God, is, in his fallen depravity, little better than the ass. One, as the other, came under the law of redemption. Man was thus reckoned as an unclean animal, not worthy of being typified by a lamb—except that one Man was so typified. Man—the Lamb! man—the ass! How long are your ears?

"The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity" (Isa. 1:3, 4). "How canst thou say, I am not polluted? . . . thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure" (Jer. 2:23, 24). Cried Solomon: "A whip for the horse, a bridle for the ass, and a rod for the fool's back" (Prov. 26:3). The worse the beast, the worse the blow!

According to Exodus 13:13 (double unlucky), the firstling of an ass was condemned at birth. Man needs not to kick and bray to be doomed; he is born to die! The owner of the firstling of an ass had choice of two courses: either he could redeem the unclean animal, or "break his neck." God was not obligated to redeem man; He might justly, even now, slay man. How stupid, how stubborn, how unappreciative is the ass—and man! The ass could do nothing to redeem itself; man can do nothing to redeem himself. Yet, being redeemed, the ass became a faithful servant for life; and man, redeemed, offers acceptable service throughout his lifetime. Moreover, the ass

was redeemed "with a lamb," and man has been redeemed by *the Lamb!* Skeptic, who, being uninspired, put all these types in a single sentence? and who, being uninspired, did so in such modesty as not even to say a type was hidden here? Skeptic, how long are *your* ears?

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). Christ, the Lamb of God, was, as it were, considered of less repute than I, that He, in death, might redeem me from the curse of death unto a life of service. Now, in the type, did the lamb used in redemption for the ass ever come to life again? No. Nevertheless, in the antitype, the Lamb was so far superior to sinful man redeemed, that God raised Him from death—"it was not possible that he should be holden of it" (Acts 2:24). Well, if Christ's death redeemed me from the curse of death unto a life of acceptable service to God, what shall we suppose Christ's resurrection might avail for me? To this question we affix the Apostle Paul's reply:

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?* Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again" (Rom. 8:32-34).

Twenty Students Wanted

At least twenty students are needed in the coming Summer Bible Training School to be conducted at Oregon, Illinois, June 16 to July 24. At the present, only one student has officially enrolled, though we hear indirectly of others planning to come. Students, please enroll as promptly as you are reasonably certain of coming. Use the coupon which appears on page 15. Summer is drawing near, and the time between now and June 16 will pass quickly away. The teachers and the matron have been employed; now we need the good old spirit of cooperation on the part of our young people who should be interested in qualifying for Christian leadership.

There is no better place for youth to spend six weeks in study than at the Summer Bible Training School!

Truths I Did Not Know

By E. L. Macy

THE name "Hebrew," given to a certain tribe of Semitic stock, is first applied in the Bible to Abraham (Gen. 14:13), but there is an earlier eponymous ancestor, Eber (Gen. 10:21), by whom the name was probably originated. The origin of the Semitic language, spoken by the descendants of Shem (son of Noah), can be Biblically traced to the confusion of speech at the tower of Babel (Gen. 11:7). It is a familiar opinion, however, that Hebrew was the original speech of mankind. Though Hebrew, as known today, has an exceedingly old literature, this does not prove that its structure comes nearest Semitic language. It is now generally recognized that in grammatical structure the Arabic preserved much more of the original Semitic form than either Hebrew or Aramaic.

The proper names of the Edomites, Moabites, and Ammonites are Hebrew. Since the Old Testament declares these people to be closely related to the Israelites, they must have spoken Hebrew, as is strikingly shown by the Moabite stone. Differences of pronunciation and expression in different parts of Palestine are proved by the incident in Judges 12:6. It stands to reason that the Hebrew language must have undergone changes during the more than twelve centuries we are acquainted with it by books, inscriptions, and coins.

God's Call to Abraham, the Hebrew

"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). Obedient to the divine call, Abram left Ur of the Chaldees, accompanied by Lot, the ancestor of the Moabites and Amorites, and went to Canaan, which was already possessed by tribes bearing the names: Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and Jebusites. Abram, at seventy-five years of age, received a second and more pointed call to pursue his destination. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1).

As the covenant with Noah was confirmed by the rainbow, so the covenant with Abram was confirmed by three new names. The first was that of God Himself, who re-

vealed His new name unto Abram, saying, "I am the *Almighty* God; walk before me, and be thou perfect" (Gen. 17:1). A name, to the ancient Hebrews, was an essential element in the personality of him who bore it. When Abram heard the voice of the "Almighty," he fell on his face, and God continued with the covenant, saying, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. 17:5). The third new name the "Almighty" used, in confirming His part of the covenant, was that of "Sarah." "God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Gen. 17:15, 16). Thus was God's portion of the covenant between Him and Abraham.

Circumcision

The human side of the contract, that which Abraham must fulfill, was circumcision. "Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen. 17:10, 11). Abraham, here as in all else—the faithful worshiper—lost not a single day in fulfilling his part in the covenant. Isaac was the first person to be born under the covenant.

We quote the following information about circumcision:

"Circumcision, the cutting away of the whole or of parts of the prepuce, was, in the oldest times, performed with a stone knife, both among the Israelites and the Egyptians (Ex. 4:25); and other nations adhered to this custom, even after becoming acquainted with sharper instruments; while in later times the Jews employed a steel knife. The operation was not without danger, especially when performed on adults. Every Israelite was allowed to perform the rite, but no Gentile. Generally, it was the office of the father (Gen. 17:23); only under certain circumstances it became that of the mother (Ex. 4:25). According to Genesis 17:10-14, circumcision was laid upon Abraham, his seed, and his servants, as a direct commandment from God; and the penalty of neglect was, to be cut off from the people. The Mosaic law speaks only incidentally of it as something already established. According to Leviticus 12:3, the eighth day after the birth of a boy was the term fixed (Please turn to page 10)

A Study of God

The Holy Spirit—Article Nine

By R. H. Judd

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7).

IT HAS been usual with most writers on this subject of the Holy Spirit to follow the study of "God" with a study of the "Son of God," then to take up the study of the Holy Spirit. Such a procedure is probably due to the prevalent doctrine of the Trinity, which teaches three distinct personalities, each of them styled "God," and individually designated: "God the Father," "God the Son," and "God the Holy Ghost"—the word "Ghost," instead of "Spirit," being more frequently followed by defenders of the Trinity, because of its supposedly stronger implication of personality. This mistaken idea falls to the ground, however, when it is pointed out that the words "ghost" and "gust" are derived from a common root, both being indicative of wind or breath, as certain present-day, well-known, and much-used hymns addressed to the Holy Spirit testify.

The three "Persons" of the Trinity are severally understood to be omnipotent, omnipresent, coequal and co-eternal, and are considered together as "one God." Strangely, however, each of them fulfills functions which are separate, and which the other does not, or cannot, carry out. The order of occurrence is doubtless the natural sequence paralleling the recognized close relationship between father and son in human affairs. A comprehensive study of Scripture will reveal that the Holy Spirit is, in actual fact, God Himself; or, as so well expressed by Hastings Encyclopedia, "God at work"—through the medium of His energy. Consequently, a study of the Holy Spirit is only an extension of the study of God, and, therefore, should logically precede a study of the Son of God.

In this connection it is, therefore, interesting to note that mention is made of God only once before the Spirit of God is brought into prominence, and that without any comment or explanation by Moses; thus clearly intimating his belief, and that of his Israelitish contemporaries, in the undetachable relationship of one to the other. The very expression "Spirit of God" is possessive in form and reveals that it belongs to God and emanates from Him, and that He is the Source from which all power originates. There are many passages in Scripture which beautifully illustrate this thought, such as Psalm 139:7, 8, and following verses, and Jeremiah 23:23, 24. Indeed, the Hebrew word translated "presence" in Psalm 139:7 is *panim*, and is the same word to which attention was called in an

earlier article as expressing individual personality, and is further striking proof that God and His Spirit are together representative of only one Personality. The verse is also an excellent example of Hebrew parallelism, the two portions giving release to the same thought, but in differing language.

Sometimes when reviewing "orthodox" writings we have come across refreshingly frank admissions which have evidently been prompted by a candid examination of the immediate facts being studied, but forgetting for the moment the creeds with which they have been long associated. Hastings Encyclopedia gives us an instance in point, for the following terse and significant statements have been culled from different pages of that commentary in its review of the main theme of our study:

"Personal distinctions within the Deity find no place in the Old Testament."

"The Spirit of God is not distinct from God."

"The Spirit of God is God Himself—God at work."

"The Spirit of God is personal because God is personal."

The late Dr. A. McCaul, whose name is probably familiar to our readers, and who was onetime Professor of Hebrew in Kings College, London, England, referring to the Spirit of God as spoken of in Genesis 1:2, said: "The Spirit streamed forth from God." That is a statement which very forcibly calls to mind the well-known utterance of the Lord Jesus when He said of the Spirit that it "proceedeth from the Father" (John 15:26). The remarkable similarity of the expressions, and the meaning conveyed, is made clear when it is pointed out that of a number of instances where the words "proceed," "proceedeth," and "proceeding" occur in the New Testament, only rarely, if at all, do they have direct reference to personality, but refer rather to *words* which go forth out of the mouth, and *thoughts* which go forth from the heart of the individual. These facts give us an understandable reason as to why Christ spoke of the Spirit as the "Spirit of truth," for truth by its very nature must be borne witness to by the spoken or written word. For all practical purposes, the thoughts, words, and actions of men which proceed from them have been correctly regarded as representative of the person himself. In view of this, the Revised Version drops the capital "S" in Genesis 1:2, thereby con-

firming in its first mention of "the Spirit" that personality in the strict sense attaches to God alone. It is the natural desire for reverence that prompts the average writer to use the capital letter, for he wishes to record a difference in this respect between the Spirit of God and the spirit of every other living thing.

But let us look again at this statement—"the Spirit of God moved upon the face of the waters"—to see if we may not learn something more as to the nature of that Spirit. It is a matter of common knowledge to Bible students that the Hebrew word *ruach* is correctly translated "wind," "spirit," and "breath." It is, however, agreed that they are not necessarily synonymous terms; hence at times confusion arises as to the meaning intended in specific instances.

Genesis 8:1 and Exodus 14:21 record circumstances which appear to be very similar, and in both of these the word is translated "wind." What, then, is the true understanding of this closing statement of Genesis 1:2? Is the Spirit of God mentioned here correctly regarded as "wind," or "breath," or is something very much more than that intended? An examination of the verb used

may help to some extent. In Genesis 1:2 the verb is *rachaph*, which, according to its conjugation in Young's Concordance, means "to move violently," and such action is very suggestive of wind; specially so when the evident primary purpose in view is to remove "the darkness upon the face of the deep," probably due to mists resultant from previous upheaval. (See "Bible and Science," THE RESTITUTION HERALD, September 19 and 26, 1939.)

Professor A. McCaul, however, asserted quite definitely that *rechaph* here has no reference to wind; indeed, he said, "It is never used of wind." To this he added the remark, "According to the Old Testament, the Spirit of God is *the quickening principle* (italics ours) which communicated to the earth *life-power*, and made it capable of development at God's bidding: and all life is an out-going from God, even the life of the vegetable kingdom." From a casual and limited appraisal of the facts mentioned above there would appear to be some conflict among authorities, but we believe that by taking a wider view of the subject the seeming difficulty is considerably lessened, if not altogether done away. There are other occurrences in the Scriptures than those (Please turn to page 11)

The Great Commission and the Gift of Charity

By Harry A. Sheets

THERE is a sense in which the Great Commission was only to the Eleven. Christians sometimes feel that all was not committed to us. We believe, however, that the preaching of the Kingdom was committed to us: so was the command to baptize, and to teach people to observe all things that were commanded. We gather this from the statement, "Lo, I am with you always, even unto the end of the world." This statement reached beyond the apostles in duration and must reach us, because the end is not yet. "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." This part was for the favored apostles of that day, not ours.

We have heard much about people handling rattlesnakes in tests of faith. Such practice tempts God, as Jesus would have tempted God by jumping from the Temple when the Devil asked Him to. Some who handled the snakes were bitten, some were not. Some who were bitten died, and some did not. Those who lived had no proof of a superior faith. Some are affected by the poison more than others. The snake has more poison at

some times than at others. There was no proof in these "tests of faith," but there was evidence of sin.

The "More Excellent Way." Paul tells us that not all were given the same gifts, even then. "Are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts and yet shew I unto you a more excellent way" (1 Cor. 12:29-31). This "more excellent way" is given in the next chapter. Charity is the greatest weapon, force, or power, ever intrusted to mortal man. Raising of a dead man inspires awe, but charity melts a heart of stone and changes a life. One may study prophecy until he can predict the future, amaze the people, and become known as a brilliant scholar, yet fail to teach Christ to a single soul.

Let charity predominate in our lives and all will see the Christ; life will have meaning; God will be glorified. Do not strive for the gift of tongues, prophecy, or miracles. These will fail (1 Cor. 13:8). Covet the best gifts; demonstrate the love of God. The world needs charity as never before. It lacks it because church people have never demonstrated it; they only taught it. It may be too late, but let us try "the more excellent way." Let us in true love fulfill our part of the Great Commission.

Jephthah's Rash Vow

By C. R. Randall

THE story of Jephthah is one that has been somewhat concealed, because it appears in the Old Testament among many of the customs and commandments given to the Israelites. This appears to be "dry" reading at first sight to the average individual. The truth of the matter is that there are very many interesting stories found in the Old Testament which are woven into these passages of Scripture, many of which are referred to in the New Testament. In the Epistle of Paul to the Hebrews we have the name of Jephthah mentioned among the faithful men of old. The writer has read that portion of Scripture many times, but has failed to understand why certain names were recorded as being considered faithful. It was not until the name of this person was called to our attention that we started to study this certain individual.

The story of Jephthah is recorded in Judges 11. In this chapter we find an interesting story of his life and especially the record of his vow which he made to God. Before we go too far in the account of his life, we wish to mention the meaning of his name. We find the meaning of his name in the Companion Bible. It states that his name means "he will deliver." His name was appropriate for the work which he accomplished in his short time as a judge over Israel. Although Jephthah's time of rulership as a judge was limited to six years, it was very successful, because he depended largely upon the guidance of Jehovah in the administration of civil affairs. Whenever there was any question as to the course which Israel should take, it was always decided with the Lord and not with the advice of the wise men of Israel. Perhaps other nations might have prospered if they would have followed his example. In the estimation of the writer, it is not a principle which is too far-fetched for practice today.

Jephthah was a mighty man from the lineage of Gilead. He was born the son of a harlot. Due to this fact, he was disliked by his brothers. Sometime later, during his manhood, he was cast out of his father's house by his brothers. The brothers of Jephthah, being jealous of him, did not want him to inherit any of his father's possessions. Being without a home, Jephthah then journeyed to the land of Tob. It was in this land that he gathered a band of followers and soldiers. It was with this band that he acquired fame as a bold and successful captain. The news of this was carried back to the land of Gilead where his brothers dwelled. In all probability, it was this trait in Jephthah that made his brothers jealous of him.

A few years later, the children of Ammon made war against Israel. At this time the Israelites were without a good capable leader for their army, consequently they sent for Jephthah, whose fame as a captain had spread throughout all the land. The elders of Gilead went to Jephthah and pleaded with him to accept the leadership over the armies of Israel. Jephthah questioned these men as to their motives in desiring him to be their captain. He recalled to their attention the fact that not many years before they had hated him in that land and even had gone so far as to expel him from his father's house. Regardless of the questions of Jephthah, they still entreated him to go back to his homeland to be their leader. The children of Israel were in distress because of the assault against their land by the children of Ammon. Jephthah recognized the fact that they were in need of a leader, but realized that perhaps the elders would be friendly only while he was fighting for them. Afterwards, perhaps, they would take the same attitude toward him as they did before. It was with this thought in mind that he then asked them the question as to their attitude toward him if the forces of Israel would win. He was in question as to their attitude after the victory. Then the elders of Gilead promised Jephthah that they would not forsake him, and confirmed it with the Lord as witness. The words are recorded as follows, "The Lord be witness between us, if we do not according to thy words." Jephthah accompanied them to his homeland.

Jephthah took over the leadership and sent messengers to the children of Ammon, asking them why they were attacking the Israelites. The king of the Ammonites answered his message by recalling to the attention of Jephthah that when the Israelites came out of Egypt they took part of the land of the Ammonites. The king of the Ammonites wanted the land that was taken to be given back. Jephthah sent several messages to the king of Ammon, but to no avail. The Spirit of the Lord came upon Jephthah, instructing him as to the course which he should follow. Jephthah, who was very zealous for the Lord, made a rash vow. The vow made unto the Lord was this: "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The Lord was with Jephthah and the

host of Israel when they fought against the children of Ammon. The enemy was subdued and delivered into the hands of the Israelites. This victory led the people to put much confidence in the new-found leader, Jephthah. Not only did the Israelites put their trust in their leader, they also put their trust in the One in whom Jephthah had trusted, the Lord. The battle being over, Jephthah returned to his homeland and to his house.

The victory had been won. The Lord had delivered the children of Ammon into the hands of the Israelites. This, you recall, was the request which Jephthah made unto the Lord. The Lord had fulfilled the request of Jephthah, therefore it behooved Jephthah to fulfill his vow. The vow which he made is the one which has been mentioned before. He said that he would give unto the Lord, or offer as a burnt offering, whatever came forth from the doors of his house to meet him when he returned from the victory. He returned to Mizpeh where he lived, and his only daughter came out to meet him. Upon seeing his daughter and recalling his vow, he rent his clothes. Jephthah's vow was told to his daughter. She realized her father's situation, but told him to fulfill his vow. She was willing to suffer, rather than to have her father subject to open shame. This was the hour of her father's triumph, therefore any personal suffering through which she might go in aiding him would be for the best.

There was only one request which the daughter made to her father before he would fulfill his vow. She asked that she be granted a two-months' respite to enable her to bewail her virginity. This fact introduces an important question as to the action of Jephthah. The question is whether Jephthah offered his daughter as a burnt offering upon the altar, or merely consecrated or dedicated her life to the Lord through the medium of celibacy. There are facts which seem to indicate either of these two, but from all the evidence which the author can secure, it seems that the evidence weighs more strongly toward that of the latter.

At this point we wish to present our reasons for believing that the latter thought was according to the vow which Jephthah made. First, let us go back to study two words taken from the vow which Jephthah made, as recorded in Judges 11:30, 31. The first word which we wish to draw to your attention is "whatsoever." From the Companion Bible we find that this word is masculine in gender. We also know that the issuer from the house of Jephthah was feminine, therefore the rash vow was impossible of fulfillment and was to be repented of partially because of the fact that he was speaking of a masculine when he made his vow, using the word "whatsoever." Let us proceed to a study of the next word, which is the conjunction "and." Once more we refer to the Companion Bible in which we find that the Hebrew word from which the conjunction "and" is translated is *vav*.

This is a connective participle, and there is a possibility of rendering this in many ways. In some instances, this can be used as a disjunctive, and is often rendered "or."

We now wish to apply this to the text in question. Therefore we find that Jephthah's vow consisted of two parts: 1) It would be the Lord's, or 2) he would offer it as a burnt offering. One reason for believing that the latter part of this vow was not fulfilled is that the Lord had commanded a human sacrifice should not be made. Many of the people which surrounded the Israelites had a practice of offering a human sacrifice to their unknown gods. This practice was forbidden of God through the prophets. Two of these instances are found in Leviticus 18:21 and 20:2-5. Therefore, it seems doubtful if Jephthah would offer a sacrifice which had been forbidden by Jehovah. We have his name recorded in Hebrews 11, where Paul recorded the *faithful* men of old. Would he be recorded among the faithful if he had offered a sacrifice which had been forbidden? We also find that nowhere was a life of celibacy condemned or was it considered contrary to God's commandments, if it was conducted in the right manner.

There are other reasons for believing that the vow contained the pledge of celibacy. One of these reasons is found in the fact that the daughter, after consenting to the fulfillment of his vow, asked that she might have time to bewail her virginity. We might question her motives if she knew she was going to be offered as a sacrifice to God. This question might be answered somewhat in the fact that among some of the customs of the Israelitish women we find that if a woman died without bearing children it was a disgrace, or at least seemed very unfortunate. Following her two-months' period, she returned so her father might do with her according to his vow.

The words are recorded how that Jephthah did with her according to her vow, then we have the words "she knew no man." It seems strange that this statement would be made after it states that she was offered as a sacrifice, *if* she was. We realize that she would not know any one if she were dead, but we believe that this was not what was meant. However, these words do indicate a life of celibacy and not a burnt sacrifice. Her life was dedicated to the Lord, and not to any person.

Some might question if this fulfilled the vow as made by Jephthah. We would answer this question positively, because of the indication that there were two alternatives in his vow. The one alternative was to offer his daughter (not known when the vow was made), and the second was to offer a burnt offering. Therefore, he would be fulfilling his vow when he dedicated his daughter to the Lord. In doing this, he would be giving her life to the Lord and not as a servant to the lusts of men. In verse 40, we read that it became a custom in Israel for the daughters to go yearly to (Please turn to page 10)

A Question of Words

By G. E. Marsh

AMONG my most treasured possessions is a little note written in blue ink on a scrap of paper, in the familiar chirography of Elder A. J. Eychaner, of beloved memory. It was sent me, together with a bundle of original sermon notes, at the beginning of my ministry more than a third of a century ago. The note listed, in systematic order, something like a dozen simple rules that were intended as guides to one who was entering upon the service to which he had so thoroughly and successfully dedicated his own life. Each of the suggestions included in the little note was worthy of being inscribed on parchment and hung on the walls of any preacher's study. There was one among them, however, that seemed to penetrate my own heart and mind more deeply than any of the others, and which has exerted an appreciable influence over my entire life as a student and expounder of the Scriptures. That particular rule said: "*Be very careful of your definitions!*"

I am sure that Brother Eychaner knew from his own experience the enormous labor that would be required if that suggestion was put into practice; but I trust that he also knew that I would not shrink from such a lifetime of mental toil if it would serve to enrich my ministry of the Word by enabling me to bring to those I served a clearer and truer insight into the things of God. I desire here to acknowledge my appreciation of my early preceptor's advice in this matter, for in observing it I have unearthed much valuable treasure and experienced great pleasure in the process of doing so.

"*Be very careful of your definitions!*" That little rule has sent me forth on many a strange and adventurous journey of exploration and discovery. Always, when I have reached the end of one road, traced a disputed word to its birthplace, meeting it again and again in various forms and significations on the way, and determined its original meaning, a new and equally alluring trail has opened before me and I was driven out once more to follow the life history of another troublesome word.

For instance, one of the first words to arouse my curiosity was *ekklesia*, the Greek word from which "church" is derived in our King James Bibles. Not being quite satisfied with what the concordances and lexicons had to say about the meaning of this word, I started out on its backward track. The lexicographers had agreed that the word came from the combining of two Greek roots, *ek*, meaning "out," or "out of," and *klesis*, "a calling." Hence their definitions stated that *ekklesia* meant "called out or

forth" (Thayer); therefore "a gathering of people; an assembly; a congregation."

This definition being sufficiently accurate for all ordinary purposes of study, should have satisfied me, but it did not. I wanted to know why that word had been chosen by Inspiration to represent the believers in Christ, the kings and priests of the future age.

After consulting Young's and Strong's great concordances; Thayer, Liddell and Scott, and other Greek lexicons, together with various Bible dictionaries without gaining any additional information on the subject; in an almost forgotten history of Greece, I found a definite reference to the actual origin of the word. The author stated that *ekklesia* was "coined," that is, used for the first time, by Solon the "Father of Democracy," some five hundred years before Christ, to designate an assembly of citizens of Greece who were chosen because of their superior ability and discernment in political matters, and "called out" at required intervals by the highest authority in Athens.

It was the *duty* for which these men were called, however, that really aroused my interest to the highest degree. As I came closer to the end of the road, I was able to see clearly just why Jesus and the apostles chose *ekklesia* as the word best suited to describe the nature and work of the Church of God, both present and future. I learned that Solon's *ekklesia* was "called out" from among all the people of Greece, not to make new laws, but to be instructed in such as already existed, and then to assist in their enforcement, each apparently in his own locality or region. Those who composed the *ekklesia* were, to all intents and purposes, *associate rulers* in the kingdom of Greece. The Encyclopedia Britannica makes it very clear that the *ekklesia* had no authority to create law, but only to determine the manner of its enforcement.

Just how fully *ekklesia* in its original meaning describes the present and future functions of the Church of God, I leave for you to consider.

The word "soul" was another bothersome word that seemed to demand further investigation and defining than that which had thus far been given to it by our own scholars. Without going into wearisome details, I shall simply say that I went after that word "soul" with the utmost vigor and determination. I wanted to know exactly what the ancient writers meant when, writing in Hebrew, they used the word *nephes*, the word from which "soul" is most frequently derived in the Old Testament.

After months of research, I found a few occurrences of the word that had apparently been overlooked by Doctors Young and Strong in the compiling of their supposedly "complete" concordances. This discovery in itself was stimulating from the standpoint of a Bakbakkar ("diligent searcher") for truth. I copied the entire texts containing each occurrence of *nephesh* in parallel columns, from four English versions of the Scriptures (including the Douay or Roman Catholic); then classified, compared, and analyzed them. It was a tremendous task, but very remunerative in the direct personal knowledge gained of the antecedents and history of the word "soul."

No study can be wholly unproductive of good in the end, and there is no profession, the law included, that can utilize to such good advantage a broad and varied fund of knowledge as the ministry of the gospel. The minister is seeking to interest, instruct, and influence men and women from every walk of life and of every degree of intelligence. Consequently, he should know something accurately, however little it may be, of what might be of interest to a possible hearer that he may have a point of intellectual contact by which to approach him.

I wander from our main theme, which is the importance of knowing the true meaning of the words by which God seeks to lead us in the pathway of truth in the Bible.

"To ask the meaning of words," says I. A. Richards in *Coleridge on Imagination*, "is to ask about everything." All that we know definitely about God and His will for us, we have acquired through the use of words. This is likewise true of all that we know of history, science, and almost any other branch of learning which we ourselves have not helped to develop. Emotions can be expressed by gestures and physical attitudes, but hard, cold facts, never! Everything there is in religion beyond mere animal emotionalism can be revealed only through the instrumentality of written or spoken words. Unless we know the meaning of words, the truth of God cannot reach us.

Much of the confusion in secular as well as in religious circles is due to the failure or inability of men to understand each other. A Presbyterian clergyman friend, discovering after a somewhat prolonged mutual discussion of the subject that his thoughts on predestination and mine on the foreknowledge of God really coincided perfectly, remarked that many similar theological disagreements were probably more differences of *phrasing* than of *faith*. In writing and speaking on religious topics we each use words to which all do not attach the same meaning, and so not infrequently we are led to the conclusion that we believe differently when such may not really be the case.

One of the advantages Canadian law has over that in many of our states, is that each law passed in Canada is accompanied, so I am told, by clear definitions of the words used in it, so that there can be no doubt as to the

thought that was in the minds of the legislators when they enacted it. It would be good if the same principle were observed in the printing of the Bible, and words of doubtful meaning were all defined in the margin or at the bottom of the page. Of course, some effort has been made to do this in reference Bibles, but the work has thus far been too limited to accomplish the desired result.

How many of us (I am referring especially to preachers) have faced audiences like the one described by Oscar Wilde, in *The Birthday of Infanta*: "They did not understand a single word of what he was saying, but that made no matter, for they put their heads on one side, and looked wise, which is quite as good as understanding a thing, and very much easier!" It is hard work to think, and most of us, preachers and audiences alike, are congenitally mentally lazy. The preacher who would really instruct his hearers must do their thinking for them. He must not only interpret the Bible, but he must also translate it freshly each time he appears in the pulpit.

The consideration of a single word that appears in both the Old and New Testaments will illustrate what I have in mind. It is the word "prevent." The King James Version renders Psalm 18:18 (it is verse 19 in various other versions) like this: "They *prevented* me in the day of my calamity: but the Lord was my stay." The italics are mine.

The word "prevent" as now defined, means "to stop or keep from happening; to hinder, obstruct, or impede." We are reminded, however, that a different meaning, now obsolete, was once attached to the word, and that it then meant "to anticipate, or go before."

It is of interest to note that the English word "prevent" is derived from the Latin roots *prae*, meaning "before," and *ventus*, "to cause," and that this compound word is the one used in the Latin version of the New Testament to translate the Greek word *phthano*, which is rendered "prevent" in our common English version in 1 Thessalonians 4:15. The complete Latin phrase here is, *non praeveniemus dormientes*, "*praeveniemus*" providing the basis of the English "prevent."

The use by the English translators of four hundred years ago of "prevent" for the Hebrew *gadam* and Greek *phthano* was fully justified by common usage at the time the King James Version was made, but such is far from being true now, as the meaning of "prevent" has changed entirely during the intervening centuries. The great German Hebraist, Dr. Franz Delitzsch, renders Psalm 18:18 like this: "They threw themselves upon me in the day of my calamity, then Jahve became my stay." The American Revised Version: "They came upon me in the day of my calamity; but Jehovah was my stay." Dr. J. M. Powis Smith (An American Translation): "They confronted me in the day of my calamity, but the Lord was my stay." Dr. James Moffatt: "Who assailed me by surprise in my

distress; but the eternal comes to my support."

From these various translations it is seen that modern scholarship agrees that "prevent" no longer represents the thought of the Hebrew *gadim* and the Greek *phthano*. Regarding the latter, instead of the word "prevent" we have the following in the more recent versions of 1 Thessalonians 4:15: Diaglott: "precede"; 20th Century: "have no advantage over"; Fenton (N. T. in Current English): "precede"; Goodspeed (An American Translation): "have no advantage over"; and Moffatt: "by no means take precedence."

"Be very sure of your definitions!" said that splendid scholar of the Church of God of the past generation. You and I will be wise if we accept his advice in this matter.

JEPHTHAH'S RASH VOW

(Continued from page 7)

lament ("to rehearse with"—Companion Bible) over the daughter of Jephthah. These daughters of Israel came every year for a period of four days to rehearse with her and to celebrate in praises her dedication to the Lord. This was a great event in her *life*, not in her death.

Very little is recorded of Jephthah after he fulfilled his vow, other than the fact that he judged Israel for a period of six years, then died. Jephthah was considered a famous judge of Israel.

EGYPT, TYPE OF THE WORLD

(Continued from front page)

lost" (Luke 19:10). Again, we read: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). Christians, even now called to be a separate people, will be literally called out from among the world when Jesus returns to gather His jewels.

Moses led the Israelites out of Egypt toward Canaan, because they had been abused by the Egyptians. Jesus will come to deliver His people out of this ungodly world, giving them victory in the promised Kingdom of God. There was a marked distinction between the Jew and the Egyptian; likewise there should be a marked distinction between the Christian and one of the world.

We read in Exodus 12:38: "A mixed multitude went up also with them." There seems to be no doubt that the "mixed multitude," who believed and obeyed with the Israelites on the night of the Passover, were Egyptians—the ten plagues having convinced them of the truth. Someone may say, What of it? When Jesus comes to take His bride out of the world into the Kingdom of

God, there may be some so-called tribulation saints somewhere in the picture. (Rev. 7:14.) In John 3:29, we read: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." Who is this "friend" of the bridegroom? According to the verse quoted, this friend represents someone other than the bride. The mixed multitude that traveled out of Egypt with the Israelites seems to have typified, in faint shadow at least, the saints yet to come "out of great tribulation."

Nevertheless, Christianity was represented neither by the Egyptians nor by the mixed multitude. True Christianity was represented by the chosen Israelites, separated, and loyal to God. In which class are you? Are you one of God's chosen, separate from the world? Are you a worldly Egyptian? Or, are you awaiting the plagues of God?

TRUTHS I DID NOT KNOW

(Continued from page 3)

for the performance of the rite. If the child was ill, the rite could be postponed, however. The old Egyptians performed it between the sixth and tenth year; the Mohammedans of our days often wait till the twelfth or thirteenth year. With the Israelites, the naming of the child takes place together with the circumcision. (Luke 1:59; 2:11; cp. Gen. 17:5.)—Schaff-Herzog, Encyclopaedia of Religious Knowledge, Vol. 1, page 486.

The law of Moses commanded all males to be circumcised. Yet, according to the covenant of the Lord with Joshua, we read: "At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. . . . Now all the people that came out (out of Egypt) were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised" (Josh. 5:2, 5). In view of the sins of the Israelites, as they wandered in the wilderness, never being restored to the fullness as God desired, it would not be unreasonable to assume that the ordinance of circumcision was totally neglected. Thus, God cut off those people, for He had said unto Abraham, "The uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant" (Gen. 17:14).

As Abraham was in a *new land* when he received the blessings from God and the ordinance of circumcision, so had Joshua led the children of Israel into *the Promised Land*. The reestablishment of the law of circumcision might have been the renewal of the covenant that God would be with them. "The Lord said unto Joshua, This

day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal ('rolling,' marg.) unto this day. . . . And they did eat of the old corn of the land on the morrow after the pass-over, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year" (Josh. 5:9-12).

A STUDY OF GOD

(Continued from page 5)

already noted that are similar in effects to those of Genesis 1:2. The well-known vision of Ezekiel (37:9, 10) and the incident of Pentecost (Acts 2:2) are both of interest in this connection, while the experience of Elijah in the mount (1 Kings 19:11-13) is another. Those first two mentioned show that God is sometimes present as the Giver of life, by His presence in the wind; but the third very clearly demonstrates that this is not always the case—for God "was not in the wind."

While it is true that according to Psalm 139:7, 8, the Spirit of God—in contrast to the wind—has no limits of circumference, it is also true that special manifestations of God's Spirit are recorded as occurring in connection with nature's phenomena—in tempest as well as in calm. Some of these, if opportunity presents for further study, will be found to be suggestive and beautiful.

The occasions of Genesis 1:2 and Acts 2:2 were remarkable in that they both ushered in a new era, and, in each of these, God demonstrated Himself to be Creator of both the natural and the spiritual.

Looking broadly over the varying facts, we cannot do other than come to the conclusion that the best definition of the Spirit of God is that given by God Himself in the Word of God, namely, "the *power* of the Most High" (Luke 1:35, R.V.). That definition will be found to answer satisfactorily every occasion in which the Spirit of God is in evidence, and will in no way conflict with the varied circumstances connected therewith.

Perhaps we have lingered too long over a single verse, but, as it is the one which opens the theme of the Holy Spirit, closer study seemed advisable.

* * * * *

Addendum: Since writing the article and comparing references in various Bibles, the writer is gratified to find that some of the compilers of the references had the same thought in mind, namely, that many passages, including those of 1 Kings 19:11-13, Ezekiel 37:9,10, and Acts 2:2, all have a definite link with Genesis 1:2—giving Psalm 104:30 as the *connecting* link.

CAST THY BURDENS ON THE LORD

Christian, when thy way seems darkest,
And thine eyes with tears are dim,
Straight to God thy Father hastening
Tell thy sorrows unto Him.
Not to human ear confiding
Thy sad tale of grief or care,
But before thy Father kneeling
Pour our all thy sorrows there.

Sympathy of friends may cheer thee
When the fierce, wild, storm is past,
But God alone can console thee
When it breaks upon thee fast.
Go with words or tears or silence,
Only lay them at His feet,
Thou shalt prove how great His pity,
And His tenderness, how sweet.

Think how thy divine Redeemer
Knew as thou canst never know
All the deepest grief and suffering—
All the weight of human woe;
And although now in glory seated,
He can hear thy feeblest cry—
Even hear the stifled sighing
Of thy heart's dumb agony.

All thy griefs by Him permitted,
Needful is each one for thee;
All thy tears by Him are counted,
One too much there cannot be;
And if whilst they fall so quickly
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Saviour loves thee,
To allow thy life to be
One long, calm unbroken summer—
One unruffled stormless sea:
He would have thee fondly nestle
Closer to His loving breast,
He would have the world seem brighter
Where alone is perfect rest.

Through His wise and loving purpose
Clearly now thou canst not see,
Still believe with faith unshaken—
All shall work for good to thee:
Therefore, when thy way seems darkest,
And thy eyes with tears are dim,
Straight to God thy Father hastening,
Tell thy sorrow unto Him.

—Selected by Mrs. Earl B. Friend.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Jesus Sent "Others"

Before Jesus began to teach, He had one who went before Him, preparing the way. Now, after He had been at work and neared the end of His ministry, He sent out the Seventy. They were to go into every place that our Saviour was to go. They were given power to heal. Jesus gave them some instructions before they left. The golden text at the top of the page is part of what He said. They were sent forth as lambs among wolves. That meant all the people would not be glad to see them. They were told to take no purse, that is, a bag to hold money. They were to take no scrip, that is, a bag used to carry food. They were also to take no shoes. They were to get their food and drink in the homes in which they rested when they were not preaching.

Jesus told them to "salute no man by the way." That sounds strange until one studies what it meant to "salute" another. They bowed or kissed the hand, or lay upon their knees and elbows with head touching the ground. They also greeted each other when they parted. So we understand the time of the Seventy was too important to use in formal salutations.

The home that was chosen by each team of two men was especially made happy. The men said, "Peace be to this house." If the people were peaceful, they stayed there. The peace of Christ is a great blessing to be bestowed upon a home.

When the Seventy returned, they came "with joy, saying, Lord, even the devils are subject unto us through thy name." Jesus explained that their real joy should be in knowing that their names were written in heaven.

Jesus Offers Thanks

The Lord thanked His Father for people such as the Seventy. The true, lasting characteristics of these simple, common men were so much better than the weak men who were more interested in things, wealth, and position.

"Blessed are the eyes which see the things that ye see," said Jesus. Many great kings and prophets would have liked to have changed places with these men.

There are wonderful days ahead for the Christian. There are likewise trying days ahead for those who would be *true* Christians. We should, however, trust more completely in our Pattern, and strive to be more like Him if we are to stay apart from the world, and to be accounted worthy of a place with Him in the Kingdom soon to be established upon this earth.

When Jesus returns to earth with a shout, and the voice of the archangel and the trumpet of God, then we shall understand all things fully. May we be ready to be with our Lord, is my earnest prayer.

The Little Boy at Shunem

The Prophet Elisha traveled about the land of Israel. He met with the people at different places and taught them. One of his trips took him to the city of Shunem. There a lady asked him to eat at her home. Then she and her husband built a room on their house just to keep Elisha near by.

Elisha told the lady she was to have a child. Later the boy came, and grew old enough to go out into the field with his father and other men. Suddenly, out in the field one day the child cried out to his father, "O my head, my head!" The little boy was carried at once to his mother. She held him until noon, when he died. The woman went at once for Elisha, who brought the child back to life again. (Read the story for yourself from 2 Kings 4:8-37.)

New Members

Four more have joined our ever-growing ECE Club. They are Charlotte, Janet, Lila, and Nancy Jean Boyer of Waterlick, Virginia.

Are you a member of our Club? If not, will you join? Just send your name, age, and address to Madge Savage, Waite Park, Minnesota. Your membership card will be mailed soon.

Happy Birthday Wishes

Roy G. Hutchinson, April 8, age 8, Hammond, La.

Myrtle Mae McKinney, April 12, age 3, Hammond, La.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Berean Problems

* * *

By Ivan Magaw, Oregon, Ill.

In the Oregon Berean business meetings different ones have advanced many ideas about how to create more interest in Berean work. Everyone agreed that the ideas were acceptable and should be developed. Several plans were attempted, and it seemed that for a while they would work, but for several reasons interest gradually declined until, one by one, the plans were cast aside.

About a year ago we had a contest. The purpose of this contest was to interest others in our work. It was supposed to help in two ways. First, the members who had drifted away were expected to become more interested; second, it was hoped that outsiders, who were brought by members as a help in their own efforts to win the contest, would be attracted to come regularly. Points were given for attendance, punctuality, bringing visitors, and memorizing Bible verses. The prize was a beautiful, red Morocco, leather-bound Bible which was won by Hazel Reed. During the contest the attendance did pick up, but afterwards, it subsided to normal. Another attempt was made by organizing a Berean hobby club which met on various nights of the week. Those desiring to be in this club were expected to attend the Berean class. This, also, lasted for a few weeks, but failed in its purpose.

Although we plan to use the Berean Searchlight series beginning this summer, we are now using a book entitled "New Training for Service," by C. J. Sharp. The purpose of this book is to acquaint the student with the more important facts of the Bible. The Bible Training School students are the teachers, and, except for a few, they are the only ones who seem to profit from the book, (can this be true elsewhere?) very few ever *study* the lesson, and when class time comes, they depend upon others or upon what they already know (if one does not study, how can one learn and know?) to carry on the discussion. This book is designed to help everyone become reassured when called upon to teach, so he will not become nervous. We think that with proper understanding, nervousness gradually loses its power; but if we do not study, how can we expect to gain the knowledge necessary to conduct an interesting and profitable class?

We are now in a time of trouble and understand that

the young people are drifting away from the church because there are too many other "interesting" things to do. Deep down in the heart of practically every one of us there must be some distress because of the unrighteous ways of the world's population, but most of the "sinners" will never repent unless they are brought to their senses by someone else. This takes initiative, understanding, and co-operation from every member, and we agree that it is no easy task. Don't we all agree that the church needs its trained young people? If we do, the older ones who realize the need must co-operate in inspiring and training the young people for Christian service.

A Christian Life

* * *

By Hazel Reed, Oregon, Ill.

If we are living a Christian life, it must be one patterned after Christ's life, for a Christian is one who follows Him. As followers of His, let us stop for a few minutes and meditate on His life. When He was on earth He went about doing good. He worked among sinners, healed the sick, fed the hungry, and preached to the people, teaching them to pray and to be humble. With an open heart, He received the poor and needy.

Jesus was tempted in many ways, yet we have no record of His ever yielding to the Tempter. He was "a man of sorrows, and acquainted with grief"—despised and rejected of men. When Jesus was on the cross, He looked down at His accusers, and said, "Father, forgive them; for they know not what they do." What a beautiful and forgiving life was His! If we are true to Him, we shall not speak unkind words about people and point out their faults. Let us help those who are walking in the paths of sin to walk, rather, in our Saviour's path. In some way we can teach them of His great love. It is true, we cannot all be teachers or preachers. Perhaps we cannot sing or play a musical instrument, but we can work for Him.

Today, we may be despised and hated by the "world," but instead of hatred, we should show them love and forgiveness. "Love ye your enemies, and do good . . . Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:35-37).

AMONG THE CHURCHES

CONFERENCE CALENDAR

April 12—Minnesota Conference at the Bergen Church of God near Lester Prairie.
 April 25, 26—Minnesota Berean Conference at Saint Cloud.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

April 12-19—Special meetings in Kansas City, Mo.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.

BIBLE TRAINING SCHOOL NEWS

All Bible Training School members who attended the Illinois Quarterly Conference, enjoyed every moment of it. Paul Williams was pleased to meet the ladies who held him when he was a baby! Vivian Kirkpatrick and Richard Smith disapproved of the early call (5:30 a.m.) for breakfast.

Richard Smith was master of ceremonies of the Oregon Bible College hour, Sunday afternoon. Two special numbers were sung by the music class, accompanied by Hazel Burk with her accordion. Paul Williams, Robert Hardesty, and the writer gave short sermonettes, with the "Amen" approval (quack quack of a duck on the church lawn). Iris Hall concluded the service with one of her talented chalk drawings.

Spring vacation is April 4-13, with all students relaxing from their studies (if they have studied before). Ellsworth Routson, accompanied by his wife, will speak for the Omaha, Nebr., and Brush Creek, Ohio, churches. Richard Smith will preach at Delta, Ohio, and Waterloo, Iowa; and Terry Ferrell will speak at Hickory Grove, Iowa.

Emory Macy, Reporter.

RESTITUTION CHURCH OF GOD Eldorado, Illinois

Easter morning services at Eldorado included treats for the smaller children's classes of Sunday school, special singing, and a sermon by Bro. Herbert Edmister.

We have fifty new songbooks, a gift from the Berean class. Thanks!
 Lorene Wiggins, Secy.

EVANGELISM

Mina Knodle	\$1.00
Mr. & Mrs. George Jones	5.00
Almeda C. Wertz	5.00
Mrs. C. H. Bassett	1.00
Wilda Fletcher	3.00

BIBLE TRAINING SCHOOL

Mrs. E. Railsback (T. F.)	\$5.00
Mrs. O. J. Dorsey	1.00
Southlawn Park Church of God	7.55

PLANS FOR NEXT CONFERENCE

The joint meeting of the General and State boards met at Golden Rule Home, Oregon, Ill., March 23, 1942, to make plans for the 1942 General and Illinois Conference and Bible School. All board members were present, except Bros. L. E. Conner, James M. Watkins, and C. E. Lapp.

In the discussion concerning the General and Illinois Conference several statements were made concerning the meals being better last year than in previous years, which was due to different church groups and individuals donating canned fruits and other items to the extent that there was not only enough food for Conference, but there was some left over for the Bible Training School. We wish to again thank all who helped in this way, and for their fine co-operative spirit in stating they would help in the same manner this year. Others present at Conference who had not heard before of this canning plan stated they would like to help in some way.

If any wish to give money toward the Conference, please send the donation to Elizabeth Ford, Illinois State Treasurer, telling her your contribution is for the General and State fund. She will give it to the Buying Committee to purchase needed articles for the dormitory, such as sheets, pillow cases, vegetable dishes, large cereal bowls, glasses, salt and pepper shakers, water pitchers, aprons, dish cloths, dish towels, plates, pudding pans, etc., so all can be in readiness for the opening of Our Conference, YOUR CONFERENCE, and My Conference, July 28 - August 9, 1942.

We are sure the Lord will add His blessings.
 Tessa Laning, State Secy.

RIPLEY, ILLINOIS

Bro. James M. Watkins' series of meetings closed Friday night, March 27. He preached interesting sermons throughout, stressing especially the necessity for a practical, living Christianity, if we are to reign with Christ in His Kingdom. There were no baptisms, but we trust the seed sown may yet bear fruit.

The Conference sessions opened at 10:00 a.m., Saturday. Conference President Leland Hanson not being present, the chairman's duties were shared by Vice President Francis Burnette and Bro. Gerald Cooper. Our pastor, Bro. J. R. LeCrone, was taken ill by the flu and was unable to attend any of the Conference—a disappointment to all. The Conference this time was conspicuous by being largely a young people's meeting, some of the usual older faces being absent. Oregon had the largest visiting delegation. Macomb was well represented, also, Fredericktown, Mo. Other churches represented were: Dixon, St. Louis, and Rockford. Chicago was also represented.

The attendance was not quite equal to that of last year, but about one hundred were served dinner at Ripley hall. The program of the Bible College period, Sunday afternoon, was well given. Bro. Vivian Kirkpatrick spoke to a packed house Sunday morning, and Bro. Celaine Randall gave the closing sermon Sunday night to a very appreciative audience.

Since our last report, Truman Long, youngest son of Bro. and Sr. John H. Long, died in the Chicago Research Hospital, after a long illness. His funeral was conducted March 4, at the Ripley Christian Church by Bro. LeCrone. Laurence Howell, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"Yesterday (March 22), we baptized the wife of Bro. Forest Long of Buena Park, Calif."—G. E. Marsh, 230 W. 103 St., Los Angeles, Calif.

Married: Sr. Jeannette Romine, Grand Rapids, Mich., to Sergeant Robert Ginnreth, Chanute Field, Ill., March 29, at the Church of God, Oregon, Ill., Bro. L. E. Conner officiating. Congratulations!

"The prospects are pretty good for two or three students from this district."—C. E. Randall, Fonthill, Ont.

"I look forward each week for The Restitution Herald, as I so much enjoy reading the many good articles written by our own church people."—Ella C. Boyer, Washington, D. C.

Bro. and Sr. Frank Laning, Mount Sterling, Ill., and Bro. J. R. LeCrone, pastor of the Ripley, Ill., church, were in Oregon, Ill., March 23, to attend the joint Illinois and General Conference board meeting to make plans for the coming Conference.

Bro. C. E. Lapp, pastor of our church at Tempe, Ariz., writes: "I am hoping that we will be able to come back to General Conference in August."

Bro. and Sr. Emory Macy, accompanied by Sr. Edna Brewer, all of Oregon, Ill., motored to their former homes in Ohio for Easter.

Next week's Restitution Herald will be of special interest to those who are supporters of the Bible Training School.

April 12 will be an important day at the Bergen Church of God, near Lester Prairie, Minn., the editor's boyhood church. Bro. Tom Savage, Waite Park, Minn., is keeping the home fires burning.

Bro. and Sr. L. T. Hanson, Leaf River, Ill., were Easter guests at the home of Bro. and Sr. F. L. Austin, South Bend, Ind.

Bro. Paul M. Hatel, Harvey, Ill., spent Easter Sunday at the editor's home. Come often, Paul.

The Church of God at Oregon, Ill., plans soon to build a small church east of the Rock River, where for some time Sr. Mae Nedrow and others of the Oregon congregation have been developing a new Sunday school.

Bro. Vivian Kirkpatrick, instructor in the Bible Training School, preached at Waterloo, Iowa, on Easter Sunday.

MORNING STAR CHURCH OF GOD
South Bend, Indiana

The report of our Building Fund treasurer, Sunday morning, March 29, called our attention to donations from persons outside of the Morning Star Church—thanks to Mr. and Mrs. W. A. Patterson, South Bend, and Bro. and Sr. Naylor, Nappanee. These donations help materially to bring our vision of a place to worship, and a workshop where we may bring others into His service, into actuality. It takes dollars and cents to erect a building, but it takes spirit and sense to prompt the giver of every gift to lay down his possessions for the use of others, without solicitation. This expression of brotherly love is what thrills us so deeply, and, rest assured, will not be quickly forgotten.

On the date of the report above mentioned, our Building Fund had gone over the \$1,100.00 mark. By the time this account reaches the press, it will be substantially higher. God certainly has blessed our efforts, and He will bless yours, too, if they are not directed amiss. If you feel that you are not receiving a blessing, cross-examine yourself, not God.

Frances Boyle, Secy.

HERALD RECEIPTS

E. H. Robbins (self & another); Mrs. W. J. Allender; Charles Balliet (self & another); Nell Guthrie (for another); Mrs. Carl Hoganson (self & another); William Fey; Ora Worley; Frank Switzer; Mrs. Edwin Engbretson (self & another); Mrs. Maurvine Greene; S. E. Magaw (for another); Mrs. Mary Gockler; Mrs. C. H. Bassett; E. L. Boyer; Mrs. Lottie Sealine; Mrs. James Kessler (for another).

YOUR MONEY'S WORTH

Following are three books that present Palestine's future much in keeping with Church of God interpretation. They are fully illustrated, condensed, timely, and instructive. Order from National Bible Institution, Oregon, Ill.

"Seeing Prophecy Fulfilled in Palestine," "Rebuilding Palestine According to Prophecy," and "Fulfilled Prophecies That Prove the Bible," all by George T. B. Davis.
Price each, \$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.

HOPE CHAPEL CHURCH OF GOD
South Bend, Indiana

"The Challenge of the Cross" was repeated at Hope Chapel Church of God at South Bend on Palm Sunday night to a house filled almost to capacity. The play given two years ago was so impressive and as there are so many new families coming now that did not attend at that time, we thought it worth repeating. On Easter morning there was a Sunrise Service at six o'clock, breakfast following in the basement, regular morning services at 9:30, with the younger classes giving a program, and church following. In the evening a play, "He Is Risen," was given by the teenage of the church. It is our sincere wish that everyone living within the South Bend territory attend our services whenever possible.

It is with great happiness we announce the baptismal services held Sunday, March 29. Bro. F. L. Austin baptized Mrs. Lulu Metzger and daughter, Irma Metzger, 1618 Dale Ave., South Bend, and Phyllis Lovelett of Mishawaka, Mrs. Metzger's granddaughter. The Metzgers have been attending services regularly and have taken on Christ's name with sincere devotion. Bro. Austin is working very hard, and his labor is not in vain. I am sure God's blessings are with Hope Chapel and the congregation.

Mrs. Wilma Pierec, Secy.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. E. H. Robbins	\$ 6.50
Ripley, Ill., Church	4.00
Mr. & Mrs. Delos Andrew	1.00
Charles D. Balliet	1.00
Leota B. Hanson	10.00
Maurertown, Va., S. S.	3.24
Almeda C. Wertz	2.00
Mr. & Mrs. Paul C. Johnson	2.00
Mrs. O. J. Dorsey	1.00
Mr. & Mrs. C. E. Lapp	5.00
Dorothy Magaw	2.00
E. L. Boyer	12.00
Mr. & Mrs. C. E. Randall	2.00

ABINGDON BIBLE COMMENTARY

More than sixty educators have contributed to make the Abingdon Bible Commentary a choice reference book for the layman, teacher, and preacher.

Preceding the commentary on the books of the Old Testament, there are numerous articles of educational value, such as: "How to Study the Bible," "The Bible—A Library of Religion," "The Bible as Literature," "The Divine Element in the Bible," "The Christian Approach to the Study of the Scriptures," "The Use of the Bible in Preaching," "The Place of the Bible in Religious Education," "The Land of Palestine," "History of the Hebrew and Jewish People," "Bible Manners and Customs," "Time, Money, Weights, and Measurements," and "English Translations of the Bible."

Likewise, preceding the commentary on the books of the New Testament, there are the following choice articles: "The Historical and Religious Backgrounds of the Early Christian Movement," "The Formation of the New Testament," "The Structure of the Synoptic Gospels," "The Chronology of the New Testament," "The Language of the New Testament," "The Life of Jesus Christ," "The Teachings of Jesus," "The Parables of Jesus," "The Miracles of the New Testament," "The Life and Work of Paul," and "The New Testament and Christian Doctrine."

Price—\$5.00. Send your order to National Bible Institution, Oregon, Ill.

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy.

Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by _____

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. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Four-second Series B (25 of each of four kinds)			.25	What Is Man?	12	.25	1.75
Essential Truths	1	\$.05	\$.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
Obedience (Baptism), F. E. Siple	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
The Reasons Why	2	.05	.30	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
Diabolus, the Antigod, 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 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, R. H. Judd	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	BEREAN BOOKS			
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 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 Five (The Church of God)	50	.20	
An Open Letter, R. H. Judd	4	free for postage					
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
God, R. H. Judd	12	.25	1.75				

National Bible Institution,

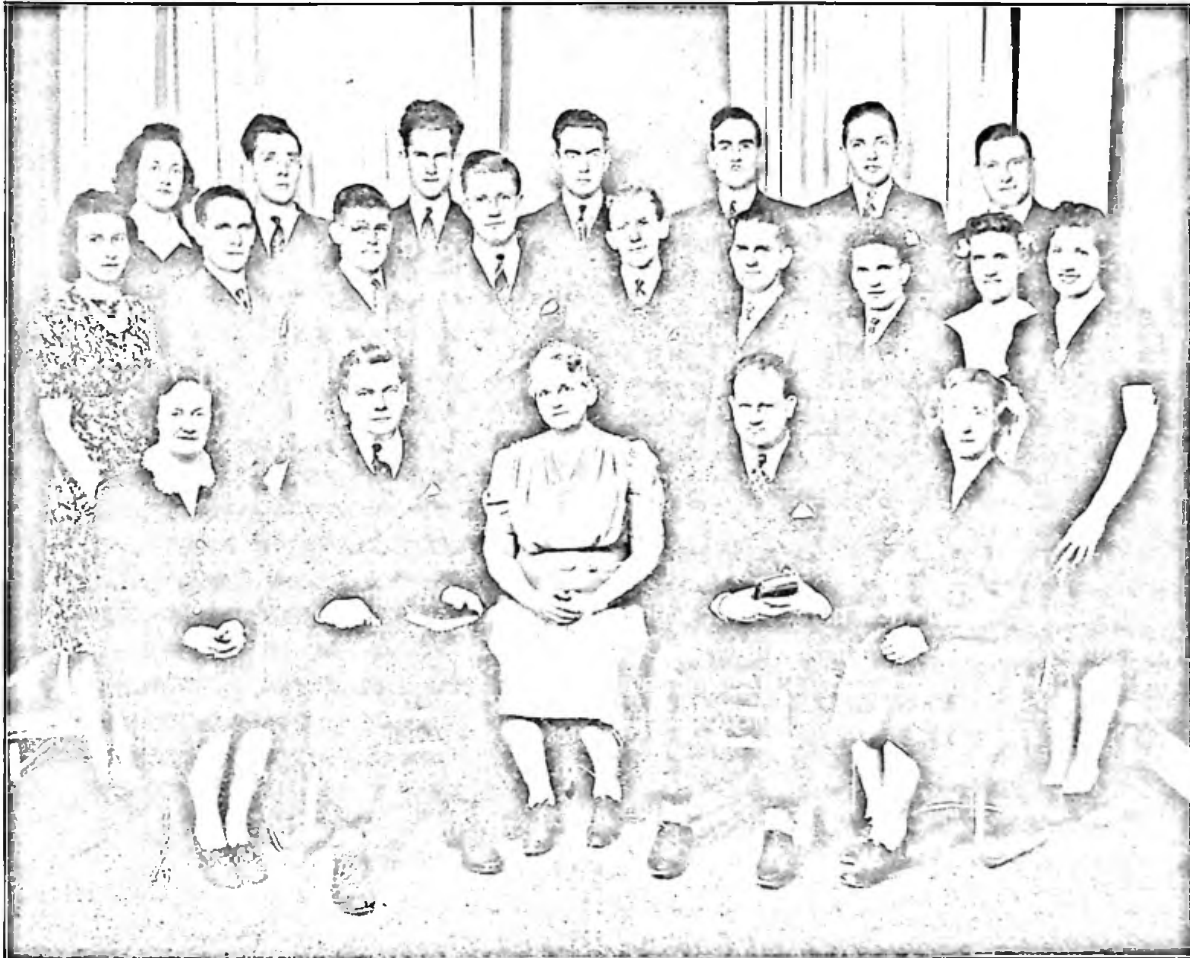
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, APRIL 14, 1942

NUMBER 28



OREGON BIBLE COLLEGE

Oregon, Illinois

Grateful to God for blessing the Bible Training School, we rejoice to present the above picture of this year's school, showing its largest enrollment to date, and to announce that the school has been officially named, "*The Oregon Bible College of the Church of God.*"

Shown are: (back row) Wilma Williams, Glenn Miller, Terry Ferrell, George Walters, Robert Hardesty, Paul Williams, and Francis E. Burnette; (middle row) Hazel Burk, Emory Macy, Richard Smith, Ellsworth Routson, C. R. Randall, C. Alan McLain, Richard Parish, Beth Hoganson, and Iris Hall; (front row) Leila Mae Doeden, music instructor; Sydney E. Magaw, Dean and Bible instructor; Edna Brewer, Matron; Vivian Kirkpatrick, Bible, history, and literature instructor; and Alice Carpenter, art instructor. . . May *Oregon Bible College* continue to grow!

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

Oregon Bible College

The Bible Training School, Oregon, Illinois, has developed from the prospect of having one student to its present enrollment of sixteen students—this within three short years. With God's blessing, the School will continue as one of the most fruitful projects of our General Conference. Trusting the School will continue as a permanent institution, as a growing institution, and as the leading educational center of the Church of God, the Board of Religious Education has thought well to change the name of the Bible Training School to "The Oregon Bible College of the Church of God"—which will, however, be generally shortened to "*Oregon Bible College*."

Ratified by the Ministerial Association

"Oregon Bible College," as the new name of our School, was presented for consideration by the Ministerial Conference at Oregon, Illinois, January 27-30, 1942. The fourteen ministers in attendance unanimously voted their approval of the new name.

The Students Like It, Too

At the time "Oregon Bible College" was being adopted as the new name of our School, the students were discussing at least two other possible names, and, naturally, were divided. When the name "Oregon Bible College" was presented, they, too, voted unanimously to approve it.

Four Seniors

Four seniors will graduate from the Oregon Bible College, June 12, 1942. They are: C. Alan McLain from Ripley, Illinois, now pastor at Dixon, Illinois; C. R. Randall from Fonthill, Ontario, twice-monthly supply pastor at Burr Oak and Hillisburg, Indiana; Ellsworth Routson from West Milton, Ohio; and Richard Smith from Dayton, Ohio. All four seniors have done supply preaching in several states. The praises of their instructors are unnecessary; *they will prove themselves!*

The Outlook

The outlook for the Oregon Bible College is bright. The School has won a place for itself in the hearts of all

our brethren. Financial support has been good. Some of the best talent, and more important, some of the best character, as represented in the youth of the Church of God, has voluntarily come to our School for further development. We believe the church as a whole, and especially the youth of the church, will continue to appreciate the high purposes of the School and to support it unto greater development and success.

A Difficult Year Ahead

Next year will be difficult. It will be a real test to keep the School growing. Four of our present number of students will be graduated. Cupid is threatening to claim at least two of our students. Another student, one of our best, finds it impractical to continue in the School, and plans soon to enter actively into the ministry. Several, if not many, prospective students will probably be called to serve in the armed forces of the nation. Thus, we face the coming year of our School as probably one of the most testing years it will have. Every reasonable effort will be made, however, to *keep the School growing*.

Planning for a Building

Though considerable progress has already been made in offering selective courses, and in separating the upper classmen from the lower classmen, we have done so against no little difficulty. That difficulty is limited room for the various classes. In fact, we have only one classroom.

There is need, too, for better dormitory facilities. The School should own its own dormitory, rather than paying monthly rent, as at present. We have no assurance of keeping our present Students' Home.

As soon as possible, we should build. When we build, we should build well. To build well, we should have a large Building Fund. True, we could not now build if we had sufficient money, due to the national emergency; nevertheless, *now* is the time to increase our Building Fund that we may be ready to build in two or three years, or as soon as conditions permit. Thousands of dollars are needed! Who will invest in the future of the Oregon Bible College? . . . See, also, the *back page*.

Did Christ Die in Vain?

By V. E. Kirkpatrick

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

"WHO is on the Lord's side?" Who has the courage to step forward from the worldly, and admit he belongs to the Lord? Who today has the courage to step forward to answer Christ's call for volunteers? Who will accept these words as being spoken directly to him, "Go ye into all the world, and preach the gospel to every creature"?

From the Oregon Bible College, in June, will be graduated four young men who have accepted that call, who have completed their preparation and are ready to do full-time work in the Master's vineyard.

The Lord's work is the greatest and most exacting work in the world today—war propaganda notwithstanding. These four cannot carry on alone. We must have a steady stream of God's workers graduating into this world of chaos, and need to fight a far greater enemy than those of the state; men to go forth preaching love, not hate; preaching life, not death; preaching the Kingdom of God, not the glory and honor of the temporal state.

To be effective in the Lord's work today, we recognize the need of preparation for the worker. We call in, when we are sick, one who is recognized as having had a thorough preparation before he was permitted to work as a healer. We require a teacher to have a certificate as evidence of her qualifications before we allow her to teach in our public schools. But—anyone with a yen to teach is good enough for our Sunday schools, and anyone, without evidence of ability or qualifications, may secure a license to preach. We demonstrate the phases of life we deem of most importance. It is neither right nor just. The Lord's work is of more importance than that.

In 1939 a school was founded to prepare for greater service those who decided to teach and preach or otherwise spend their lives in the Lord's work. Now, near the close of its third year of service, the Oregon Bible College is proud of its students and the forward steps it has been able to take.

The use of the word "college" in its name by our institution is thought by some to be not an appropriate one, some reasons being: that our work is not up to the average college level, that our teachers are not as well educated as they should be for college teaching, that we do not require as many semester hours for graduation, and that we do not have an established diversified curriculum.

These reasons are, for the most part, advanced by those who have never visited our College and are going on hearsay and guesswork. The writer recently was graduated from a class A college which is a member of the North Central Association of Colleges and Secondary Schools. Some of the courses now being taught are ones he has recently studied, and the work he had to do in these courses was not as hard or exacting as that expected of his students here—that in spite of the fact our students must carry an average of twenty semester hours to his fifteen and sixteen. Our students would compare most favorably with the average in most colleges. Their work is of a college level.

To be graduated, our students must show one hundred twenty hours of satisfactory work in three years, whereas in another college they must show a similar number of hours for four years of work.

Admitted are several weaknesses—no Master degrees by any of the teaching staff (it takes time to build), lack of as diversified a curriculum as we should have, lack of adequate schoolroom and dormitory facilities—but we are a college.

Probably the greatest lack is that of sympathy and backing by the denomination as a whole. Pessimism will not help build. Public predictions that the war will take too many men and leave too few for college, statements that we can have our people educated in state universities or in other denominational colleges are good ways to destroy the denomination. "Can't never did anything!" And, in spite of pessimism, we *shall* build a college for preparing our ministers and for educating our laymen, because we have need for such an institution. So long as we have that need, nothing can stop our growing.

It is the hope of the writer that we soon may add practical courses to our definite theological curriculum, and it was with that in mind he added a course in typing this present semester. It is his hope that the passing years will see shorthand, bookkeeping, and accounting added, as well as more of the regular college departments—history, science, literature.

Why? Because all these things should be approached from a Biblical angle, and that is not being done elsewhere. Admittedly, an education short of a Bachelor's Degree is inadequate prepara- (Please turn to page 10)

The Oracles of God

By C. R. Randall

"Unto them were committed the oracles of God" (Romans 3:2b).

MUCH has been said about the Ten Commandments being noneffective today, and frequently we hear the statement made that they are a "thing of the past." Such reasoning has led us to have a lower estimation of these commandments. Regardless of this fact that they are in a certain sense nullified today, we should not look upon them as being a low standard, or a set of laws unfit for public use. We often think of them as being laws which proved useless or too strict, consequently God withdrew them after testing their worth.

Lest we forget the value of the Ten Commandments, or misrepresent them, we recall to your minds the words of Paul as recorded in Romans 3:2. In this passage of Scripture, the Ten Commandments are mentioned as the "oracles of God." These words mean more to us than simply the strict, out-of-date, nullified laws which God gave to Moses and later saw fit to withdraw. They picture to us something sacred, holy, complete, and having the divine touch of wisdom. Perhaps we might be misunderstood in our interpretation of the extent and period over which they had authority. We did not mean to say that the law was still in effect today, we merely wanted to stress the fact that the Ten Commandments are important, since they are the oracles of God. In our enthusiastic attempts to prove that the law is not in effect today, we overemphasize that teaching and quite often lower the standards of the law in the sight of man. It is true they do not control the actions of men today, nevertheless they were and are the *oracles of God*. (Cp. Acts 7:38.)

New Testament Oracles

We have mentioned the oracles of God from the Old Testament standpoint as being the Ten Commandments; now we wish to draw to your attention the New Testament oracles. In 1 Peter 4:11a, we read, "If any man speak, let him speak as the oracles of God." This is a plain positive statement, with no exceptions. If we are to break the bread of life to hearers, we are instructed to speak as the oracles of God. The sermon is not to be some scholarly arranged unbiblical topic of the day, or a flowery speech based on an arrangement of anecdotes to tickle the ears of the hearers. The sermon is to be a religious discourse presenting the oracles of God.

Let us not deceive ourselves into believing that we will be able to preach and teach different than the oracles of

God, for we are to be judged by the same oracles which we neglect. If it says in God's oracles to speak as His oracle, then do it. If it says to minister "as the ability which God giveth, that God in all things may be glorified through Jesus Christ" (1 Peter 4:11), then do it. If God will be glorified by speaking as His oracle, far be it from us to take away God's glory by not doing so. How pitiful it is that so many misrepresent the oracles of God, speaking not as the oracles of God, but as *Satan's Propaganda Ministers!*

Our Entrustment

God has entrusted the Church of God with His oracles. Therefore, it is our obligation to use His oracles in the right way. This is similar to the Parable of the Talents, as taught by Jesus. One was given *five* talents, another *two*, and to another *one*. Each one was responsible for his talents. This is also true with the oracles of God. Some have been given more oracles or knowledge of God than others, therefore they are more responsible for their spread than are those with the less oracles. The Church of God has more responsibility as a Church than have many other denominations, because God has given us more oracles of God. Not only have these oracles been given, but they have also been poured out with the spirit of understanding. Little do we realize and appreciate our responsibility. Paul said, "Woe is unto me, if I preach not the gospel." We might paraphrase the foregoing, "Woe is unto us, if we preach not the oracles of God." Since God has been gracious to us in revealing His oracles, we, in turn, should be ready and willing to proclaim these oracles.

We have mentioned before the Ten Commandments as being the Old Testament oracles, now we would like to present some New Testament oracles with which we have been entrusted. One most prominent is the *second coming of Christ*. I have been told that a few years ago very few preached the second coming of Christ with as much vigor as did the Church of God. Today, there are many denominations which believe and teach the Second Advent. Since God has revealed to us this fundamental doctrine, we should not fail to teach it. Another oracle which we should mention is *baptism by immersion*. In the majority of churches a substitution act is performed. God's Word tells us differently, therefore, we should act without compromise. There are many other oracles

equally as important, such as the *mortality of man*, the *restoration of Israel*, the *literal resurrection of the dead*, and a *holy life essential to salvation*. Many of these oracles today are being twisted, turned, and falsified to fit the whims of the modernist.

Our Duty to God

Since we have the truth concerning these oracles, it is our duty to God to teach them, faithfully. Some, perhaps, might question our seeming egotistical usage of the word "truth," and say, "How do you know that you have the truth?" Well, Brother, if I were in doubt as to the

truth of these oracles, I would be ashamed to even mention it. Paul wrote to Titus, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." When God makes a teaching plain, far be it from us to even question for a moment its truthfulness. Our duty, instead of questioning whether others are right in perverting such plain teachings, is to go forward steadfastly.

God grant us power that we might diligently teach these oracles which He has given to us. Hold fast to the oracles of God!

Works Gendered by Faith

By Richard Smith

CAN man be righteous in the sight of God? Can man be justified by any work he does for God? These questions are frequently asked by Christians, and, for the most part, they are unanswered. A Scriptural solution must be sought.

The children of Israel were led from the land of Egypt by the power and hand of God, that He might show in type His plan of salvation. Moses was given the law, perfect in every detail, telling God's people what manner of life they should follow. Laws were given against lying and coveting (who has not lied a little? or coveted a little?), and there were various other laws. Transgression of God's law brought certain death. There was no promise of everlasting life in the law, for, judged by the law, everyone would be doomed—as it is written: "All have sinned, and come short of the glory of God" (Rom. 3:23).

Under such conditions, the promises made to Abraham could never be fulfilled. Thus, it was necessary that the law be fulfilled and taken out of the way. God, having planned the destiny of the world since its foundation, in due time develops His plans and purposes. As the period of law closed, there began the period of grace and salvation.

John 1:17 states: "The law was given by Moses, but grace and truth came by Jesus Christ." What did John portray in this verse? Did he not portray two opposites: the law versus grace? The law required good works; grace offers unmerited favor. When we consider the wonderful sacrifice that Christ made for us, and appreciate that He kept the law in its perfection until at last on Calvary's cross He was able to say, "It is finished"—destroying the law by fulfilling it—we can more fully appreciate our weaknesses. To even consider that through

our feeble works we might repay the Christ, really belittles His atonement for us.

Let us consider this question from a sound, logical standpoint. Before any account can be closed, its every debt must be paid. When one first accepts Christ as his Saviour, the account is already out of balance. Supposing that a few good works cancel part of his debt, it must be remembered that this individual in the meantime will have committed other sins—adding to the debt. As life draws to a close, man finds that his good works are far too few to settle his account with God.

What, then, should God do? This man has *not* paid for his salvation. He has not merited eternal life. If eternal life had been promised in the law, he would still not merit eternal life, for Christ only kept the law. Thus, the only way to balance man's account with God is through forgiveness of his debt. God provides this very way: "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). Nevertheless, James asked: "Wilt thou know, O vain man, that faith without works is dead?" (2:20.)

God has said that His Word would accomplish that which He determined it should accomplish. (Isa. 55:11.) Then, why should man work? Why should man try to do anything? The Scripture answers that it is by works that faith is perfected. James, speaking of Abraham's faith and works, said: "Seest thou how faith wrought with his works, and by works was faith made perfect?" (2:22.) Christians likewise show God their appreciation of His grace by being the means of perfecting His plan: saved not by works, saved by the grace of God, working, not for self-righteousness, but that our faith might be perfected.

Korah—Rebel Against God-Appointed Authority

By Emory Macy

KORAH was a Levite, the son of Izhar, who was a brother of Amram, the father of Moses and Aaron, who were, therefore, cousins to Korah. (See Ex. 6:21.) From this near relationship we may well imagine the dissension, jealousy, and organized conspiracy which arose, for Korah, a Levite, seemed to have had as good a claim to the priesthood as the family of Aaron. When to this was added the civil authority of Moses, the whole power over the nation would seem to have been governed by his cousins, Moses and Aaron, the sons of Amram.

Thus, Korah was not satisfied with his humble rank, but desired even the high priesthood. He sinned not only in his heart, but spread his sin abroad until his followers numbered two hundred fifty men. These same motives of jealousy and covetousness caused the death of our Lord at the hands of the Jewish elders (Matt. 26:1-4). The chief priests, scribes, and elders banded together and conspired against Christ, as Korah and his followers conspired against Moses and the divine appointment of Aaron to the high priesthood. Korah planned rearrangement to all appointments, for to him all appeared evil and unjust. Under influence of selfish feelings, he organized a band of followers possibly representing each of the twelve tribes of Israel.

The sin of envy, the seed of jealousy, is, more or less, in every human breast. It is a viper nourished in the bosom, whose sting is death. It is a sin which, if nurtured and played with, will in the end strangle its helpless victim, and there is no human help able to disentangle its deadly coils. As envy encamped the heart of Korah, causing him shame, so had Miriam paid penalty for envy of her brother Moses (Num. 12:1, 10). Paul reminds us: "Some indeed preach Christ even of envy and strife; and some also of good will" (Phil. 1:15), but, said Paul: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). This, Korah had not done; he esteemed himself of higher quality than his cousins. Envy of heart soon led him to destruction.

The Day is coming when God will determine whom He will accept as His chosen people: whether they be those who challenge the righteousness of others, or those in whose heart it is to serve the true and living God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

Korah was of the class of Israelites who were called

from the world and bade to do the service of the Lord, of the tribe of Levi, the grandson of Kohath. He was to aid in the moving of the Ark and the vessels of the holy place, as the Israelites moved through the wilderness. But lo, his jealousy of heart caused him to covet the office of his cousin (*his* "Elder Brother"). There are people today who seemingly have lost confidence in the Word, thinking they deserve their reward immediately at death, coveting the high position given only to Christ, so they trot off to the "land of somewhere" to get it. In his desire for greater standing among his people, Korah complained to his elders and brought shame and contempt upon himself.

The leading rebels, having organized and completed their plans, went to Moses and Aaron, and boldly charged them of ill-gotten power. Moses, confounded by the outrageous revolt, fell on his face, and left the matter in the Lord's hands. He spoke unto Korah, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?" (Num. 16:9, 10.)

Moses did not attempt to deal with the situation in his own strength, but took it to the Lord and received from Him divine instruction regarding it. He desired Korah and his company to return on the morrow, bringing censers for incense, that the Lord might make known His will in this great matter. The next day they did appear, each carrying a brazen censer. After Moses had appealed to the Lord, concerning what was to happen as a proof of the authority by which he acted, the earth opened and closed over the tents of Korah, Dathan, and Abiram (Num. 16:32). We read, too, "There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (v. 35).

Truly our God is a consuming fire, and He will thoroughly cleanse His people and the whole world. Let sinners take heed and flee from the wrath to come. Christ, too, will know the wheat from the chaff, and will separate accordingly. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13). Every man's works shall be tried by fire, and if all is founded upon Jesus Christ, the true foundation, he shall be rewarded. If any man's works, however, are of jealousy, conspiracy, or full of dissension, as were the works of Korah, so shall he be destroyed. Korah's works were tried by fire, and, as a result, with him destroyed.

The censers used by Korah's two hundred fifty followers were made into broad plates to form an outer cover-

ing to the altar. Thus, they became a standing monument of this great catastrophe. This monument was a daily reminder to all Israel of the punishment for disobedience.

Because of one man's evil sedition, two hundred fifty others were led astray. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude 11). He who rebels against God-appointed authority rebels against God.

O Come, Let Us Worship the Lord!

By Ellsworth Routson

COME, let us worship. This theme should be upon the lips of every professing Christian, but is uttered by very few. We are living in an age of speed and indifference. Men forget their Maker and Creator, God; they forget the Saviour, Jesus Christ, who died upon the cross for them. On the days commemorating the birth and resurrection of our Christ, men are inclined to think of commercial celebrations, rather than the spiritual purposes of those days. Yes, my friends, *come*, let us worship the Lord, as we read in Psalm 95:6: "O come, let us worship and bow down: let us kneel before the Lord our maker."

Whom should we worship? God is the One. When tempted by the lawyer, who said, "Master, which is the great commandment in the law?" Jesus answered: "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" (Matt. 22:37). We who are children of God are to be wholly given to God. In Matthew 4:10, it is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ used these words, quoting from the Old Testament, when He was tempted by Satan.

Why should we worship? Read an excellent answer in Acts 17:24-27: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and 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; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, move, and have our being."

How small we feel, and how helpless, when we consider all that God has done for us! He even gave His only begotten Son, whom He allowed delivered into the hands of sinful men to be crucified, that we may obtain eternal life.

Many men fail to worship God, because they have *personal* attributes and selfish goals foremost in their minds. Some men go to church for commercial reasons. Some men pray to be seen of men. They make an outward show, having little love in their hearts for God. According to Matthew 23:27, Christ spoke to the scribes and Pharisees: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" — so are some professing Christians!

How, then, shall God's people worship? First, we must honestly hold God in high esteem. God is above all. Let us *not* make an outward show, but open our hearts in love to our Maker for all His love and mercy toward us. We can daily worship God by living prayerful lives. We must be clean of mind, as well as of body, to earnestly pray to God, though He is ever waiting for us to call upon Him in thanks and in need. To sincerely worship God and to lead a Christian life is not a burden, nor does it become a sad state of affairs. Rather, to be anchored to His love so true gives Christians a lasting joy and peace. Songs of praise give us and others a feeling of reverence and sincerity, and they help to place men in the mood for worship and praise.

Only through true worship can we experience love in its true meaning. Only through true worship can we experience trust as taught us, or find that consolation which only the Lord can give. Humility, too, comes from worship, and divine guidance comes only by walking with God in the truth.

The Ark of the Covenant

By Francis E. Burnette

IN EXODUS 25:1, 2, we read, "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." Further reading reveals what was to be done with these offerings: "Let them make me a sanctuary; that I may dwell among them . . . and they shall make *an ark* . . . two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof" (vv. 10, 11). This ark, called also the ark of the covenant, made of acacia wood and overlaid with gold (v. 11), occupied the most sacred place in the sanctuary. This beautiful chest supported the mercy seat, and contained the tables of stone upon which were written the Ten Commandments. Hebrews 9:4 informs that the golden plate containing manna and Aaron's rod that budded were also kept in the ark. As God's Presence, signified by the Shekinah glory, was seen above, leading, and within the sanctuary, the ark of the covenant, too, signified the presence and blessing of God.

It may seem strange that God gave commandment to build the sanctuary and the ark of the covenant as signs of His presence and blessing. It may appear to many that the Israelites, having seen enough of God's wondrous works, should have believed on Him who was their Father in heaven. It seems reasonable that anyone would have faith in One who had performed as many miracles as God had performed for the Israelites. Carnal man, though, seemingly requires something visible in worshiping the invisible God. Let us consider some of the reasons God wanted a sanctuary where He might dwell among His people, and why He wanted them to have the ark of the covenant.

In the study of ancient history, we learn that it was customary for the Egyptians, Babylonians, and others to worship gods of some form of nature. Not only did they worship these gods, but they had them in their presence. This occurred many years before the time of Moses. When Abraham was called from Ur of the Chaldees, the people of that city worshiped the moon-god, Sin. After this, Jacob and his sons moved their families into Egypt, because of a famine in their land. They lived in the land of Goshen four hundred thirty years. Is it reasonable to suppose that these people did not partake of the Egyptians' religion? These Israelites must have forgotten the God of their fathers, else why did Moses question God about what to say when he went unto his brethren? We have further

proof of this belief in the fact that Aaron made a golden calf. How would he have known the process to make this idol, had he not seen it done in Egypt?

Perchance we have gone astray from the subject, but we are trying to show reasons why God had the ark of the covenant built. It was a medium by which the people of Israel might know that He was with them, and through this same medium they could worship Him.

Let us compare these foregoing facts with conditions of the present day. God's people today do not differ much from the Israelites of Moses' time. We Christians demand visible proof for the doctrines God gave us through the prophets and apostles. We suggest that our Bible might be likened to Israel's ark of the covenant. In it we can see God and His plan. This great Book has been preserved throughout the ages. It is as precious as if it were overlaid with gold. It has outsold any other book on the market. It occupies the most sacred place in our houses of worship. When we become skeptical, sorrowful, or molested in some way, we can turn the pages of God's Word to find consolation. Those who do not consider the Bible authentic and inspired, worship *something*; it is unnatural for man not to have a religion of some kind. True, we should not worship the Bible, but it is a visible token of God's presence and blessing. "Worship God."

Somebody may offer the criticism that God is not abiding in His Word as He abode with the ark of the covenant. Brethren, God did not dwell in the ark, in person, but was there revealed unto Israel through the Shekinah glory. When the Israelites properly offered unto Him sacrifices of bullocks, and so forth, God forgave them their sins. Likewise, God does not dwell, in Person, with us today, but is revealed to us through His Word. If we realize our shortcomings and errors, if we repent and are baptized into Christ, our Lamb of sacrifice, we have assurance through God's Word that by asking we may be forgiven.

We note another fact, an interesting fact concerning the building of both the sanctuary and the ark of the covenant. God chose a certain man and filled him with knowledge, wisdom, and understanding, that he might be able to "devise cunning works." (Ex. 31:1-7.) We recall having heard many times the question, Does God choose ministers today? It seems very probable to us that He does. The truths of the Scriptures are as important to mankind now as the ark of the covenant was important to the Israelites. God reveals unto men, today, His works the same

as He made known to Bezaleel how to make His sanctuary and the ark. As we study God's Word, many truths and plans are opened unto us for consideration.

Thus, like the ark of the covenant was a beautiful and visible token of God's presence and blessing, even contain-

ing the laws of God, the Bible is today a beautiful and inspiring token of God's presence and blessing. It is the visible evidence, the proof, that men need to worship the invisible God. More, God's testimonies are preserved within the Bible, precious Book!

That Man of Sin

By T. A. Drinkard

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:3).

AS SO MUCH has been written about the coming of a "man of sin," and as we have been asked a number of times to give our understanding of the matter, we are presenting our views herewith in a brief way, knowing that the majority are against our position. Truth is truth, regardless of how few or how many endorse it, and it has never been very popular in the world. Though a theory appears to be plausible, that does not prove it so. Therefore, let us deal with facts as they stand. To us, the Scriptures are very plain and explicit relative to this question, which involves a system and not a personal man, as we shall endeavor to show. We have observed among those who teach the coming of a certain personal "man of sin" a revealed tendency to follow Blackstone. Who is Blackstone? Just a man, full of mistakes and errors!

To us, the Scriptures *do not* teach that any one man will rule the earth until the Son of God comes to establish His glorious Kingdom thereupon. Let us consider what is written as coming from the Spirit of God, the agent in revelation.

Foreseeing future events, and knowing the outcome of human affairs, the Spirit caused Paul to write: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor by letter as from us, as that the day of Christ is at hand" (2 Thess. 2:1, 2).

It is easy to see that Paul was shown the necessity of the church living true and faithful to the Lord because the "day of Christ" is coming. After offering these preliminary revelations, he said in verses 3 and 4: "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."

Let us carefully and prayerfully examine these verses to see what the Spirit revealed to Paul. The "day of Christ" "shall not come": 1) "except there come a falling away first"; 2) and "that man of sin be revealed, the son of perdition"; 3) "who opposeth and exalteth himself above all that is called God, or that is worshipped"; 4) "so that he as God (as God?) sitteth in the temple of God, shewing himself that he is God"; 5) "for the mystery of iniquity (v. 7) doth already work: only he who now letteth will let, until he be taken out of the way." Keep this fact clearly before you: "That man of sin," "the son of perdition," and "the mystery of iniquity" refer to the same thing, according to the interpretation placed upon them by the Spirit of God. Paul distinctly and positively declared: "Doth already work," showing that this system of "iniquity" had already started its nefarious work even in his day. Therefore, to take this account and apply it to a certain "man of sin" in the close of this age, to one who will have all the world at his feet, is misapplying the teaching of the Scriptures.

To us, here is a word picture outlined by the Spirit of God of the Papacy, a religious power that began to work in Paul's time, and will continue to work until Jesus Christ comes the second time. Then it will be destroyed. Never has there been another religious system of teaching that exalted itself with such high and meaningless titles and false claims. Whoever exalted herself to the position of having the power of forgiving sins more than the Papacy and her deceiving ministers? Who exalted herself, and claimed that she sits "as God" in His temple? or that she represents Him upon earth? Who caused to be slain during the Dark Ages millions of truth-seeking men and women? No less than the Papacy, whose hands are stained with the blood of "martyrs of Jesus" (Rev. 17:6). Is it any wonder that the Spirit here foretold her

(Please turn to page 11)

CHATTING IN CHURCH

By R. H. Judd

I HAVE just been taking a cursory glance at our Sister's good article on page 4 of THE RESTITUTION HERALD of March 24. I had often thought of sending in a similar article on the subject, and I am glad to see hers. I might just add the following:

The Greek word is "*laleo*," and anyone who will take the trouble to examine its use in the many instances of its occurrence will have no difficulty in coming to the conclusion that it simply means in general parlance to "talk," "tell," "speak"; and, to use a still more common expression, it means "to chatter."

In public places in China (and the East generally) where men and women come together for worship or other purposes, the men sit on one side of the building and the women on the other. They do not sit in "mixed" company as we do. Further, our Eastern sisters are far more given to *chatting* in service time than are their Western sisters; and that in no small whisper. Our missionaries are well acquainted with this troublesome habit. All that the prohibition means is that "I permit not a woman to be speaking—or *chatting* (as they often do on trivialities). If they have any questions to ask, let them ask their husbands at home." It is not seemly to be *chatting* in the church.

THE ABIDING PRESENCE

By Rowena Randall

THERE is no statement of fact (for it is more than a promise) anywhere or by anyone that can compare with the assurance of Christ, that He is with His witnesses always, "even unto the end of the world," as recorded in Matthew 28:20.

Consider first of all who is to be with us, namely, the Son of God, the risen Christ, the One with all authority in heaven and earth! (Matt. 28:18.) Then note that He is to be with His disciples "always." How important that is! and what assurance that fact brings to every witness for Christ as he gives himself joyfully to the carrying out of the Great Commission!

Though sometimes the cross that we are to bear seems heavy, and though the Lord seems, Oh! so far away, we still have those comforting words of God found in Hebrews 13:5, "I will never leave thee, nor forsake thee."

No matter how heavy the pressure God lets His children be under, He is only proving the true quality of our faith. Faith rooted in God, himself roots deeper and deeper the heavier the pressure. The heart becomes more thankful and learns to know Him better. Let us labor onward and continue faithful until the Master returns.

GOD'S BLESSING THROUGH CHRIST

By Catharine Davis

PSALM 103:17 states: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." God's children, as wise builders, build on faith, truth, and righteousness. Thus, when trouble comes, they are unafraid and secure. "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).

God is a refuge, a Rock of righteousness. His Word is as cleansing fire throughout all the earth. When His people, cleansed by His Word, cry to Him for help, He shelters them from every evil storm; He shall be to them a refuge, and shall lift them up from the miry clay.

As the eagle builds his nest high on the mountaintop, so is God's dwelling place high in the heavens. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). Healing waters of truth flow down from the high rock of God's habitation; in mercy He protects our lives until the storms of life are past. Only foolish persons build upon this world's sand; they are not secure in times of trial.

God's children, who appreciate the power and mercy of God, build upon the rock foundation which God has given—the solid Rock Christ Jesus. We trust not in our own righteousness, nor in the traditions of men, but in Him who is the Way, the Truth, and the Life. No one can approach the Father in His exalted position, except through the Lord Jesus Christ who gave His life that all who come to Him might be saved. We trust in Christ; we are obedient to His word.

DID HE DIE IN VAIN?

(Continued from page 3)

tion for the world of today, but by making such possible to our young people now exposes them to atheism, evolution, the social gospel, among those things which destroy the religion and teachings of Jesus Christ.

The greatest need of all, in this world growing mad with hate, and in the day when all mediums point to the glory of murdering for, and in being murdered for, the state, is for young people who will sacrifice their lives for God, who will prepare themselves and go forth to preach the Word of God to a people who have forgotten Him; men devoted to, and willing to sacrifice their lives for "a kingdom not of this world"—else He truly will have died in vain.

THAT MAN OF SIN

(Continued from page 9)

destruction? She started, at least, in Paul's time, and is still carrying on her deceptive work. Her claim is that one cannot come to God except through her. Thank God! her day of destruction is near.

There are many false religions in the world, but show us one according to history whose record has called forth God's pronounced destructive judgment more than this system of iniquity. Let us read verse 9: "Even him, whose coming is after the working of Satan (and how was that?), with all power and signs and lying wonders." Just think: "Whose coming is after the working of Satan," concerning whom Jesus said was a "liar, and the father of it" (John 8:44). This system "of iniquity" had, and still

has, "power" and "signs" and "lying wonders." One of these "lying wonders" is that the bread and wine can be converted or changed into the literal body and blood of Christ. Another one of her "lying wonders" is that any of her ministers has the "power" to forgive sins. What a system to turn loose upon the world! Another of her "lying wonders" has been the purgatory system of deception that has been used to deceive the people, and is based on the immortality of the soul.

Jesus Christ is coming, at which time that ungodly "mystery of iniquity" will be revealed and destroyed by the Son of God "with the Spirit of his mouth, and shall destroy with the brightness of his coming" (v. 8). Study the Word of God to honor Him and exalt Him in your own heart and life, and be ready for His Son from heaven.

The Illinois Evangelist

By Alan McLain

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

Quarterly Conference at Ripley

The Quarterly Conference at Ripley, March 28 and 29, was very successful, due to the hospitality of the Ripley brethren, the inspiring addresses, the Christian fellowship, the educational value, and the unity of all assembled there. The Bereans have organized a State Berean Society and expect the co-operation of all ministers and churches to make it a success. This State has several churches, and there should be no reason why we cannot make it (Berean work) a success if we are willing to mobilize all resources to make it live.

Fire Escape

According to the Illinois State Fire Department, the dormitory owned by the State Conference must have a fire escape. If a fire should occur in the building during its occupancy, many would be trampled and burned to death. This would not leave a pleasant memory for any of us. This must not happen! You can help to prevent it by sending your contribution to the State treasurer, Miss Elizabeth Ford, 123 West First Street, Dixon, Illinois.

Giving

Many hundreds of years ago there was a man who walked throughout the land of Palestine, seeking not to do His own will, but the will of Him who had sent Him. He had compassion upon the multitude as a shepherd upon His sheep. Many people were cleansed of their leprosy, others received sight, the deaf heard, the dumb spoke, and the dead were raised to life by the Son of God, who, by His untiring efforts, was willing to give His all

to the work of God. Never did He complain about the trials that He met daily, rather He was willing to suffer for His heavenly Father and humanity.

The lowly Carpenter of Galilee,
Poured out His life for you and me;
He had not where to lay His head;
By the power of God He raised the dead.

Treasures

"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 and steal: for where your treasure is, there will your heart be also." Life does not consist in the abundance of the things which we possess. Material things are fleeting, but spiritual things are eternal. Trust not in riches, but in the living God. He will give you security.

Treasurer's Report

Deficit, March 1, 1942		\$ 26.06
Income:		
Individual contributions	\$78.22	
Received from churches	135.00	
Dollar Day receipts	71.00	284.22
		<hr/>
		\$258.16
Expense:		
Stamps	\$ 7.27	
Evangelists' salaries	200.20	207.27
		<hr/>
Balance on hand, April 1, 1942		\$ 50.89

Elizabeth Ford, Treasurer.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"He that is not with me is against me: and he that gathereth not with me scattereth" (Luke 11:23).

When Jesus Broke a Rule

We know that Jesus never sinned before God or man. He was our Saviour, and was raised from the dead because He was so pure. However, He did break certain traditions of men. The story today is about the breaking of such a rule. (See Mark 7:3.) Did you ever break that rule? Perhaps you forgot. Jesus didn't forget to wash His hands, I believe, but He wanted to teach a lesson. By not observing this over-strict rule, He could easily teach His lesson.

The Pharisees had rules and form about everything they did. One reason for these rules (Mark 7:3, 4) was that knives and forks were not used in the East at this time. All ate out of one common dish, so their hands had to be clean.

The trouble was, as Jesus told them, they were very careful to be clean on the outside, but neglected to keep the inside clean—the mind and heart. Jesus said, "Your inward part is full of ravening and wickedness" (Luke 11:39). We see that these people sinned in overdoing the keeping of these simple rules, and forgetting the more important rules. "The imagination of man's heart is evil from his youth" (Gen. 8:21). Jesus said: "From within, out of the heart of men, proceed evil thoughts . . . murders, thefts . . . an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). These Pharisees, then, were hypocrites. They pretended to be something they really were not.

Next time you want to forget to wash your hands before you eat, remember Jesus taught a lesson, easily brought up for discussion, by not washing. Remember, too, that God sees our hearts as plainly as we see our hands.

These Pharisees, in paying their tithe, even paid their tithe of mint and rue and other herbs that grew wild in their gardens. Jesus said they forgot to show love and kindness to those about them. He also said, "These ought ye to have done, and not to leave the other undone."

Jesus also took the Pharisees to task about the best seats in their different gatherings. It is easier for someone to ask us to take a better seat, than to be told to sit in a poorer one.

How the Lesson Was Received

The Pharisees began to ask Jesus questions of many things, hoping to catch Him—"that they might accuse him." They refused to learn the lesson Jesus made so plain for them. They were not wise.

The Wisdom of Solomon

"A wise son maketh a glad father" (Prov. 10:1).

"A wise son heareth his father's instruction: but a scorner heareth not rebuke" (Prov. 13:1).

"Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11).

Here is a hint to the wise: If we follow Proverbs 13:11, our parents won't need to use Proverbs 23:13.

A Portion of a Psalm

"Thou art my portion, O Lord: I have said that I would keep thy words. I intreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes" (Psalm 119:57-64).

Membership Call

If you wish to join our Club, send me your name and address. Also state plainly the year, month, and day of your birth. Your membership card will be sent to you.

Happy Birthday Wishes

Ruth E. Johnson, April 13, age 10, Lake View, Iowa.
Carolyn V. Morrison, April 14, age 3, Woodstock, Va.
Florence Capps, April 14, age 6, Shady Springs, W. Va.
C. William Mercer, April 14, age 14, Macomb, Ill.
Preston Landry, April 14, age 12, Hammond, La.
Mary E. Savage, April 14, age 8, Waite Park, Minn.
Don Ballentine, April 15, age 13, Springfield, Ohio.
Vonnie Cossairt, April 17, age 13, Eden Valley, Minn.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

Bereans Went to Work at Ripley

As decided at their first meeting last August, the National Berean Board, six members of it, met at Ripley, Illinois, on March 29, to discuss progress made during the first seven months of this year and to plan the program for Berean Day, the Monday of the second week of General Conference at Oregon, Illinois. Mrs. C. Alan McLain, treasurer, presented a report which will be published next week.

One hundred thirty personal questionnaires were reported received, and many more were definitely promised. We thank all of you who have responded so promptly. The information found in these questionnaires has proved very helpful. To the rest of you will come repeated reminders and additional blanks until we get your biographies down on little three-by-five file cards. We shall be patient, but persistent.

Main purpose of this business meeting was to complete suggested revisions to the "Constitution and By-Laws of the National Berean Society" which was to be revised up to date and presented for acceptance at the next general business meeting in August. Since it has been discovered that the Constitution is not in exact accord with better form as suggested by "Roberts Rules of Order," it was decided to completely rewrite the Constitution, bearing in mind the many revisions made to the old one since 1929. The board members residing in Oregon, Illinois, were given this work. Copies of the suggested new Constitution are to be mimeographed and distributed to each Berean member, so each society's representatives can be instructed to suggest any changes that are thought necessary.

As now planned, Berean Day will be opened by devotional services led by one of our younger Bereans. The business meeting will follow, but the order of business may be changed slightly to permit the election of officers immediately following the reading of the secretary's report.

Following the business meeting, an open forum discussion led by our honorary members will be held, during which time all kinds of local, state, and national Berean problems will be brought up for consideration.

As soon as we are able to tear you away from the open forum, all Bereans will be invited to attend a picnic sup-

per as hosts of the Oregon Berean Society. Bereans will take part in the evening services, at which time Gerald L. Cooper of Ripley, Illinois, is to be the speaker.

The National Berean Society is preparing to offer the General Conference the services of twelve of its members as hosts and hostesses who will assume the responsibility of making each visitor feel more at home during his stay at Conference, and for those who might need a little first aid to fix up cuts or perhaps good old poison ivy, we plan to provide a trained nurse in residence on the Conference grounds.

Revived Again

Led by Mrs. Ellsworth Routson, Bereans from Illinois and Missouri met Saturday afternoon, March 28, at Ripley, Illinois, to reorganize an Illinois State Berean Society. Jean Ford, Dixon, Illinois, president; Iris Hall, Oregon, Illinois, vice president; Edith White, Oregon, Illinois, secretary; and James Mattison, Oregon, Illinois, treasurer, were elected to serve until the regular State Berean business meeting in August.

Calling Junior Home Study Members

Dear Boys and Girls:

How very, very happy I am! Do you know why? *You* have made me happy. I have received so many names to add to our "Sunshine Scatterers." Now, wouldn't you be happy, too?

Ruth Johnson from Iowa was the first one. Thank you, Ruthie. Then in the very next mail came a letter adding Charlotte Boyer of Virginia. Eight were added from Illinois. Next, were two from Virginia, three from South Carolina, and again four from Virginia. How happy we are to welcome you all.

We hope you have received your lessons, and we also hope you will like them so well that you will want to tell others about them. Ask your little friends to be "Sunshine Scatterers," too.

Thank you so much. As new ones are enrolled, I shall let you know about them. Just watch *THE RESTITUTION HERALD* for new members. Good-by for this time, and may you send me many more names.

In Christian love,

Verna C. Thayer,
Rockford, Illinois, Rt. 3.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- April 25, 26—Minnesota Berean Conference at Saint Cloud.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 15-21—Michigan Annual Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 23-31—Eastern Nebraska Conference at Omaha

CALENDAR OF EVANGELISM

- April 12-19—Special meetings in Kansas City, Mo.
 April 20 - May 3—Eldorado, Ill.
 May 3-17—Marshall, Ill.
 May 11-15—Public discussion at Bristow, Okla.

A PUBLIC DISCUSSION

The following propositions will be discussed by T. A. Drinkard of the Church of God, and F. J. Crosswell of the Advent Christian Church, at Bristow, Okla., May 11-15.

Propositions

- (1) The Scriptures clearly teach that the same Israel, as a nation, that has been scattered and dispersed among all nations will be restored again to their own land of Palestine; and that probation will be extended beyond the second coming of Jesus Christ.
 T. A. Drinkard, affirms.
 F. J. Crosswell, denies.
- (2) The Scriptures clearly teach that probation completely ends at the second coming of Christ for all people.
 F. J. Crosswell, affirms.
 T. A. Drinkard, denies.
- (3) The Scriptures clearly teach that the one thousand years of Revelation, 20th chapter, is yet future.
 T. A. Drinkard, affirms.
 F. J. Crosswell, denies.
- (4) The Scriptures clearly teach that the one thousand years of Revelation, 20th chapter, is in the past.
 F. J. Crosswell, affirms.
 T. A. Drinkard, denies.

MINNESOTA BEREAN CONFERENCE

Saint Cloud—April 25, 26

Saturday, April 25: 2:00-2:30 p.m., registration; 2:30 p.m., Bible Study, Vernis Wolfe; 3:30 p.m., recreation; 7:45 p.m., song service; 8:00 p.m., sermon, Walter Wiggins; 9:00 p.m., social.

Sunday, April 26: 10:00 a.m., Sunday school; 11:00 a.m., sermon, Vernis Wolfe; 12:00 noon, dinner at church; 2:00 p.m., Berean program—musical, readings, etc.; 3:00 p.m., business meeting—election of officers; 6:30 p.m., Berean class; 7:30 p.m., song service; 7:45 p.m., sermon, J. L. Denchfield.
 Everyone welcome!
 Stanley Ross.

LOS ANGELES, CALIFORNIA

Easter was observed under pleasant skies and with a well-filled church at the morning services. Brethren and friends come from such great distances that many cannot remain for the afternoon services, but most of them pick up the Radio Vesper sermon in the evening, either in their homes or in their cars.

Two young women were added to our group at our morning service, one of whom had been baptized a few Sundays earlier, and the other at the close of the morning sermon. We are glad indeed to introduce to the church at large Mrs. Marion R. Long, wife of Bro. Forest Long, 828 Kingman Ave., P. O. Box 821, Buena Park, Calif., and Miss Louise Stebbins, 8946 S. Harvard Blvd., Los Angeles. Sr. Louise is in junior high school.

Among the many who are not able to meet with us regularly, but were present on Easter, was Bro. Willard Mead, formerly of Eagle Grove, Iowa, but now a resident of Los Angeles.

We feel greatly encouraged by the interest being shown in our weekly radio services by brethren far beyond the reach of the broadcast. Such brethren have contributed so generously to its support that practically the entire cost has been provided from outside sources. We hope in time to make use of a stronger station, that our isolated ones in California can be reached in this way.

Sr. Emma C. Railsback, our Pastor Emeritus, is expected to be with us April 12, with a report of her work in Washington, Oregon, and northern California. G. E. Marsh, Pastor.

EDEN VALLEY, MINNESOTA

Our special meetings came to a close Sunday, April 5, with a full house. While we had no visible results, we feel much good was done. We had a good variety of speakers: Bros. Vernis Wolfe, Tom Savage, Fred Dabantan, and the writer. We enjoyed the spirit of co-operation with these brethren. Those who did not attend were the losers. It is amusing to see how little faith some have. They need to read Acts 5:38, 39.

The Eden Valley Church will entertain the Annual Conference of the Churches of God in Minnesota, June 10 through 14. Bro. Gerald Cooper of Ripley, Ill., will be the special speaker.

As Conference time rolls around, the thought that this may be the last Conference comes to our attention. How we need to work while it is day! We see so many who are letting very small matters come between them and their God.

We are very thankful for the joy in fellowship with those who are serving the Lord in spirit and truth. Come to Eden Valley, a church with a Southern welcome.

Walter Wiggins, Pastor.

OREGON BIBLE COLLEGE

Mr. & Mrs. A. J. Hoke	\$25.00
A friend (R. S.)	20.00
A brother in Missouri	10.00
Mr. & Mrs. Vernon Nichols	59.70
Minnesota Conference (G. M.)	5.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. L. E. Conner, sometime ago having returned from Tempe, Ariz., to Golden Rule Home, Oregon, Ill., are now spending a few days at Macy, Ind.

A Place to Evangelize: Mrs. B. Bartlett, 208 S. Lake St., Carlsbad, N. M., who with her son are the only members of the Church of God living in Carlsbad, writes: "I certainly do enjoy my Herald. It comes every Saturday, about noon, and by evening I have read it all. I especially enjoyed the piece 'The Times of Restitution' by E. O. Stewart. . . I get so hungry to hear sermons, and wish it were possible for a Church of God to be established here."

"We enjoyed hearing Bro. Vivian Kirkpatrick last Sunday."—Esther Jenkins, Stanhope, Iowa.

Bro. T. A. Drinkard, Handley, Texas, wishes to borrow a copy of Seldon's treatise on the 1000 years of Revelation 20.

"The Illinois Evangelist" message, being short this month, appears on page 11.

"We hope to be of service to our Master here in Alaska and to make that 'one Herald subscription to Alaska multiply' in the very near future."—Mr. and Mrs. Vernon Nichols, Box 364, Kodiak, Alaska.

Give the Building Fund a boost! (See back page.)

We are sorry to learn that Sr. Levina Kirkpatrick, Blackduck, Minn., died April 9 and was buried April 11. She was the last surviving grandparent to Bro. Vivian Kirkpatrick, instructor in our School.

"I believe that I am expressing the thoughts of everyone at Ripley, Ill., when I say that we are proud of the students of Oregon Bible College. In everything that they did while they were here at our recent Conference, they acquitted themselves remarkably well."—Gerald L. Cooper, Ripley, Ill.

"May the heavenly Father ever guide you in the work you are doing."—Mrs. Ida F. Orem, 714—11th St., Redlands, Calif.

Marjorie Burnett, Mount Sterling, Ill., has enrolled in the Summer Bible Training School. Let's hear from others! The dates? June 16-July 24!

Forty-Two Years: "I look forward every week to receiving The Restitution Herald; we never missed it in forty-two years."—Mrs. Ed. Tomlin, Cambridge, Nebr. . . The Restitution Herald, now in its thirty-first volume, had a forerunner in "The Restitution."—Editor.

LOUISIANA CHURCH NOTES

The attendance at all services has been especially good the past few weeks. It is encouraging to work with loyal and interested groups.

Mrs. Claiborne Lee recently underwent a major operation at a New Orleans hospital. At this writing, she is improving slowly.

Born to Mr. and Mrs. William McKinney, a girl, whose name is Mildred Lula.

The Blood River Berean class sponsored an Easter sunrise service, which was well attended and very impressive. Ernest Barnum directed the choir.

The Happy Woods Berean class has been enjoying some unusually good lessons in Berean Book One. The members take turns teaching the class, and are doing real well.

This is the beginning of berry season in Louisiana, and for the next two months all our folks will be extra busy. The Louisiana strawberries are extra good, too. Try some!

Harry Goekler, Pastor.

**SOUTH LAWN PARK CHURCH
Grand Rapids, Michigan**

Another Easter season has come and gone, and our church family is very happy over the blessings that have come to us. The past winter has been a very busy one, filled with activity, and as is always the case when hard work is done there are results to be observed.

Mention has been made before of some of the material improvements for our house of worship, but the important thing to which all these activities have pointed is the spiritual growth of the members and the addition of the new ones to the church family. Climaxing our spring efforts, Bro. and Sr. James M. Watkins came for meetings during the pre-Easter week. These meetings were exceptionally well attended. Bro. Watkins gave some splendid sermons, and our people derived much good from this special effort.

The attendance on Easter was almost beyond our capacity to care for comfortably. The new folding chairs were placed in every aisle and all were filled. The choir presented a beautiful cantata, "Behold the Christ," to an appreciative audience. The director, Sr. Evelyn Barr, had worked with the choir on this since January, and with the impressive accompaniment of our new organ it made a service long to be remembered.

The annual Easter dinner was served in the annex at noon. At 2:30 p.m., Bro. Watkins spoke to the congregation. At the night service, the house was again filled to capacity, as we gathered to witness the baptism of ten new members. Following the right hand of fellowship, the Communion service was observed. We are happy to present the following new members born into the household of faith on this Easter: Mr. and Mrs. M. R. Fairbrother, 1829 Buchanan Ave., S.W.; Mrs. Elizabeth Jenkins, 3349 Division Ave., S.W.; Mr. Rex Krausbauer, 1835 Buchanan Ave., S.W.; Miss Dorothy Thomas, 137 Berkshire, S.E.; Miss Hazel Dulyca, 334 Belvedere, S.E.; Miss Ruth Ann Degraives, 221 Himes St., S.E.; Miss Marian Bush, 21 Washington Blvd., S.W.; Miss Gloria Jean Haldaman, 139 Gregg St., S.W.; and Miss Lillian Hunnes, 59 John St., S.W.

The first three named are adults in young life, and the last seven are young people who come as a result of faithful work in Sunday school and Berean departments.

We pray God's guidance upon them and us in our work together. F. E. Siple, Pastor.

SUMMER TRAINING SCHOOL

A Sister \$5.00

GOLDEN RULE HOME

A brother in Missouri \$10.00

CORPUS CHRISTI, TEXAS

Thank God for this year's beautiful Easter Day. Sunday school convened as usual at our little church. In our talk to the children we explained to them that while Easter was originally a heathen celebration, we celebrated it in honor of Jesus. We then asked why we celebrated this day, and they said it was the Resurrection Day of Jesus. To fix a truth in their minds, we told them that it was His birthday. They all objected, so we told them we would prove it to them, and proceeded to explain the three births: the natural, born of water at baptism, and born of the Spirit at the resurrection (John 3:5, 6; Rev. 1:5). They were not slow in grasping that being "born of the Spirit" was the greatest birth that ever took place.

God's blessing was added by Mr. Lonnie Lawson Creacy making his confession of faith, and requesting baptism.

A delicious chicken dinner was served in the church, and was enjoyed very much by young and old, alike.

Immediately after dinner, preparation was made and we proceeded to the beach (Corpus Christi Bay) where Bro. Creacy was baptized into Christ. He is the husband of Cleo Creacy, and Miss Alice's father. Mrs. Creacy was baptized in 1939, and Miss Alice in 1940. They reside at 2421 Grisham Courts, Corpus Christi.

Bro. Elmer Goekler of Marshall, Ill., is now in our city and is meeting with us. We very much appreciate having him with us.

May God prosper the work everywhere is our prayer. Pray for us.

George A. Waters.

MICHIGANTOWN, INDIANA

We have been having good attendance at Sunday school. Last Sunday, Easter Sunday, our church joined with the other churches of our township in a community Easter service at the Scireleville school gym—so there were no services at the church.

We are looking forward to Sunday, April 12, when Bro. C. R. Randall will be here for services. We hope that the weather will not be so bad as when he was here last time.

Lota B. Huffer.

EVANGELISM

Minnie Johnson	\$ 3.00
Mr. & Mrs. A. J. Hoke	50.00
Mr. & Mrs. Russel Harman	20.00
Hope Chapel, South Bend, Ind.	3.10
Maybelle Hanson	5.00

**PENNELWOOD CHURCH OF GOD
Grand Rapids, Michigan**

Bro. J. W. McLain stayed on to take charge of our pre-Easter meditation and prayer services which were held each evening from Wednesday through Saturday. Slides picturing the trial, crucifixion, and resurrection of Christ were used to help us realize anew the price paid for our salvation.

After the service on April 3, a goodly number met at the A. G. Townsend home to bid Godspeed to Bro. and Sr. McLain, as they launch out into new fields. May our sacrifice and theirs bring many to the knowledge of the all-saving grace of Jesus, and thus bring glory to our heavenly Father.

We are glad to report that Martha Townsend has again taken up her school duties and, D.V., will graduate with her class.

On April 6, Bro. Harvey U. Krogh, pastor of the Church of God at Brush Creek, Ohio, began a three-weeks' series of meetings here.

Spring is here, and spring is renewal time. Let's renew our effort to spread the gospel (and your subscription to The Restitution Herald).

Mrs. L. F. Slocum, 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.

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by

My name is

My address is

OREGON BIBLE COLLEGE

Needs

A Growing Building Fund

Oregon Bible College today has only one classroom. It has no dormitory—it being necessary to pay monthly rent to house the students. As the School continues to grow, a building will be imperative. It costs to build.

Through the kind charity and co-operation of a few friends of our School, there is a present *Building Fund* of \$1,835.00, a good-sized nest egg, but it requires about fifteen such nest eggs to make a good “setting.” All contributions to the *Building Fund* are placed in Savings Deposit with the local Ogle County National Bank—not one cent of this Fund is used for operating expenses.

This is no time of depression. Money circulates freely. It is a good time to save, a good time to increase the *Building Fund* for our future edifice. The fact that building operations are today limited to a minimum is no argument against “counting the cost” and preparing to build as soon as convenient.

Oregon Bible College is not a beggar; it is a pledge and an investment in the future of the Church of God. It merits your loyal financial support. It needs your help to develop its *Building Fund*. As God's Spirit may direct, please use the coupon below.

OREGON BIBLE COLLEGE BUILDING FUND

Appreciating the importance of having well-educated workers in the gospel fields, and wishing to have part in the development of our present church School, we hereby contribute (or pledge) for the *Building Fund* the sum of \$_____

Name _____

Address _____

(Address your communication to National Bible Institution, Oregon, Illinois.)

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, APRIL 21, 1942

NUMBER 29

Life's Voyage

"Be strong, Dear One, although your bark be frail;
Christ is your Captain, He will never fail.
As over life's tempestuous sea you sail,
Be strong.

"Be brave, Dear One, though threatening storms arise,
The sun still shines behind the clouded skies;
See, just beyond, the shore of safety lies—
Be brave.

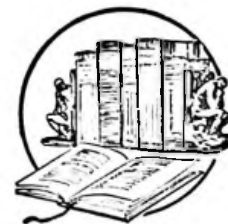
"Be true, Dear One, be faithful to the end;
A gleaming light for others you may lend.
On Christ, your Captain, you can e're depend—
Be true.

"Be strong, Dear One, someone may lean on you.
Be brave; there is so much for you to do.
Be true, stand firm; the world is needing you—
Be Strong; Be Brave; Be True."

—Selected.



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

One Gospel

The word "gospel" (meaning *good news*) appears throughout the New Testament in conjunction with a certain three-letter word which emphatically reveals that there is only one true gospel. That little, but significant, word is "the"—*the gospel*. "The" is specific. When one speaks of *the* Christ, it is understood that there is only *one* Christ. Following are a few of the many texts that speak of *the gospel*:

- "The beginning of *the gospel* of Jesus" (Mark 1:1),
- "Repent ye, and believe *the gospel*" (Mark 1:15),
- "*The gospel* must first be published among all nations" (Mark 13:10),
- "I am not ashamed of *the gospel* of Christ" (Rom. 1:16),
- "They have not all obeyed *the gospel*" (Rom. 10:16),
- "Concerning *the gospel*, they are enemies" (Rom. 11:28),
- "This I do for *the gospel's* sake" (1 Cor. 9:23),
- "Some . . . would pervert the gospel of Christ" (Gal. 1:7).
- "I have fully preached *the gospel*" (Rom. 15:19).

True, there is in the Bible a limited number of such expressions as: "gospel of grace" (Acts 20:24), "my gospel" (Rom. 2:16), "gospel of God" (Rom. 15:16), "glorious gospel" (2 Cor. 4:4), "gospel of peace" (Eph. 6:15), "our gospel" (2 Thess. 2:14), and "everlasting gospel" (Rev. 14:6). These quotations do not prove, however, that there are various gospels; they simply reveal particular characteristics of *the one gospel*. The "gospel of grace" is the same gospel of which the Apostle Paul was not ashamed. "My gospel" suggests no thought that Paul preached any other than *the gospel* of Christ—it simply refers to the one true gospel as it was preached by the Apostle. Likewise, the "gospel of God," the "glorious gospel," the "gospel of peace," and all other similar expressions refer to *the one true gospel*. It is "the everlasting gospel."

Further, the Apostle Paul said: "There be some that . . . would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed" (Gal. 1:8).

Now, what *is* the gospel? What is this "good news"?

Following is a remarkable text that answers our question: "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). Abraham heard the gospel! What did Abraham hear? Did he hear anything about possessing an immortal soul? Did he hear anything about winging his way to heaven at death? Rather, he heard God's promise: "*In thee shall all nations be blessed.*" Thousands of preachers imagine they are preaching *the gospel*, though they hear little, know little, and believe less, of God's promises to Abraham.

Sprinklings and multi-baptisms notwithstanding, he who does not know and believe the Abrahamic promises has not accepted *the gospel*, he has not been correctly baptized into Christ, Abraham's "Seed." Possessing the true gospel faith is as necessary to complete Scriptural baptism as is "much water." (John 3:23.)

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Yes, baptism is the means of putting on Christ. What, though, of believing the Abrahamic promises? To which God's Word replies: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). Why should one want to be an heir of Abraham? Because to him was made the promise, *the gospel* promise, not a promise of reward in heaven at death, but the good news of BLESSING ALL NATIONS. Jesus is the "Seed," the Heir of Abraham, through whom at His second coming the entire earth will be divinely ruled and blessed. He will establish the Kingdom of God! He will be King of kings!

Have you accepted *the gospel* "preached before . . . unto Abraham"? Have you been baptized into Abraham's Seed? Jesus said, "Blessed are the meek, for they shall *inherit the earth*"—that is the "good news" Jesus preached. Will you inherit the earth and reign with Abraham and his Seed when they bless the nations? Christ is coming to raise the dead, to immortalize the faithful, to bless the nations. Will you be accounted worthy to "reign with him"? or do you philosophize to go to heaven and "miss the show"? *Accept the one gospel!*

Rich Toward God

By Mary Mae Nedrow

ALTHOUGH one may have treasures untold, and prestige as the world counts it, he is indeed poor if he chooses to leave God out of his life.

Solomon, in a dream, asked God for an understanding heart. God not only gave him "a wise and an understanding heart," but in addition gave him riches beyond measure. Solomon had a throne of ivory, overlaid with gold. (1 Kings 10:18.) He had "forty thousand stalls of horses for his chariots, and twelve thousand horsemen" (4:26). He had a navy. (10:22.) "King Solomon exceeded all the kings of the earth for riches and for wisdom" (10:23). He wrote the beautiful poem called "The Song of Solomon," and his code of practical rules in his Proverbs is unexampled. Ecclesiastes, we believe, was written when Solomon was old and had repented of his idolatrous practices which he had acquired from his heathen wives. He concluded his Book with this message: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (12:13, 14). Solomon might have done much more good with his vast amount of wealth, but he chose to oppress his subjects beyond measure, placing burdens upon their shoulders which were greater than they could bear. His power began to deteriorate when he forgot about God. One cannot serve God and mammon. Solomon was rich; but *not* rich toward God.

We come into this world with nothing, and we must leave with nothing. All must return to the dust. While we are alive we can use our money, our talents, our all, in service to God. Jesus brings this thought out very clearly in His parable of the Rich Fool. "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul (life) shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21). Riches become a burden, unless used in service to God.

Jeremiah the Prophet was fearless and preached everywhere. Judah was resentful when admonished to do right.

Jeremiah is often called "the weeping prophet," and his Book of Lamentations tells of his sorrow for his people. Jesus, too, lamented over Jerusalem, saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34.) Jeremiah and Jesus, though men of sorrow, were *rich toward God*. Israel and Jerusalem were rich, but *not* rich toward God.

Jesus said, speaking of God, "I do always those things that please him" (John 8:29). We who have been baptized into Christ should likewise show our love for God by being obedient to His will, as was the Christ, even should it be unto death. We should be willing to give our all, and thus become rich toward God.

The Apostle Paul fought a good fight of faith—but he did not do it sitting down, neither did he do it grudgingly. Five times he received "forty stripes save one." In his second letter to the Corinthians he said: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:24-27). His feet fast in stocks in a prison at Philippi, he sang praises unto God, and prayed. Paul's sacrifices made him *rich toward God*—and God blessed him. The jailer was converted and baptized by Paul. (Acts 16:24-33.)

Hardships and afflictions "work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We must all taste the wormwood and the gall. Sometimes our fears grow mountain high, and we are tossed about as a ship on a stormy sea. The waves seem to grow higher and higher, and we wonder if we will be able to stem the tide. Then a sweet voice seems to whisper, "I will never leave thee, nor forsake thee."

If we would be "rich toward God," we must work "while it is day," for "the night cometh, when no man can work" (John 9:4). It is true, the Scriptures tell us that there will be a falling away in the last days, but God has not ordained it that way. God, in His infinite wisdom, could foresee what would come (Please turn to page 10)

Easter Vesper Meditations

By G. E. Marsh

FROM the Temple of the Holy Bible God speaks to us at this Easter Vesper Hour. The glory and the tragedy of Holy Week are over: the agony of the Garden, the suffering of the cross, the three days

and nights of silence in the tomb have come and gone, and the light of that resurrection morning has faded into the shades of approaching night, as we listen to the mystic voice of radio bringing us thoughts for meditation concerning the meaning of the marvelous events we have had recalled to our minds.

Most of you who compose this invisible audience have spent the day in devotional activities and spiritual contemplations. Under the leadership of our appointed guides, we have retraced the pathway of sacrifice and victory that was followed so long ago by our Lord Jesus Christ, and now we pause for a little while to arrange our thoughts, to sum up the results of all that we have seen and heard and felt throughout the day.

First of all, Easter has brought home to us the reality of death. Many years after God called His Son from the sepulcher, Jesus in most solemn accents reaffirmed the fact of His death to John when He revealed Himself to that lonely "prisoner of hope" on the Island of Patmos.

"Fear not," He said, "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen" (Rev. 1:17, 18).

Jesus, the Son of God, actually and literally "died for our sins according to the scriptures," as Paul declared in 1 Corinthians 15:3. His "soul" was made "an offering for sin," in harmony with the prediction of Isaiah (53:10). There was nothing questionable about it. Christ, the entire Christ, the real Christ, His body and soul together, if you will, ceased to live in any sense when the sword of the Roman soldier pierced His side as He hung upon the cross. That is one reason why His resurrection means so much to you and me. We know that we, too, must die, that the grave will close above our silent forms as it closed about His. But with the knowledge that Jesus died just as we must die, and with the assurance of His resurrection before us, we can face the threat of approaching death without despair: "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). The reality of the death of Jesus, and His equally literal resurrection, assure us of a similar restoration to life when He comes.

An address delivered by the pastor of the Los Angeles Church of God over KGFJ at the Radio Vesper Service, on the evening of Easter Sunday.

But that is not all; that is not the full extent of the comfort God would bring to us on Easter Day! He would have us to know, not only the reality of Jesus' death, and of our own future death, but especially

the literality of Jesus' resurrection and of our own that is to come when He returns.

The resurrection of Jesus Christ was no mystical thing. It was not the discarding of a physical body and the immediate entrance into a new form of being in which the physical had no place. Jesus made this very plain to His disciples after His resurrection. The Eleven were present in an upper room. The doors were shut through fear of the Jews, you will recall, when Jesus suddenly appeared before them. Of course they were frightened by such a remarkable happening, and some among them who had absorbed the superstitious ideas of the heathen among whom their people had lived for generations, thought that they were looking upon a ghost. Their Bibles told them nothing about ghosts, but heathen religions had much to say about them, and we may well suppose that some, even of the better instructed Hebrews, had not wholly escaped from the contamination of such false notions.

Jesus, observing their fear and knowing the cause of it, said (I quote from Dr. Moffatt's excellent translation of the New Testament): "Why are you upset? Why do doubts invade your mind? Look at my hands and feet. It is I! Feel me and see; a ghost has not flesh and bones as you see I have" (Luke 24:38). The One who stood in life before them was the same One who had died on the cross! He was visible, physically tangible, real in every way. There was nothing ghostly about Him. In this we find one of the greatest sources of the satisfaction we experience as we contemplate the resurrection of our Lord. If the same Jesus who died and was buried in Joseph's new tomb came forth alive out of that tomb when God called Him, we may be sure indeed that when death claims us and our loved ones who believe in Him there is hope, assuring hope that we together with them shall actually live again! Death will no longer hold us, and the same identical persons who died and were buried shall arise again just as Jesus arose on that first glad Easter morning!

Do you have a dear one sleeping in Jesus? One whom the enemy of all mankind struck down, but who in life believed the glad tidings of the Kingdom of God and the things concerning the name of Jesus Christ, and was re-

ceived by baptism into His holy body? If you have such an one, remember this Easter Day the reality of our Lord's resurrection, that it was the very same Jesus who went down in death that arose from its clutches to die no more!

This knowledge of the reality of Jesus' resurrection also helps us to answer the question so many people ask: "Shall we know each other in the next life?" Can there be any doubt about it? Did not the disciples know the Master after He arose from the dead? Did He not still bear in His body the marks of His past mortality? And did He not challenge the doubter among them like this: "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" (John 20:27.)

That no doubt regarding His resurrection might linger in the minds of His disciples, Jesus "shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

There could be no mistake! Jesus was alive again! He ate with them, and He talked with them, just as He had done before He died on the cross! If anything was lacking to positively assure them that the One who had reappeared among them was the very One who had died, the One whom they had buried, that possible lack was amply supplied by the subject on which He talked to them continually after His resurrection: "the things con-

cerning the kingdom of God." The Kingdom of God had been the central theme of His preaching from the beginning to the close of His ministry. The parables, which He used so frequently and to such good advantage, were, almost without exception, applied to the illuminating of that one great message. The miracles, by which He astonished and blessed the multitudes, were obviously performed for the same reason: to illustrate conditions which are to exist when the Kingdom comes. Thus, the topic of His conversation and the manner of His teaching during the forty days He spent with His disciples after His resurrection served to positively identify Jesus in the minds of those who knew Him best.

So will it be with our loved ones who sleep in Him when Jesus comes. They will make themselves known to us, and we will make ourselves known to them, just as Jesus identified Himself to His disciples: by our physical appearance and by the things we are moved to talk about to each other the most.

It is true, the physical appearance of Jesus was changed, greatly changed, no doubt, by the transformation that must of necessity come about when one ceases to be mortal and becomes immortal. The women who were at the tomb on that first Easter morning did not recognize Him at once, and some of His disciples doubted when they first saw Him, but doubts and uncertainty vanished quickly and all His former friends *(Please turn to page 11)*

Pictures of Things to Come

By M. W. Lyon

THE BIBLE is an album of pictures, beautiful beyond compare. We read of an earth made new, of the resurrection hope, of the glorious reign of Christ when there shall be no more pain nor sorrow or sin, nor any more death.

But these are only pictures, and word-pictures at that. No one has ever seen God, nor have any of us seen Christ or any of the authors of these word-pictures. Furthermore, no picture can do justice to its subject, no matter how beautiful. They are the meekest sketches of the glory to come.

Yet we have fallen in love with the picture! It is so beautiful that we have gladly forsaken all to follow the One it portrays. How, then, can we visualize the actual beauty of the Christ "whom having not seen we love"? Not even our imagination can paint the glories that await those who are Christ's. Paul reminds us of this in 1 Corinthians 2:9, saying that "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."

How could they? For who could imagine the feeling of immortality, not having experienced it? Or what mind picture the beauty of the new earth? Or imagine the loveliness of the Kingdom music? Who in this life can visualize the joy of searching out new knowledge limited only by eternity? or the thrill of being able to read the minds of others? or the infinite satisfaction of looking on the face of Jesus Christ, and beholding God "as he is"? Perhaps we shall even have entirely new senses by which to perceive wonders of which in this life we have never even dreamed.

All this we can only imagine by analogy, but with no more success than an earthworm would have in trying to imagine the sensations and ambitions of men.

If we have fallen in love with the pictures of things to come, then how much more wonderful will be the reality!

Be Ye Separate

By Sadie Skeels

THE Apostle Paul clearly taught that Christians should be separate from the world. He said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

Unlike the standard of the world, there is no place for vengeance in the Christian's life. We are told, "If it be possible, as much as lieth in you, live peaceably with 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. 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. 12:18-21).

Christians are taught to pray for "kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:2, 3).

Thus did Daniel live in the presence of King Nebuchadnezzar: blessing and receiving blessing. "Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days"—repeating the king's dream. (Dan. 2:27-35.) Then Daniel said, "This is the dream; and we will tell the interpretation thereof before the king" (2:36).

Daniel, in explaining the dream, proved that under God's banner he better understood the problems of Babylon than did the king. He added: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure" (v. 45). God gave this Gentile king of Babylon "power, and strength, and glory . . . wheresoever the children of men dwell" (vv. 37, 38).

Daniel's interpretation of Nebuchadnezzar's vision showed that Babylon and the kingdoms following the head of gold would be no more lasting than to the "time appointed"—"until he come whose right it is." When Christ comes, earth's rulership will become the Christ's, as God said, "I will give it him" (Ezek. 21:27). Further, we read: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14). We who are now called to Christ, separate from Babylon, will reign with Him when He is King.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near" (Joel 3:9). This prophetic call to prepare war is to the *Gentile* nations. God tells the Gentiles: "Beat your plowshares into swords, and your pruninghooks into spears" (v. 10). God's counsel to Christians in this time of the end is: "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. . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:13-17).

"He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men" (1 Cor. 7:22, 23). "What? know ye not that your body is the temple of the Holy Ghost . . . ? therefore glorify God in your body" (6:19, 20).

GOD'S PROMISE

By Claude D. House

What though the days be dull and dreary,
What though the path of life be weary,
Keep your footsteps in the narrow way,
Until that great and glorious Day—
We have God's promise!

In this world of strife and sin,
Among the throngs of godless men;
Let the Word of Truth be bright
Throughout the world of darkened night—
We have God's promise!

So let us strive from day to day
Our Father's trust in us to pay,
And work that we may keep the right
That leads from darkness into light—
We have God's promise!

Living Pictures

By Pearl M. Davis

THE truth of Shakespeare's words, "All the world is a stage, and we are the players," is becoming more of a reality to me, every day. His words are true. The stage is set, and we are the actors. How we act and the success we attain is entirely of our own choosing. If we fail, we have proved to be bad actors. If we succeed, as God would have us succeed, it is because we have followed the true Pattern.

One day, I fell asleep and had a very queer dream. In Bible times, dreams were sometimes called "visions." This dream may have been a vision—who knows?

I was led into a great art gallery where pictures were hanging in every possible place. I was told to select a picture, as I must live my life according to the pattern or impression of the picture I selected. I hesitated, and began to ask questions, but to no avail. Realizing my whole future depended upon the picture selected, I began very cautiously. The first picture I observed looked like a cross-word puzzle. There were little roads leading in every direction, there were numbers and pointing arrows. It had no particular message. Then I looked at picture number two. It was not very pretty. This life, though easy and simple, would soon tire and grow monotonous. I looked at another, and still others, but they became more confusing and complicated.

Then there appeared a picture that fascinated me. It portrayed college life, gaiety, laughter, a carefree spirit. That, I considered, would be a wonderful life to choose, but it could not last. That is only for youth. What would I do when I became older? So, I saw the necessity of choosing a future that would include both youth and old age.

I looked at a certain "guide picture," again. It had an ugly frame, but, look! it was made of pure gold and was worth hundreds of dollars! The picture was so dirty and neglected, though, that it looked worthless. Maybe that had a meaning, too. I believe it meant though one may not have fine clothes, he can possess noble character.

Of another picture, I thought: My! What a wretched scene of poverty in the worst stages! People are living in hovels. Then I noticed they were clean. There were churches, and some of the people seemed to be religious—but the majority were not. Most of the people were lawless. I looked at the big bully beating a poor sick man! and another was taking money from an old woman—he must have taken her last cent, for she fainted and fell. No one seemed to pay any attention to her. . . . I was sure

I should not want to live as they lived: no order, no protection, no true friends!

Another picture that interested me was called "Riches." It seemed to be all the name implied: wine, women, and song! Everyone looked happy and contented—wishing nothing. Or were they happy and contented? Observing more closely, they were not. Everyone was wearing a cross. It may have been a custom, I first thought. Even little children and strong men were wearing them. They must mean, I considered, that everyone has a cross to bear, and each one must bear his own cross. There was so much in that picture, it almost frightened me. I thought I should like to try that life, but noticed that the people all died so young. Their bodies could not stand the strain, they looked frail and sick. They seemed to be using some kind of narcotic to keep going.

There were some pictures of people living in luxury, but these people were not mingling with others; they were living very quiet lives. Were they not happy? Yes and no! They seemed contented in their luxuries, yet they looked lonely. They wanted friends and company, as they appeared to be motioning to others to join them—but the others refused. There was a great wall between them. I did not know which group I should want to join, and decided to look at all the pictures before making my choice.

Another picture portrayed "Prison Life." How terrible! The men did not look like human beings, they had suffered so much; and they acted more like wild animals. No wonder they were behind locked doors! They must have done terrible things. Their imprisonment was a protection to other law-abiding persons, yet on some faces was the look of innocence. Their very souls cried out for justice, telling the world they were taking the punishment of others' guilt, that they were *wrongfully* condemned. I asked, "Is there no way to help those men and women?" Everyone was deaf to their pleas for mercy. I just could not look at them, it was so awful! The penalty for death is "a life for a life." I wondered if they had thought of that, or noticed the death pallor and agony on the faces of those whom they had murdered.

Then I came to the very last picture, and I must make my choice. What a beautiful picture it was! It was a picture of a little girl. She was alone, but she was not afraid. Why did anyone hang so beautiful a picture among all those others? It was called "The Age of Inno-

(Please turn to page 10)

Truths I Did Not Know

Article Two

By Emory Macy

JOSEPHUS coined the word "*theocracy*" to describe the government instituted at Sinai. Josephus said: "Our legislator . . . ordered our government to be what I may call by a strained expression a theocracy, attributing the power and the authority to God." (Apion, Book 2.)

Jehovah was the Head of the Israelitish nation, dwelling above the mercy seat, between the cherubim. In Him all the powers of state—legislative, executive, and judicial—were united. As legislator, God announced the laws of the state through Moses and Aaron, frequently telling them: "Speak unto all the congregation of the children of Israel" (Lev. 19:2), "Speak unto the children of Israel" (Lev. 15:2), and similar statements. All God's legislative functions were for a time exercised through Moses and Aaron, and later exercised through the prophets. The executive and judicial functions were likewise exercised through appointed leaders or judges who ruled the people according to the laws given of God. Only difficult matters were brought to Moses for judgment, and those which were too difficult for him were referred to Jehovah. (Ex. 18:19-26.) In keeping their allegiance to the "Almighty God," the Israelites could expect the immediate blessings and protection of their liberty, peace, and prosperity, against all attempts of their idolatrous neighbors.

If the Israelites would voluntarily consent to receive Jehovah as their Lord and King, to keep His covenant and laws, to honor and worship Him as the one true God—this in opposition to all idolatry—then He would secure to them the invaluable privileges of the true religion. He would make them the favored people above all other nations. Thus Israel comprised the first theocracy.

The High Priest

First mention of "high priest" is in Leviticus 21:10. He was previously designated as the "priest that is anointed" (Lev. 4:3, 5, 16). The high priest was mediator between God and Israel. The high priest bore on his shoulders and on his heart the names of the tribes of Israel. (Ex. 28:12, 29.) The same atoning sacrifice was demanded for his person as for all the people. He must first offer a sacrifice for the cleansing of himself, before he could represent the people unto God. Without the "ornaments of order" upon his garments, the high priest was only a private citizen, who, as such, could not intercede for his people; and he was under penalty of death if he appeared before Jehovah without them.

In addition to having the ordinary priest's clothing, the high priest wore a robe trimmed on the under hem with fringe, decorated alternately with pomegranates of cotton and golden bells—rabbinical tradition says there were seventy-two bells. The tinkling bells served as signals to the worthy people, assuring them that their mediator and his services were acceptable with Jehovah, as they gathered at the entrance of the court to follow him with their thoughts and prayers. The transference of the office of high priest from Aaron to Eleazar took place by simply transferring the "ornaments of order" to the latter's robes. (Num. 20:26-28.)

The Breastplate of Judgment

The breastplate of judgment was made of the same material as the ephod, and it was foursquare, doubling back upon itself to form a kind of pouch. On it were twelve (perhaps more) precious stones, set in four rows (three in a row). Upon each stone was engraved the name of one of the twelve tribes of Israel. Thus the high priest bore the children of Israel upon his heart. Connected with the "breastplate of judgment" were two objects called the "Urim and Thummim," supposedly used to aid the high priest in judgment of the people.

Urim and Thummim

Since every other part of the high priest's dress is described so accurately, we would expect to have a more particular description of the Urim and Thummim. The terms, "cast," "throw," or "draw" are nowhere used in connection with them. (Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65; Ex. 28:30; Lev. 8:8.) Only in Moffatt's translation is there a hint of *casting* them, the words "Urim" and "Thummim" being used in place of the supplied word "lots." (See 1 Sam. 14:41.) It cannot be determined from the Old Testament exactly how the decision took place. Nor is it clear from the expression, "put the Urim and Thummim in the breastplate of judgment," whether they were something different from the precious stones which were *set* in the breastplate, or small carved objects, or precious stones *worn* within the breastplate. Writers differ in their opinions concerning the use of the "Urim and Thummim." The tradition is that when a matter of question was before the high priest, he presented it to God in prayer; the decision followed by inspiration if he was in accordance with the will of

God, serving for the good of the people, and at the time wearing upon his heart the Urim and Thummim.

According to Josephus, Book III, Chapter VIII, we read concerning the stones:

"For as to those Sardonyxes (these answers by the oracle of Urim and Thummim, which words signify light and perfection, or revelation and truth; and denote nothing farther, than I see, but the shining stones themselves, which were used in this method of illumination, in revealing the will of God, after a perfect and true manner, to his people Israel) which the high priest bare on his shoulders, the one of them shined out when God was present at their sacrifices: bright rays darting out thence, and being seen even by those who were most remote; which splendour yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as despise divine revelation. Yet will I mention what is still more wonderful; for God declared beforehand by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendour shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass, that those Greeks who had a veneration for our laws, because they could not possibly contradict this, called the breastplate the Oracle. Now this breastplate and this sardonyx left off shining two hundred years before I composed this book: God having been displeased at the transgression of his laws."

The Government

The code of laws (the Ten Commandments—Ex. 20), that God gave to the Israelites through Moses, dealt with them in the varying conditions in which they found themselves when in the wilderness. The Ten Commandments served as a basis of all legislation that grew up in later years. So largely was the Mosaic spirit preserved and continued in all legislative material that even Israel produced the phrase, "The laws of Moses." The judgment of Moses was in every case remembered as written. He believed that he was as truly inspired and instructed of God while sitting on the seat of judgment with the people thronged about him, as when he was alone in meditation and prayer. Said Moses: "When they have a matter, they come unto me: and I judge between one and another, and I do make them know the statutes of God, and his laws" (Ex. 18:16).

Moses, who began his judgment alone, soon found it necessary to heed the voice of his father-in-law by appointing able men who feared God, "men of truth, hating covetousness," to assist him in the government. They were appointed by the people, but placed in their respective rulerships by Moses. (Deut. 1:13.) He placed them over

the Israelites to be "rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens" (Ex. 18:22). The subordinate judges were to decide all minor matters, while the more difficult cases were brought before Moses, not by the disputing parties, however, but by the subordinate judges who found the matters too difficult for themselves. (Ex. 18:22.) Moses, in turn, took his most difficult problems to Jehovah. When Moses did not know the correct punishment for one who had cursed God, "they put him in ward, that the mind of the Lord might be shewed them" (Lev. 24:11, 12). God judged for Moses, saying: "Bring him forth that hath cursed without the camp . . . and let all the congregation stone him" (v. 14).

The Spiritual Government

The spiritual authority as vested in the high priest and his sons was organized in a military manner, as was the more secular authority of Moses. The official function of the Levites was placed with the services of the priests, under a common point of view: of "keeping charge of the sanctuary" (Num. 3:28, 32; 18:5), but at the same time their duties were definitely distinguished from the duties of the priests.

The duties of the Levites were to carry the tabernacle and its utensils and furniture from place to place, after the priests had made everything ready. (Num. 4:4-15.) In this service, each of the three Levitical families had its separate duties: 1) the Kohathites carried the ark, the table of shewbread, the candlestick, the two altars, and such of the hangings as belonged to the sanctuary—having no wagons or oxen, they must carry the sanctuary upon their shoulders (Num. 7:9); 2) the Gershonites carried the hangings and cords of the tabernacle, for which they were allowed two wagons, each drawn by four oxen (4:24-28); and 3) the Merarites had charge of the substantial parts of the tabernacle—the boards, pillars, bars, bases, sockets, and all the ordinary vessels of service, for which they were allowed four wagons and eight oxen (4:29-32).

The official functions of the priests, in distinction from those of the Levites, are briefly designated by the phrase, "they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die" (Num. 18:3). The priests' duties took them into the court and the "holy place": lighting incense on the golden altar (morning and evening), cleaning and lighting the lamps at evening, arranging the shewbread on the Sabbath Day, keeping a fire continually on the altar of burnt offering, removing ashes from the altar, presenting the morning and evening sacrifices, pronouncing the blessings upon the people, sprinkling of the blood, laying of the sacrifices upon the altar, and the blowing of the silver trumpets at festivals and sacrificial ceremonies. (Num. 10:8-10.)

HERE ARE THE ANSWERS

Following are answers to the questions that appeared a few weeks ago in a Summer-Bible-Training-School advertisement that appeared on the back page of THE RESTITUTION HERALD:

- | | |
|---|--|
| (1) Joshua 10:12, 13. | (14) John 20:24-27. |
| (2) Genesis 9:8-18. | (15) Mark 3:17. |
| (3) Judges 14:4-6;
1 Kings 3:11-14;
Genesis 5:27. | (16) Matthew 27:5.
(17) Matthew 7:12.
(18) Acts 15:1-29. |
| (4) Judges 12:4-6. | (19) Acts 18:17;
1 Corinthians 1:1. |
| (5) Judges 11:30-36. | (20) Judges 7. |
| (6) James 5:11; Job. | (21) Numbers 22:30. |
| (7) Psalm 23. | (22) Acts 10:9-16. |
| (8) 2 Kings 9:16-20. | (23) 2 Kings 5:3. |
| (9) Ruth 1:16. | (24) Aramaic. |
| (10) Daniel 5:1-6. | (25) Sacred literature not
included in our Bible. |
| (11) Psalm 103:2. | |
| (12) Job 19:20. | |
| (13) John 11:35. | |

Vivian Kirkpatrick.

Send The Restitution Herald to your friends.

LIVING PICTURES

(Continued from page 7)

cence," and it bore this text: "Except ye become as little children, ye cannot enter into the kingdom of heaven." There was a very bright light shining over that picture, and a little golden chain fastened it to the Holy Bible. Also, below the paintings were added these words: "Though your sins be as scarlet, they shall be as white as snow," and, "Ye shall ask the Father in my name, he will give it you."

"This picture must be the most important one of all," I said, "but I don't understand it."

"Of course you do not understand," came from a voice behind me.

I turned to see the most beautiful sight I had ever seen. I can describe it only as one blaze of splendor.

"You see, it is very simple," the Voice said. "After you have glimpsed all the phases of life, and their consequences, and after you realize they are worthless, you will want to seek the Kingdom of God and eternal life. You will find you are helpless unless you are willing to be guided by the Lord to accept the Lord Jesus Christ as your Saviour. Then, He will say, 'Ask, and it shall be given you; seek, and ye shall find.'"

"Of course I know which picture I shall choose as a pattern for my life! Thank you, very much"—but I turned to find the Voice was gone.

RICH TOWARD GOD

(Continued from page 3)

to pass, and He inspired the writers to warn us of these very conditions. However, this does not excuse us from carrying out God's work until the very hour Jesus returns to establish the Kingdom. We should be even more zealous than ever. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

If Christ's Sermon on the Mount recorded in the fifth, sixth, and seventh chapters of Matthew's Gospel were read once a week, or more often, many professing Christians would perhaps then love God and their neighbor, and would use their money, their talents, their all, to spread the gospel of the Kingdom of God, which Kingdom will be established here on earth when Jesus returns—for "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).

If one truly loved God, he would be no respecter of persons, and would not despise the poor. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.)

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24).

O, that we might indeed be *rich toward God*, and in the knowledge of His only begotten Son, even Jesus Christ who said, "Seek ye first the kingdom of God"! May we heed the lesson in the parable He spoke about the Kingdom wherein He likened the Kingdom "unto a treasure hid in a field; the which when a man found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

A Cure for Sunday Sickness. On Sunday morning rise at seven, use plenty of cold water on the face, eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely: will, energy, push, determination, self-respect, respect for God's day, respect for God's Book, respect for God's house, a desire to be somebody. Stir well, add a little spirit of love to insure sweetness. Repeat the dose every three minutes until church time, if relief does not come sooner. If the day is stormy, an external application of umbrellas, rubber coats, and rubbers will be beneficial. —Selected by Vernis Wolfe.

EASTER VESPER MEDITATIONS

(Continued from page 5)

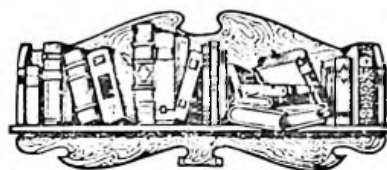
and close associates slipped back easily into that state of intimate understanding they had known before His death.

So we ought not to think of those we have laid to rest as having left us—gone to some other world! They are still here; just as Jesus was still upon the earth after His death, sleeping in the darkness and silence of the tomb until God called into life again. No! Our loved ones have not left us! They have not gone away! They are close to us now as they were when we placed them tenderly in the bosom of Mother Earth. Some day, if we are as true to our Lord as they were true to Him, we shall see them again. Where? Just where the disciples saw Jesus, their risen Master: upon this earth! Where else could we hope to see them? Do they not sleep under the soft coverlet of green we spread over them? The Bible says nothing of God calling them from some other world when Jesus comes to arouse them from their slumber, but from the grave, the place from which Jesus called Lazarus the week preceding His crucifixion.

You will remember the circumstances: how Jesus went to comfort those sorrowing sisters, Mary and Martha, over the death of the brother, Jesus' friend, and how when He arrived in their home He asked to be taken at once to the cemetery, and the wonderful thing that followed His going there! But we need not go into that fully. Read it for yourselves in the eleventh chapter of John.

I said that Jesus asked to be taken at once to the *cemetery*, the place where their loved one lay. What a beautiful word that is, when we fully understand it! "Cemetery" comes from the Greek, the language in which the New Testament was originally written, and was adopted by the early Christians as a name for their burial places. But what does it mean? Simply this: "*A Resting Place!*" The cemetery is the "resting place" for God's children until Jesus comes. There those who have fallen asleep in Him will continue in quietude and peace until the Master of life, He whose conquest over death we have celebrated this Easter Day, returns to arouse them with a word. That is what He promised to do when He was here: "Verily, verily, I say unto you," He declared, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." To emphasize more strongly still that wonderful promise, He repeated: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25, 28, 29.)

Such is the glorious hope, and such the assurance and comfort, the resurrection of Jesus Christ inspires within us on Easter Day!



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Something really unique in the way of English-language translations of the Bible has just been issued by E. P. Dutton & Company for the United States, by Macmillan Company for Canada, and by the Cambridge Press for England: *The New Testament in Basic English* (\$2.00).

Basic English is almost a new tongue. It originally was produced by C. K. Ogden, an English scholar of the Orthological Institute; it is supposed to put into language any thought that can be expressed—and to do so by means of an English vocabulary limited to 850 words. For the sake of accuracy, the translators of the New Testament have added 150 words to the standard Basic list—50 special Bible terms and 100 words which are listed as giving the most help in the reading of English verse.

As a result of this highly specialized treatment of the translation, the Basic New Testament presents a form that practically anyone beyond the fourth grade in school can quite easily understand. Some passages, of course, need clarification beyond the simplicities of language (there was, for example, that Apostle who wrote "of things hard to be understood"); but Basic English makes even these less difficult. Aside from such portions, the New Testament in Basic stands on a high pinnacle of comprehensibility.

It should in no way be felt that this is just another version of the Holy Scriptures; it is something totally different from anything that has preceded it. Children can read it, and understand. Adults can read it, and enjoy, as they never have before, the meaning of verses the significance of which heretofore has been obfuscated by a cloud of Elizabethan grammar or modern polysyllables.

In Basic, for example, Mark 8:36 becomes, "What profit has a man if he gets all the world with the loss of his life?" How much simpler this than the Authorized reference! And how much simpler the Basic interpretation of the famous "moat" and "beam": "Why do you take note of the grain of dust in your brother's eye . . ."

Definitely a "must" item for any religious-minded booklover's shopping list. Even *we* are willing to spend \$2.00 for 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



"Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Prayer in April

"God grant that I may never be
A scoffer at eternity—
As long as every April brings
The sweet rebirth of growing things;
As long as grass is green anew,
As long as April's skies are blue,
I shall believe that God looks down
Upon His wide earth, cold and brown,
To bless its unborn mystery
Of leaf, and bud, and flower to be;
To smile on it from tender skies—
How could I think it otherwise?"

—Sara Henderson Hay.

On the Way to Jerusalem

Jesus was on the way to Jerusalem for the last time before His crucifixion. He taught in the cities and villages as He journeyed. He talked with His disciples, too.

One said, "Lord, are there few that be saved?"

Jesus 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."

To "strive" means to try very earnestly, to contend, or fight. This fight is not with fists or guns, but the fight of the fleshly desires with the spiritual or God's desires for us. The right way is God's way.

The gate is "strait," or narrow. Have you looked through a long tube at the sky? or through a telescope? How narrow is the tube! Yet with it one looks straight ahead a long way off. The views at the sides are all shut from sight. One sees only out of the other end of the tube. The Christian's "strait" gate leads to the "narrow" way in which he should walk. Christians are to close out all side views and "press on" toward Jesus. Jesus walked this road, alone; even His disciples left Him.

Six Times

Six times, Luke says in his Gospel, "There shall be weeping and gnashing of teeth." When those who get a glimpse of the glories awaiting the redeemed, and see

their fate of being cast out, they will weep and gnash their teeth.

Jesus kept to His narrow way. His path led to Calvary where He died for us. He was no quitter. He said, "Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Hebrews 2:10 tells us He was made perfect through His sufferings.

Abraham and Prophets

"When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:28), is the rest of the verse about "weeping and gnashing" of teeth.

Abraham will be in God's Kingdom. Do you recall the promises God made unto Abraham? (Gen. 12:1-3; 13:14, 15.) The Holy Land is Abraham's—at Christ's coming, when he will receive his reward, along with all other faithful persons. (Gal. 3:16; Heb. 11.) No, he has not received it yet.

We can be heirs with Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). How, then, can we become Christ's? "As many of you as have been baptized (immersed) into Christ have put on Christ" (v. 27). We are all one in Christ, and He is no respecter of persons. Do your part; Christ did His part. God and Christ will fulfill every promise made to the faithful Abraham.

New Members

Other twins enroll today: Doris Cleora and Dallas John Denchfield of Saint Cloud, Minnesota. There are now 343 members in our ECE Club. Who will be the next to join?

Happy Birthday Wishes

Shirley Noske, April 20, age 14, Cleveland, Ohio.
Marion Smith, April 21, age 13, Cleveland, Ohio.
Marilyn Noske, April 23, age 6, Cleveland, Ohio.
Katherine Ann Robinson, April 23, age 3, Hammond, La.
Morris Netts, April 25, age 13, Springfield, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Justice

Abel, the second son of Adam and Eve, was a righteous man. He was in high favor with the Lord, because of his faith and adherence to God's will. Beyond this and the fact that he was a shepherd, we know little about him.

Cain, the first son of Adam and Eve, seemed to be capable of taking care of himself, particularly in things material. Apparently, he was so successful in combating the curse of the ground that when the best of his fine harvest was not accepted, he just continued to take matters into his own hands and eliminated his brother.

God took Cain to task for his rash deed, and though he tried to brush it lightly aside, the Lord's insistence upon proper punishment finally broke his heretofore haughty spirit, but not to his benefit. He did not confess his wrong to the Lord—he was worried mainly about who would be the first to seek his life.

Did the Lord place the mark upon Cain's forehead for his safety? or did He in this manner take temptation out of the path of Cain's associates, by forbidding them to commit an act for which they might seem justified, but which could have served no good purpose? We cannot say, but the Scriptures testify that though Cain was protected by the Lord and prospered so he could build a city which he named after his son, Enoch, he, and it would appear even his descendants, had very little inclination to place their trust in the Lord. Cain's children were successful herdsmen, musicians, and craftsmen, but it was not until a son was born to Seth, the youngest son and heir of Adam and Eve, according to Biblical genealogy, that men began "to call upon the name of the Lord."

Superficially, it would appear that Abel received the smaller portion of blessings in the final outcome of events, but his simple faith and real self-sacrifice provided inspiration for New Testament writers when they warned sinful people of a later time to repent lest they fall under the condemnation of Cain. Any true and faithful Jew living at the time of Christ also must have recalled this incident when he saw almost a duplication of events—as Jews, again striving for success through their own efforts, killed the One who was righteous and acceptable to God.

The aftermath repeats itself. The ones who commit the deed must suffer, but as in the case of Cain, they are con-

tinually protected from extinction. There is also a parallel in the objects of persecution. Abel, though willing to serve the Lord, was prevented from doing so while he was young. Christ also was young when the people attempted to stop His amazing good works. Christ triumphed over death and opened the way for those preceding and following Him who would be faithful and true in their first life. He proved that there was a purpose in developing Christian character and faith in the Lord. There is to be a time when Abel will join with the rest of the faithful in serving the Lord in the same spirit as he was willing to serve even at first, but with the added assurance that he will never again be forced to cease working by an unfaithful and jealous neighbor.

If you are following the Scriptures closely enough, you will not be discouraged by opposition to your Christian work. At least, you are still permitted to continue working. Victory will come; justice will be served.

Modern War

* * *

By Earle Mogle, Rockford, Ill.

Why all this turmoil between nations and men?
Oh! When will this war come to an end?—
An upheaval of hatred, of greed, and of power,
Causing thousands of men to die every hour.

Factories bursting with work day and night,
Rushing out weapons for this murderous fight,
Just planning destruction—oh! what a crime!
Destroying years of ideas and ages of time.

Fighting for things that belong not to man,
God-given blessings the Creator has planned,
Fighting for *peace* that has always been here,
A divine-given joy that we should hold dear.

When this war is over, and an armistice signed,
Men will stop fighting, and what will they find?
The same beautiful world with nothing gained,
But the youth of this earth both dead and maimed.

Let's all look forward to a world of peace
When bombs and killings forever will cease
Serving the Ruler who is destined to win,
The King over all who has no sin.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- April 25, 26—Minnesota Berean Conference at Saint Cloud.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 15-21—Michigan Annual Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—General Conference at Oregon, Ill.
 August 15-23—Iowa Annual Conference at Waterloo.

CALENDAR OF EVANGELISM

- April 20 - May 3—Eldorado, Ill.
 April 26-May 3—Special meetings at Delta, Ohio.
 May 3-17—Marshall, Ill.
 May 11-15—Public discussion at Bristow, Okla.

DELTA, OHIO

A series of special meetings, April 26-May 3, will be conducted by Bro. Gerald L. Cooper of Ripley, Ill., at the Raker Union Church, four and one half miles southeast of Delta, Ohio. Services will begin at 8:00 p.m., daily, and at 11:00 a.m., on Sundays.

Some of Bro. Cooper's sermon subjects will be: "The Preaching of Jesus," "Repentance and Immersion," "The Restitution," "The Return of Israel," "Pitching Our Tents," and "The Light of the World."

We cordially invite the brethren to attend as many of these meetings as possible. You will be well rewarded for any effort you may make to join with us in this splendid opportunity of hearing God's true Word. The night is soon coming and we have so little time to work. When Christ comes, may He find us with our lamps all trimmed and burning.

Amy Dunbar Frye, Secy.

AUSTIN, TEXAS

Greetings to all of like precious faith.

Mrs. McCullough and I have been away from home the last six months, but we expect soon to resume the Truth Seekers' Bible Study to be held each Sunday in Austin. We know there are only a few who will heed the truth that makes us free, but, knowing that in the days of Noah the people were too busy eating and drinking to receive warning of the destroying Flood, we must be faithful as we approach the last great trouble. God has prepared for us an ark of safety, even Christ, who will soon come from heaven to receive all those who are prepared for His coming. He will "hide" us in "chambers . . . until the indignation be overpassed" (Isa. 26:20).

After the waters of the Flood abated, Noah stood upon Mount Ararat, his saved family being with him. Likewise, after the time of trouble now coming upon the world, Christ will stand upon Mount Olivet (Zech. 14:4), and all His faithful will be with Him. In anticipation of the coming Day of salvation, we who know the truth should not neglect the "assembling of ourselves together" (Heb. 10:25).
 F. B. McCullough.

EASTER AT HOPE CHAPEL South Bend, Indiana

Easter was a day of Christian joy at Hope Chapel.

Forty-five assembled from near and far for six-o'clock sunrise service. In the slowly glowing dawn of morn and the inspiring solemnity of a worshipful spirit, the praise, prayers, and proclamations of those assembled brought increased richness of spirit and edification to young and old.

Following the sunrise service, and prior to breakfast in the dining room, an Easter wedding was solemnized, as reported elsewhere.

The Sunday school program of Bible thought presented by class groups was much enjoyed. Special mention is due to Bro. Lynn Leighty and his class gathered on rostrum about a long table. The teacher propounded numerous questions concerning Easter, Christ's resurrection, and kindred topics, in open forum style, the class members ably replying. Also, the class of junior young people, under the faithful instructions of Sr. Lois Hunt, with Bibles in hand, presented a panel reading of Christ and the resurrection. All classes took part in the program.

Last, but not least, came the "baker's dozen" of sub-teeners for a tableau. To the strains of the organ, this group, robed in white, made a processional entrance from the rear to the front of the opened-tomb setting, where all promiscuously knelt in worship the while the solo, "The Holy City," was reproduced from a record. The whole was very impressive and heart-searching. How it revealed the spirit of their teacher, Sr. Seibert!

Communion followed the morning sermon. The 6:30 p.m., Berean hour was largely given over to preparation for the 7:30 p.m. presentation of the sacred drama, "He Is Risen." This was presented before a twenty-four foot by eight-foot lithographed view of the rolling and rocky region about Jerusalem, depicting the city in one distance, the bared crosses in another, and the opened tomb in center foreground. The sunset scene of the sealing and guarding of the tomb was followed by the sunrise scene of the distraught women with spices, the impassioned Mary Magdalene, and the racing and bewildered Peter and John—all before the distant presence of a score of loitering, watching, talking children. Appropriately shifting lights—the technique of our illuminator, Bro. Elmer McChesney—played timely and helpfully throughout, and a quartette rendered fitting

songs. Thus, the resurrection lesson was certainly stamped indelibly upon a house full of attentive hearts.

The initial use of a new organ attachment to the church piano occurred Easter Sunday. Its dedication was deferred to a week later.

F. L. Austin.

MINNESOTA STATE CONFERENCE

The Minnesota State Conference of the Churches of God convened at the Bergen church near Lester Prairie, Sunday, April 12, for a one-day session.

Services began with Sunday school, in charge of Bro. Tom Savage of Waite Park. The morning sermon was delivered by Bro. Vernis Wolfe of St. Cloud, his subject being "Christian Baptism." Immediately following was the Communion Service conducted by Bro. John Denchfield of St. Cloud, assisted by Bros. Wolfe and Savage.

At noon all present gathered together for an enjoyable basket dinner.

A lively afternoon Bible class was led by Bro. John Mercer and was followed by a short study led by Bro. Denchfield.

A basket lunch was again served at the supper hour.

At 7:30 p.m., Bro. Mercer led a short song service and Bro. Walter Wiggins of Eden Valley delivered the closing sermon. So ended an enjoyable and enlightening day of good fellowship with those of like precious faith.

The people of the Bergen community are to be commended for the splendid work accomplished in redecorating the church there. Both inside and outside are done in very good taste, and those who took part in the work may well be proud.
 S. O. Ross, Secy.

Send The Restitution Herald to your friends.

APPRECIATION

With Richard Smith as an example of the students of Oregon Bible College, we can truly testify that our School is producing the "real thing." We at Delta, Ohio, surely did enjoy his sermons Easter Sunday. May God continue to bless him and all those who are endeavoring likewise.

Let all of us who are members of the Church of God do our part by buying bonds and stamps for such a worthy project as our School. Only then can we be assured of ultimate victory.
 Amy Dunbar Frye.

Gleanings From the Field

"The field is the world."—Jesus.

"All things are possible": "There have been some exceptionally good articles in The Restitution Herald. Do you think that could be true about Noah's ark being found?"—Melvin Richardson, Hammond, La.

Please enroll: "From what we hear now, we gather that Louisiana will be well represented at the Oregon Conference and Summer Bible Training School."—The Berean Beacon, Blood River Bereans, La.

Lucille Romine, wife of Otis Romine, son of Bro. and Sr. L. D. Romine of Oregon, Ill., is very critically ill at Mercy Hospital in San Diego, Calif. Lucille and Otis went to San Diego before the first of the year. Recently, Lucille developed an infectious fever, and there is grave doubt of her recovery. The prayers of the church are requested.

Give the Building Fund a boost! (See back page.)

HERALD RECEIPTS

Mrs. Maurice Guest (for others); Minnie Johnson (for another); L. P. Marsh; Russell Harman; Frank C. Dielman; Hazel Reed; Mrs. Laura Antonides; Walter C. Kuhlmeier; Charles Robbins; H. Dickel; Ada M. Cooper; Alice Sword; Mrs. John Eckroy; J. S. Thorp; Mrs. Ed. Tomlin; Dewey Overmyer; Mrs. Floyd Mills; Alice Plantner; Stanley O. Ross; Bessie Huffer; Mrs. Bessie Lawrence; Emma C. Railsback (for others); Mrs. Richard Pascoe; Mary Hale (self & another); Mrs. R. L. Adams; Mrs. H. W. Simpson; Ray Barlow; Mrs. Alfred Anthon (for another); Mrs. Earl Bowen; Albert Fyfe; Ethel Upton (for another); Mrs. Ella M. Rose; Bernice Tinlin (self & another); Mrs. Nora Mallory; Mrs. Josh Noggle; Melvin Richardson; Mrs. Earl Smith (for others); Mrs. Ray Saylor; Mrs. Earl Brossard; Mrs. Emma J. Friend (self & another); Mary E. Good; Clara Freydl; Mrs. Russell W. Shellhaas.

NATIONAL BIBLE INSTITUTION

Minnie Johnson	\$ 1.00
Mr. & Mrs. A. J. Hoke	25.00
Mr. & Mrs. George Siple	10.00
Harriet E. Boice	10.00
Mr. & Mrs. Russell Harman	20.00
Anonymous	3.00
George McMurtrie	10.00
Mr. & Mrs. C. L. Netts	5.00
Ruth Tomlinson	15.00
Maybelle Hanson	5.00
A brother in Missouri	50.00
A Sister	6.50
Mrs. John E. Miller	5.00
A Friend	18.00
Mrs. H. L. Davis	2.00
Mrs. E. F. Myers	5.00
Leonard Pelton	5.00
W. A. Reid	4.00
Mr. & Mrs. J. W. McLain	3.00
A Friend	10.00
Mr. & Mrs. D. W. Kirkpatrick	10.00
Mrs. C. N. Adams & Mother	5.00

OREGON BIBLE COLLEGE

A Friend	\$10.00
A Friend	10.00
A Friend (E. M.)	3.00
Mrs. C. N. Adams & Mother	5.00
Southlawn Park, Gr. Rapids, Mich.	8.00

MINISTERS' FUND

Previously reported	\$977.44
Interest earned	3.06
Paul Hatch	9.90
White City Trailer Park	7.15
Golden Rule Church, Cleveland, Ohio	15.00
Maybelle Hanson	1.00
Oregon, Ill., S. S.	2.51
Burr Oak, Ind., S. S.	3.00
Hillisburg, Ind., S. S.	1.24
Mrs. C. N. Adams & Mother	10.00
Total	\$1,029.40

EVANGELISM

Mrs. Maudes Reed	\$ 5.00
Oregon, Ill., S. S.	5.96
A Sister	5.00
Hillisburg, Ind., S.S.	1.85
Mr. & Mrs. Vernon Nichols	59.70
Mrs. Ella Carpenter & Grace Carlson	1.00
W. A. Reid	4.00
Mrs. Earl Smith	1.50
Mr. & Mrs. J. W. McLain	3.00
Mrs. Hedvio Jackson	1.25
A Friend	10.00
Burr Oak, Ind., S. S.	3.00
Mrs. C. N. Adams & Mother	10.00

BEAM - BALTES

Ethel Anna Beam of Argos, Ind., became the wife of John Nicholas Baltes of East Chicago, Ind., at a simple and pretty wedding service following the sunrise service at Hope Chapel in South Bend, Ind., on Easter morning, April 5, 1942. Anna, a member of the Church of God, daughter of Mr. and Mrs. Edwin Beam of Argos, was attended by her sister, Betty Mae Beam; and John, a member of the Brethren Church, son of Mr. and Mrs. Nicholas Baltes of East Chicago, was attended by Lorne Wert of South Bend. The couple will reside in Laporte, Ind. May God bless this new home. F. L. Austin.

ANNA ELIZABETH BROWNING

Anna Elizabeth Browning, beloved wife of James Browning of 4727 Gladys Ave., Chicago, Ill., died at her home March 30, 1942, following an illness of several weeks.

Sr. Browning, who was born in Warehorn, Eng., August 17, 1868, became the wife of Bro. James Browning in their native England, March 14, 1891. They soon after moved to Chicago, which has since been their home city and where Henry was born to them in 1892, and Bessie in 1894. In 1909, a great sorrow overtook them when their much loved daughter was seized in death.

From teen age, Bro. and Sr. Browning were earnest students and followers of the Lord Jesus. In Chicago, they wrought with heart and brain and purse with the Church of God of Abrahamic Faith.

Anticipating that her sickness would terminate in death, Sr. Browning also anticipated resurrection at the nearing return of her Lord, and spoke exultingly thereof in the words, "Oh, that will be glory for me!" She requested that this her hope and joy should be conveyed in song to mourning friends at her obsequies. The same was done with touching effectiveness.

Surviving kinfolk with Bro. Browning are her son Henry and her sister Miss Sarah Hinds. Numerous were the community and distant friends who in Marshall Funeral Home and Forest Home Cemetery bore sorrowing testimony of the loss of one much respected and cherished.

May her rest be made brief by the awakening voice of Him who is the Resurrection and the Life! F. L. Austin.

RHOADES - HULL

A quiet home wedding was solemnized on April 8, when Elda Faith Rhoades, daughter of Bro. and Sr. James Rhoades, became the bride of James D. Hull.

Mr. Hull and Miss Rhoades were both raised in Grand Rapids, but at present he is stationed with the army in a Missouri camp. We trust that this havoc-wreaking war may soon end and that this young couple may be privileged to establish a permanent home and enjoy the blessings God intended young people to enjoy. F. E. Siple.

CONTRIBUTIONS FOR FIRE ESCAPE

Notice was given on the last Illinois Evangelist Page that contributions for the fire escape, to be installed on our Conference hall, should be sent to Sr. Elizabeth Ford. This was a misunderstanding.

Please send any contributions for the fire escape to Bro. Frederick Claussen, 602 S. 6th St., Oregon, Ill. He is chairman of the Building Committee.

Francis E. Burnette,
Vice Pres., Illinois Conference.

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.

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by _____

My name is _____

My address is _____

OREGON BIBLE COLLEGE

Needs

A Growing Building Fund

Oregon Bible College today has only one classroom. It has no dormitory—it being necessary to pay monthly rent to house the students. As the School continues to grow, a building will be imperative. It costs to build.

Through the kind charity and co-operation of a few friends of our School, there is a present *Building Fund* of \$1,835.00, a good-sized nest egg, but it requires about fifteen such nest eggs to make a good “setting.” All contributions to the *Building Fund* are placed in Savings Deposit with the local Ogle County National Bank—not one cent of this Fund is used for operating expenses.

This is no time of depression. Money circulates freely. It is a good time to save, a good time to increase the *Building Fund* for our future edifice. The fact that building operations are today limited to a minimum is no argument against “counting the cost” and preparing to build as soon as convenient.

Oregon Bible College is not a beggar; it is a pledge and an investment in the future of the Church of God. It merits your loyal financial support. It needs your help to develop its *Building Fund*. As God’s Spirit may direct, please use the coupon below.

OREGON BIBLE COLLEGE BUILDING FUND

Appreciating the importance of having well-educated workers in the gospel fields, and wishing to have part in the development of our present church School, we hereby contribute (or pledge) for the *Building Fund* the sum of \$.....

Name

Address

(Address your communication to National Bible Institution, Oregon, Illinois.)

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, APRIL 28, 1942

NUMBER 30

Mother's Prayer on Mother's Day

By Esta Starbuck

I do 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 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 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."

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 Toast to Mother

Like "God" and "love" and "immortality," the word "mother" cannot be chained with definition. Prose is cold to tell of Mother. Poetry, too, is quite inadequate.

Mother first sewed delicate garments, and prayed. There were waiting days, trying days, and many of them. Then she suffered—willingly, yes, but she *suffered*. Her reward, joyously greeted, was infant life—pitifully dependent upon her care. Daily she nursed it; daily she watched it grow. She knew *that* new life was made of her bone and flesh, and it was more precious to her than gold. She gently kissed its troubled brow. Faithfully, she watched it sleep, and shielded it from every possible harm. When it laughed, she laughed; when it cried, she felt the pain. She taught it how to use a spoon, how to speak, and patiently begged its first steps. Later, when too confident it went astray, she leaned over the precipice and drew me back.

Boys and girls grow soon ambitious. They dream of days when they will be free to leave the parental roof, when they will be free to do "as they please." They covet success, and measure success in terms of vain achievement. Little do they appreciate that Mother, too, has ambitions deep within her breast. Her ambitions, though, are not for self; they little concern gain or worldly goals. Mother's ambitions are centered in the health, the happiness, and especially in the *character* of her children. Their success, especially as it is measured in character, is her success, and she neither has nor desires any other.

According to Solomon, only a "foolish man despiseth his mother" (Prov. 15:20). How can one despise another who blushes in his shame? How can man despise his mother? He who honors mother, honors her whose blood is in his veins. The fool, despising his mother, betrays his own black pedigree. "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2, 3). Son, daughter, honor thy mother—and bless thyself.

Mother, pal o' mine—
 Here's my toast to you.

Was Your Head in the Sand?

Somebody who was "in the know" once informed us that the ostrich does *not* hide its head in the sand as a supposed way of escaping danger. Rather, rabbit fashion, it submits to the overpowering enemy, and thrusts its head into the sand to avoid seeing the expected doom. For proof, ask the ostrich. Now, whether or no, two things are certain: ostriches do put their heads in the sand, and when they do, they see neither danger nor enterprise.

Friends of Oregon Bible College, how deep was the sand when you saw the back pages of the last two RESTITUTION HERALDS? Did you "ostrich"? Are you blind to godly enterprise? Ah, let's get the sand out of our eyes!

When Somebody Jumps the Track

About four o'clock, Thursday afternoon, April 23, 1942, a west-bound freight train, traveling probably more than sixty miles per hour, was wrecked in front of the depot at Oregon, Illinois. Not less than twelve cars were derailed, and they were piled high and wide. The cause? As usual, it is hard to say. Probably, though, a car lightly loaded jumped the track, tearing loose from the car behind it, and at the same time derauling that car, which, in turn, derailed the next, and it the next, then another, and others, until rails were pulled from their ties and bent almost double, cars refusing to uncouple were slammed side to stomach, wreckage was strewn nearly a quarter mile, three tracks through town were made impassable to oncoming trains from both directions, and there were thousands of dollars damage made in a few seconds.

Oh, what wreckage! What loss! when somebody, light-headed, gets going west too fast and jumps the track! "Keep your hand upon the throttle, and your eye upon the rail"!

Where Youth Meets Youth

June 16—July 24 are the dates for the *fifth* Summer Bible Training School at Oregon, Illinois. Enrollments are solicited from the East and West, the North and South. Here youth meets youth; friendships for life will be made. Youth, let's make this year's School the *best!*

Faith in What?

By Francis E. Burnett

IS BELIEF in the Abrahamic promises necessary for a valid, Scriptural baptism? A similar question sometimes asked by a member of another church who wishes to become a member of the Church of God is something like this, "Is not my baptism good enough?"

To distinguish the Church of God having headquarters at Oregon, Illinois, from other denominations bearing the same name, we sometimes add to the church name the words: "of the Abrahamic Faith." These few words carry much meaning and raise several important questions. What is the "Abrahamic faith"? Should a person wishing to become a member of the Church of God understand this doctrine? Do the promises made to Abraham pertain to salvation? What did Jesus consider as essential faith when He said, "He that believeth and is baptized shall be saved"? (Mark 16:16.) Believe what? Have faith in what?

The concensus of opinion is that faith in Christ is all that is necessary, irrespective of what that faith might be, or not be. Thus, it is well for us to carefully consider reasons for calling ourselves "of the Abrahamic Faith."

We believe that the promises God gave to Abraham, especially those about Abraham's Seed blessing all nations and possessing land as an everlasting inheritance, comprise the backbone of the gospel message. Jesus, Abraham's promised Seed, preached that He will yet establish the Kingdom of God upon this earth. That message is the "gospel of the kingdom." When Jesus told His disciples to go into all the world and to baptize, they were told, first of all, to preach *the gospel*. Then, those who believed the gospel were to be baptized. There is far more to the gospel than a limited recognition of the personality of Christ; any Bible student of the Church of God will tell you that many truths of the Bible, from Genesis to Revelation, pertain to the gospel.

Doubtless, the main requirement for baptism is faith in the gospel. True, one must repent, but unless his repentance is accompanied by an intelligent faith in the gospel which was first preached unto Abraham (Gal. 3:8), as well as in the personality of Christ, there will not be much progress in the Christian life.

We read in Galatians 3:7: "Know ye therefore that they which are of faith, the same are the children of Abraham." Again, in verse 9, we read: "They which be of faith are blessed with faithful Abraham." Further, "As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (vv. 27, 29). How many

persons realize that they are the children of Abraham because of their faith? Do the ones who have been supposedly baptized into Christ, but who believe in the immortality of the soul and who do not believe in Israel being restored or that Christ will return to establish the Kingdom upon the earth, consider themselves the seed of Abraham?

When God established a covenant with Abraham, He ordered a certain token of that covenant, which was *circumcision*. (Gen. 17:9-11.) In Exodus 12:48, we read: "When a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." Thus, anyone desiring to participate in the Israelitish religion must first be circumcised. It is not beside the point to mention that any "stranger" probably had a religion, perhaps even believed in God—all early peoples worshiped something and had set rituals in their religions. Nevertheless, though the stranger did believe and wanted to participate in the Passover ceremony, he had to be circumcised *after* learning the true religion.

Now, "ye are circumcised . . . by the circumcision of Christ: buried with him in baptism" (Col. 2:11, 12). Has a person received the "circumcision of Christ," has he been buried "with him," if he was baptized when he believed doctrines which are not contained in the Word of God? Did he believe *the gospel*? Can baptism be a token of the true covenant if a false covenant (which is no covenant) is believed at the time of baptism?

Someone may ask, "What is the use of another baptism? Is it not all in the name of the Lord Jesus? It will not change me any; why do it?" We read in Acts 19:3-5 these words: "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Paul did not say that their baptism of John was of no value, but the text does infer that these people were not properly baptized and that they were not satisfied. Why did the Lord allow this example of re-baptism to be recorded in the Bible? Surely, it is written for our edification; God knew that His people would need this manner of instruction.

The Apostle Paul, being well (Please turn to page 10)

Love and Forgiveness

By G. M. Siple

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THE scripture quoted above from the writings of Paul, as recorded in his letter to the church at Ephesus (Eph. 4:31, 32), was given especially to that church and for that time, but the advice is applicable to all times and to all churches. Back in the days of Paul, there were some differences of opinion in the various workings of the church. In Ephesians 4, Paul exhorted the church to unity, holiness, and love. In chapter 5, Paul continued to give a general exhortation showing the importance of love in the church of God, saying: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweetsmelling savour" (vv. 1, 2).

We wish also to consider words of Jesus at the close of the Lord's Prayer, which Prayer was given to us as a model and which we love to use often in our worship. Though the Prayer was seemingly complete, Jesus emphasized the thought of love and forgiveness by stating plainly in the next few verses: "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

Another strong and emphatic statement of Jesus as to our Christian duties is recorded in Matthew 5:43-45: "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 that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." This rule places our standing with the Father, in a measure at least, in accordance with the manner in which we have treated or mistreated our fellow man as we walk together in this life.

No doubt, all recall the parable of Jesus concerning a king who was forgiving in dealing with one of his servants who owed him a large sum. (Matt. 18:23-35.) The servant confessed the debt, but, as he had nothing with which to pay, he fell down and asked for mercy, stating that if the king would give him time he would pay him all the debt. So, the king felt compassion for his servant, and forgave him the entire debt. This same servant then went out and found one of *his* fellow servants who owed him a small sum, in comparison with the one of which he

had been forgiven. He laid hands on him, treating him roughly, and said to him, "Pay me what thou owest." This fellow servant also asked for mercy and time, promising to pay his entire debt. The first servant refused, casting the second servant into prison until he should pay the entire debt. When his fellow servants saw what had happened, they were sorry and went to tell the king all that had happened. The king was very angry, and said to the first servant, "I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" We read, then, that the king "delivered him to the tormentors, till he should pay all that was due unto him."

Everyone knows that a parable is a fictitious narrative given to represent something else. This parable of Jesus should teach us a useful lesson; we should profit by it. The verse in which we are particularly interested at this time is the last verse of the chapter: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

We now turn to 1 John 4:20, 21, where we read: "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."

One sometimes hears the expression, "I can forgive, but not forget." Is that *real* forgiveness? In the Epistle of 1 John, we read these words: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (3:18). We as Christians should be able to lay aside all malice and evil speaking, and really learn to forget, as well as to forgive.

Our love at the very best falls far short of the love of God and of Jesus Christ, His Son, who gave His life as a ransom for us. Jesus said: "As the Father hath loved me, so have I loved you: continue ye in my love. . . . This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:9, 12-14). Therefore, the test of our love is measured by the way in which we show our love for each other. Concerning God's love and Christ's love for us, we read: "God con-

mendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). So, the least we can afford to do for Christ is to obey from the heart His commandments, and to love the brothers and sisters in the church—if we wish to be accounted worthy of acceptance into the bridal class at His coming.

When a certain lawyer came to Jesus, tempting Him, asking, "Which is the great commandment in the law?" (Matt. 22:36), Jesus replied, "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" (vv. 37-39). It is easy to love a good neighbor who is kind and neighborly, but it is more difficult, and more of a Christian test, to love one who is unkind.

The Apostle Paul's use of "charity" should here be considered. We quote: "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:12, 13). The first definition of "charity" as given in Cruden's Concordance is "Christian love." The second definition is "love, good will"; the third, "good will to the poor." This word is used only in the New Testament, and in the Revised Version is always translated "love." To most readers, the word "charity" is now limited in meaning to this third definition. Love is one of the strong forces, if not the strongest, in the world today, although one may feel the opposite is true today, because of the hatred and bloody war among the nations of the world. (Please turn to page 11)

Posthumous Giving

By G. E. Marsh

THE title is an anomaly. It is more than that, it is a fallacy—a thing that is utterly impossible! One can *give* nothing after he is dead, for he *has* nothing. Death destroys all property rights, just as it cancels all contracts, even that of marriage (Rom. 7:1-3), so far as the dead are concerned. The possessions which formerly belonged to him, and while legally remaining "in his name" after he dies, pass completely from his ownership with his final breath.

Jesus made this apparent in the Parable of the Rich Fool. The "fool" had acquired great wealth, and said to himself with smug complacency, "Now you have plenty of good things put by for many a year; take your ease, eat and drink, and enjoy yourself." But God said to the man, "You foolish man, this very night your life will be demanded; and who will get the good of all your preparation?" (Luke 12:19, 20, 20th Century N. T.); or, in the familiar language of the Common Version, "Whose shall all these things be, which thou hast provided?"

The goods he had accumulated would no longer be his, either to use or to dispose. When he died, all that had been his would immediately become the property of someone else. Of course, he could draw up a "Last Will and Testament," but that was something he must do while the goods were still his, while he was yet alive. One really *gives* nothing away in a will. He simply expresses a preference as to who he would like to have what he has acquired when it is no longer his, when he can neither use it nor dispose of it.

If we are to "give" anything we must do it now, while we have something to give, and not wait until death takes it from us. "They that trust in their wealth, and boast themselves in the multitude of their riches," should remember that "wise men die, likewise the fool and the brutish person perish, and leave," they do not give their property away, but they *leave* their wealth to others" (Psalm 49:6, 10). "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7).

When all power to think and feel and act is taken from us by death, we can neither give nor receive, gather nor disperse.

We sometimes speak of bestowing flowers on the dead. That, too, is a mistake. We can give nothing to the dead, nor can they receive anything from us. It is only while they live that men can give and receive. If we have something we really want to *give*—and not *leave*—we must do it now, today, while we still have it, and while those whom we wish to have it can receive it from us.

The most valuable treasures you and I have to give are not those which are counted in dollars or measured in acres! They consist of the love, sympathy, fellowship, and appreciation we feel for those with whom we associate. But these are riches we often neglect to bestow until it is too late, until we are driven to attempt to bestow them in lifeless symbols: flowers, whose beauty the eyes of our dear ones can no longer see, and whose fragrance they can no longer enjoy!

Truths I Did Not Know

Article Three

By Emory Macy

THE Mosaic principle of punishment was repeatedly expressed in the words: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21:23-25). Thus, the old law returned evil for evil, the punishment corresponding in quantity and quality with the deed of the offender.

Laws and Justice

The course of justice was very simple. All complaints were brought before the judge by "word of mouth," either by the parties involved (Deut. 21:20; 22:16), or by others who brought the parties into the court. The accused persons usually were compelled to appear before the judge; in some cases the exhibition of an article indicating guilt or innocence was sufficient testimony. (Ex. 22:12-15.)

In criminal cases, there were to be two or three witnesses present before anyone could be sentenced to death. (Deut. 17:6; 19:15; Num. 35:30.) If the punishment of death was pronounced, the first witness who testified against the accused was allowed to cast the first stone: for all condemned were stoned to death. (Deut. 13:10; 17:7.) The witnesses laid their hands upon the head of him who was to be stoned. (Lev. 24:14.) A false witness received the same punishment as the accused person. Death punishment was inflicted for a number of crimes—not only for murder, but for adultery, maltreatment of parents, man stealing, idolatry, witchcraft, and for overstepping certain fundamental ordinances of the theocracy, as: the laws of circumcision, the laws of the Passover (Ex. 12:15, 19), the Sabbath law (Ex. 31:14), and the pollution of sacrifices (Lev. 7:20). The familiar phrase, "He shall be put to death," was needed when the punishment was to be executed by human judgment. When the people would not execute judgment on the transgressor, Jehovah Himself would do it. Peculiar expressions, such as, "I will blot out that person," and, "to be cut off from his people," seem to have pointed to a punishment executed by Jehovah Himself.

Economics

Worshiping heathen gods by sacrifice is a custom as old as mankind. The sacrifices offered characterized the belief of the primitive people, some worshiping animals, plants, trees, or reptiles. They would sacrifice all or part of their possessions—many times their children and com-

panions, and even their very selves, to the god in whom they trusted.

Israel, too, worshiped Jehovah by means of sacrifice. Abel brought for sacrifice one of the lambs of his flock—for he was a shepherd. He offered it as a burnt offering unto his God, and God was well pleased. Abel made the offering, not because it was commanded of him, but because he desired to show appreciation to his Lord. Said Paul: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

In general, "sacrifice" may be defined as man's devotion of himself toward God. The inner impulse of man leads him to praise, thank, and pray to God—and to find an expression weightier than words by giving of his choicest possessions. The sacrifices in the time of Moses were burnt offerings and other offerings to support the Levites and priests.

Sacrifices were classified as "bloody," or "animal," and the "vegetable" sacrifices. The animal sacrifices were to be of animals without blemish, and in most cases not older than one year. They could be either sex of cattle, sheep, or goats, and sometimes of turtledoves or pigeons. The essential parts of an animal sacrifice were: 1) the presentation of the animal at the altar; 2) the imposition of hands; 3) the slaying; 4) the disposition of the blood; 5) the burning upon the altar.

The law distinguished between four kinds of offering: burnt; redemption, or peace; sin; and guilt, or trespass offerings.

Tithes

Abram, upon returning from the pursuit of Chedorlaomer and his allies who had carried Lot away into captivity, met Melchizedek, king of Salem. "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God" (Gen. 14:18). The offering of bread and wine on the part of Melchizedek, the high priest, was to strengthen the tired servants of Abram, who, no doubt, had become very weary from the long trip. Melchizedek's twofold capacity of being king and priest afforded Abram an opportunity of testifying his thankfulness to the God of heaven in the usual manner of those times—it being the custom for an army to give a tenth of all its spoil to the priests.

Melchizedek, king of Salem, perhaps ruled from the

site of the present city of "Jeru-salem." The origin of the name of "Jerusalem" is not definitely clear. It is referred to in the Babylonian documents as *Vra-salem*, "the city of Salem," or the "city of Peace." Salem being the "Holy city," where also the "priest of the Most High God" lived, suggests a reason for Abraham being willing to give his tithe of the spoils unto this priest and king. The proportion of one tenth seemed to have been accepted in nations as the normal measure of sacred tribute from the gains of war, husbandry, or of the flocks.

Throughout many ages, the tithe seemed to have been a common form of taxation for the civil power. The Phoenicians and Carthaginians sent a tithe, annually, to the Tyrian Hercules. The southern Arabians could not dispose of their incense before a tenth of their possession was paid to the priest of Sabis. The ancient Pelagians and Hellenes also paid tithes. These tithes might be regular or, occasionally, voluntary, or prescribed by law. The Egyptians, under the commandment of Joseph, were required to give a "fifth part" of their crops to Pharaoh (Gen. 47:24, 26), which was even more than the tithes and offerings commanded by Moses.

The Mosaic law of tithing was not an innovation, but a confirmation of a patriarchal practice. The first enactment of Moses concerning tithing was a declaration that the tenth of all produce, as well as of the flocks and cattle,

belonged to Jehovah, and that the tithe must be paid in kinds—or, if not possible, it could be redeemed by an addition of one fifth of its value. (Lev. 27:30-33.) The tithes were to be presented to the Levites in remuneration for their services, and for care of the poor, the fatherless, strangers, and widows.

The Levites, comprising one of the twelve tribes of Israel, had an original right to one twelfth of the land that was allotted to the children of Israel. They were forbidden, however, to have any possession of such, and received no other compensation than the tithes.

The tithes consisted of a tenth of all that remained of the calves, lambs, kids, seed, and fruits, after the payment of the first fruits. This is called the first tithe, and belonged to God as Sovereign and Proprietor of the soil. (Lev. 27:30-32.) It was of these tithes the Levites were demanded to give a "tithe of the tithe" to the priest.

The first fruits consisted of corn, wine, oil, and whatever was considered in the first class, and they were given to the priest. There was no stated quantity required, the amount being left to the spiritual and moral sense of each individual. The first fruits were to be brought to the house of God (Ex. 22:29; 23:19; 34:26), that is, to the tabernacle, and later to Jerusalem, the people using baskets carried upon their shoulders. As they approached the Temple, they recited, *(Please turn to page 10)*

Proof of the Pudding

Pulpit Echoes

By M. W. Lyon

THE best proof of Christianity, as of a pudding, is in the eating. But how many realize this? Faith begets works, we say. So it comes rather as a surprise to have Jesus turn it around the other way and say that works make faith, as He does in John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God." We come to know His will by doing it!

Isn't this exactly what we do all the time? The laboratory is the test of everything. What is the test of a pudding? It may be carefully made by an expert cook with all the materials correctly proportioned. But the only sure way of determining its quality is the "taste test." So Jesus invites, in John 6:57, "He that eateth me . . . shall live by me." No matter how much we may have read or been taught about Christian truth, the final convincing test is whether or not it works. "Come and see."

It is on this ground that our Christ is magnificently

vindicated! Here let all the unbelievers hurl their missiles in vain to fall harmlessly at His feet! His teachings do work. They are the only ones that do. "A tree is known by its fruits." Jesus dares to accept this acid test of His own teachings. If you don't believe they will work, just try them, is His dare. If you have doubts or are not sure of truth, try it out, He says, and see it work, then you will be convinced by your own experience. Much of our faith, then, should come from our own experience as we put into practice Christ's commandments.

Is this why some people's faith is often so shaky? Perhaps they have not put it into practice sufficiently. Our example, to be sure, is the best way of teaching others, but it is also the one best way of teaching ourselves. Why not "prove me now herewith" (Mal. 3:10) as the Lord invites, and *know* by experience? "If any man will *do* his will, he shall *know*."

The Proclamation

By *Alta King*

“**T**HEN opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Luke 24:45-47).

This last commission according to Luke states two truths that are not generally realized. Both bear directly on the believer's understanding of the Christ's Saviourhood and, therefore, they should receive special consideration.

The first of these two truths is that the message the resurrected Christ commissioned the apostles to preach is a proclamation in His name.

A proclamation declares a fact either accomplished or to be accomplished. In his name as president of the United States, Lincoln proclaimed freedom to all slaves under his jurisdiction. He then made them free by the exercise of the sovereign power for which his name stood. The resurrected man Christ Jesus proclaims in His name repentance and remission of sins to all nations. Lincoln had the sovereign power necessary to make his proclamation fact. Even more, Jesus has the sovereign power that enables Him to make proclamation fact. Through suffering and resurrection there is ranged back of His name all power in heaven and earth (Matt. 28:18), and this power stands back of His proclamation.

The strength of the last commission lies in the fact that it is a proclamation backed by power to make it fact.

Had Lincoln merely invited the slaves to receive freedom or merely offered it to them, no slave would have been freed. An invitation or an offer would not, and could not, have broken the power that was holding the blacks in bondage. A proclamation backed by power sufficient to make it good was necessary. And it was necessary that the proclamation and the fulfilling power should proceed from a source outside the slaves, for they were destitute of such power among and within themselves.

If Jesus merely invites the nations to repent, and merely offers them remission of sins, no nation will repent and no nation will receive remission of sins. Neither an invitation nor an offer can break the power that holds all individuals and, therefore, nations in bondage to sin. Such bondage can be broken only by the declaration of one who has sovereign power over sin, its sources, and its results, and is willing to use His sovereignty for those who are in bondage. Such an one is the resurrected man Christ Jesus.

No other man and no nation possesses such power.

Lincoln shouldered a heavy responsibility when he declared the slaves free, but he measured up to the responsibility. He made the slaves free. Jesus shoulders a far heavier responsibility when He proclaims repentance and remission of sins to all nations, beginning at Jerusalem, but He, too, measures up to His responsibility, and all nations beginning with Jerusalem will repent and all nations will receive remission of sins.

The idea that Jesus only offers remission of sins and only invites sinners to accept of it blinds believers to His victorious Saviourhood. It sets Him forth as a would-be saviour only. The proclamation of repentance and remission of sins through the power for which His name stands declares Him to be the Saviour in very fact.

The second truth in Luke's statement of the last commission to which special consideration is due is the fact that Jesus proclaims in His name repentance as well as remission. Repentance is the first half of the proclamation. Remission is the second half. The same power, all power in heaven and earth, is back of both. Both are under and through the sovereign power that is Jesus' through suffering and resurrection. The power that assures remission of sins assures also (and first) repentance.

Were it not for the fact that repentance as well as remission is under the same sovereign power, the proclamation of remission would be meaningless, for repentance is an absolute prerequisite to remission, and man, whether individually or nationally, does not and cannot in and of himself, render the repentance that brings that remission which God grants through Jesus. There is no Scriptural basis for the idea that repentance is man's half of the process of eternal salvation and remission God's half. The whole process is and must be of God through His Son Jesus, and the resurrected Jesus proclaims the whole in His name.

His proclamation is now nearly two thousand years old. No nation has experienced its fulfillment and only comparatively few individuals. Nevertheless, the fulfillment is sure. This assurance is clarified in the minds of believers by Jesus' word in Matthew 24:14. Here He calls the message that is to be proclaimed to all nations the gospel of the kingdom. That is, repentance and remission of sins in the name of Jesus is the good news of the Kingdom, and being the good news of the Kingdom, it follows that the King of that Kingdom will make good proclamation of the good news through His Kingdom activities.

(And He gave a three-year demonstration of those activities while He was among men.) Realizing that the proclamation is thus to be fulfilled, believers see Jesus as John saw Him when He said, "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14). Without this realization, believers are as destitute of assurance that Jesus is the Saviour of the world as are unbelievers.

Because repentance and remission of sins are under and through the sovereign power of Jesus and His Kingdom by proclamation, and not by invitation and offer merely (though the one who proclaims makes use of both these avenues of approach); and because the proclamation covers repentance as well as remission—for these two rea-

sons God's desire and purpose to bless all nations and families of the earth through the Seed of Abraham stands steadfast and sure. Had He made the fulfillment of His desire and purpose dependent on an offer or an invitation, the failure of His covenant to Abraham would have been irrevocably sealed from the beginning. But His wisdom and love precluded such failure by ordaining before the foundation of the world the death and resurrection of Jesus, the Seed, that He might proclaim the fulfillment of His desire and purpose in and through His resurrection power. Were it not for this preclusion, you and I, even the best of us, would not today know the Father's salvation through repentance and remission of sins in the name of Jesus.

Hezekiah's Sickness and Prayer

By W. W. Arbogast

"Set thine house in order; for thou shalt die and not live" (2 Kings 20:1).

THE Prophet Isaiah, the son of Amoz, came to Hezekiah, king of Judah, and said: "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." This was no pleasant news to Hezekiah, for "he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore" (vv. 2, 3).

There are two outstanding thoughts in these first three verses of 2 Kings 20:

(1) When God told Isaiah to instruct Hezekiah to set his house in order, God was really telling Hezekiah to prepare for death. That God loved Hezekiah cannot be questioned, else He would not have warned him of the approaching end. Nevertheless, God evidently knew that Hezekiah's life was imperfect, and, in telling him to set his house in order, He was suggesting repentance. Certainly, setting one's house in order, particularly at the time of death, must have more significance than merely arranging the furniture or contacting the undertaker. Repentance, too often despised by man, seems to be God's first requirement for man in his preparation for the end of this present life.

All Biblical preaching and teaching are centered in the one word "repentance." When man repents to God and strives daily to live better before God, he receives divine help. No one knows the exact time of his approaching death; he must, therefore, keep his house constantly in

order. The cry of Amos to unrepentant Israelites, "Prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name" (Amos 4:12, 13)—this cry for repentance might well be sounded throughout all the earth today. God now commands "all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained"—by even Jesus.

(2) The second outstanding thought of our text is that Hezekiah, a king, really feared God, as he said: "I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." This was a wonderful saying for an earthly king. How many of earth's rulers today kneel in prayer before the Father in heaven? If the mighty men of earth would today hear God's pronouncement of the hour of their death, would they be able to say as did Hezekiah, that they had walked before the Lord in truth, with a perfect heart, and that they had done that which was good in God's sight?

What a wonderful world this would be, if all the rulers of the nations would sincerely recognize the Father in heaven! The world would not be at war tomorrow, but within twenty-four hours peace would be declared all over the earth. Because men's treasures are in the world, and not laid up in heaven, they strive only for worldly possessions, and war is the result.

THE SMILE OF A CHILD

By *Mary Mae Nedrow*

When a little child smiles up at me
My heart feels light and free—
No queen upon her throne of gold
Can quite compare with me.

My cares and sorrows flee away
At the touch of a little hand;
A childish lisp, and a soft embrace,
And round my head like a golden band

Is wound a thread of memories.
A vision of fairylike forms I see
Laughing and playing about in glee
Caring not for poise nor dignity.

Though lassie or lad that you love may be gone,
And your heart is heavy and blue,
Then you think of the years, as your eyes fill with tears
When he'd look up and smile at you.

As I walk through this life of contention and strife,
From these fetters I'll ever feel free;
And I know I shall always find joy divine,
When a little child smiles up at me.

"Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored" (Prov. 13:18).

FAITH IN WHAT?

(Continued from page 3)

educated and thoroughly acquainted with the Jewish religion and the Old Testament, was, moreover, inspired and authorized in his messages to the church of the New Testament. Said he: "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3:13, 14), and, "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" (v. 16). If the blessing of Abraham is come to the Gentiles through Jesus Christ, should not we who claim to know Jesus Christ know and believe the Abrahamic promises? By being in Christ, one becomes Abraham's heir, as we read: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29).

In light of the foregoing, how can persons be accepted into the Church of God or be baptized, if they do not know and believe the Abrahamic promises? If we are careless in these matters, our church cannot be strong.

TRUTHS I DID NOT KNOW

(Continued from page 7)

"I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us," and, "Now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me" (Deut. 26:3-10).

It was very common for some of the Israelites to be liberal hearted. They included meat in the offering unto the Lord—hanging turtledoves or pigeons about their baskets, and offering all. The first fruits became the property of the priests, and the party who brought the offering was obliged to spend the night in the city.

The first tithe being paid, the proprietor had to set apart out of the remainder a second tithe, this to be eaten at a joyous feast at the tabernacle. The sons and daughters, the men servants, the maid servants, the rich and the poor were to eat together at one joyous feast, entertaining the Levites and their families. In case the required distance of travel was so great as to make the transportation of the tithes a handicap, the Israelites were permitted to convert their tithes into money, the money being used to purchase necessary vegetables and meats for the feast. (Deut. 14:25, 26.)

Every third year, which was called "the year of tithes," the tithes were to be stored in the nearest town, the Israelites dispensing with the feast and returning to their homes—thus placing all tithes at the disposal of the Levites. This tithe was given to the Levite, the stranger, the fatherless, and the widow, with this solemn declaration before the Lord: "I have brought away the hallowed things out of mine house." (Deut. 26:13-15.)

"The third-year tithe was one of the means in which God provided for the poor. The poor could go into a field where the poor tithe was lying and demand of the owner to satisfy their wants. The minimum quantity to be given to them was defined as follows: if the tithe be of wheat, $\frac{1}{2}$ cab; barley, 1 cab; spelt, 1 cab; lenten-figs, 1 cab; cake-figs, the weight of 25 sicli; wine, $\frac{1}{2}$ log; oil, $\frac{1}{4}$ log; rice, $\frac{1}{4}$ cab; olives, 1 lb.; pulse, 3 cabs; nuts, 10 nuts; peaches, 5 peaches; pomegranates, 2; citrons, 1; and if of any other fruit, it shall not be less than may be sold for such a sum as will buy food sufficient for two meals. If the owner's means are slender and the poor so numerous, that he is unable to give to each the specified measure, he is to produce the whole tithe and place it before them so that they may divide it among themselves. The owner may give only one half of his tithe to his own poor relatives; and the other he must distribute among the poor, generally. If a man and woman apply together, the woman is to be satisfied first. No debts are allowed to be paid out of the poor tithe."—M'Clintock's Bible Cyclopaedia, Vol. 10.

The law of Moses demanded a liberal treatment of the

poor in the time of harvest and ingathering: the corners of the fields were not to be reaped, the owner was not to glean his own field, and a sheaf accidentally left behind in the field was not to be taken away, but left for the poor.

The privilege of gleaning after the reaper was conceded not as a matter of right, but as a favor granted to particular persons whom the owner wished to befriend. There were equally liberal regulations respecting the vineyard and olive yards. In the harvest of the vine and the trees, one was liable to the law if he would place a vessel under the tree to catch the fruit that might accidentally fall. It is believed that all crops grown for food were to be gathered at once when ripe, stored in the storehouse, and were there subject to this law of the tithe. It was this law that Israel had neglected in the time of Malachi. The Israelites were offering blemished and inferior animals as sacrifices. They robbed the poor of their tithes, they oppressed the hireling in his wages, they despised the widow and the fatherless, and they turned aside the stranger from his right. (Mal. 3:5.)

(Concluded)

The Great Teacher promises: "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).

LOVE AND FORGIVENESS

(Continued from page 5)

It is entirely futile to make great sacrifices, or to give great service to God, if we fail to give in the spirit of love that God requires. Paul said: "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing" (1 Cor. 13:1-3). "We love him (God), because he first loved us" (1 John 4:19).

What proof have we that we are true disciples? "By this shall all men know that ye are my disciples, if ye have love one toward another" (John 13:35).

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God . . . for God is love. . . . And this commandment have we from him; That he who loveth God love his brother also" (1 John 4:7, 8, 21). "Now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)" (1 Cor. 13:13).

(This article is submitted with Christian love to all, and with malice toward none.)



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Of all the Bible story books for children that have appeared during the last two decades, the ten titles that go to make up the Bible Hero Stories series are practically the only ones we can recommend without stint or reservation.

J. H. Shonkwiler, the author, has succeeded in incorporating into simple language, suitable for readers of 9 to 13, nine of the most delightful tales of the Scriptures—and he has done so with a studious regard for both historical and Biblical accuracy.

The ten titles are these: *Joseph, David, Moses, Esther, Daniel, Jesus* (Book I), *Jesus* (Book II), *John Mark, Paul, Peter*. It will be noted that the series is split equally—five stories from the Old Testament, five stories from the New. Moreover, the characters around whom the tales are woven are those calculated to attract the most attention in later serious study.

Mr. Shonkwiler's effort is not simply to teach. Far too many Bible story books make this mistake, and consequently are uninteresting and decidedly dull. Instead, Mr. Shonkwiler proposes to entertain—and by entertaining, he imparts Biblical knowledge. Children who read the Bible Hero Stories will come to repeat them from memory as freely as they have repeated the *Tale of Peter Rabbit*, and for the same reason: they like the *Tale of Peter Rabbit*, and they like Bible Hero Stories.

Each book of the ten contains 32 pages, is bound in heavy paper, measures 6¾ x 9¾ inches. Especially outstanding—a characteristic common to almost all the Standard Publishing Company's imprints for children—is the superb color work done on the many illustrations. The pictures alone, for many purposes, are more than worth the cost of the books. Prices are low: single titles, 18 cents; one dozen titles, assorted or otherwise, \$1.80.

Sunday schools and Junior Berean groups will find these books make excellent attendance or contest awards. Parents, uncles, and aunts will want to use them for birthday and Children's Day gifts (and it's only eight months 'til Christmas). Children themselves will want to read them any time.

• • • •

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 is he that cometh in the name of the Lord" (Mark 11:9).

A Kingly Entry

The disciples and Jesus had been walking toward Jerusalem, getting nearer day by day. The seventy men had been sent to all the cities and villages through which our Saviour would pass on His last journey to Jerusalem. At last, they were near their journey's end, having come to the Mount of Olives. This is where He later told them of the signs of His coming again (Matt. 24:3). This is also where He will stand upon the earth when He comes again (Zech. 14:4).

Jesus sent two of His disciples into a nearby village for a colt, upon which no man had ever sat. They were to bring the colt to Jesus.

Just as they were untying the colt, someone said, "What do ye, loosing the colt?" They answered, even as Jesus had commanded: "The Lord hath need of him." So, "they let them go."

The disciples spread their garments upon the colt before Jesus mounted. As He rode into Jerusalem, many spread their garments to make a carpet for our Lord to ride upon. They also cut off branches from the trees to spread before Him.

Some people thronged about Him, others went before Him, or followed after Him. They shouted, "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

The word "Hosanna" means *save, pray*. The people were used to reciting verses 25 and 26 of Psalm 118 at their Feast of Tabernacles.

A Busy Day

Jesus entered into Jerusalem in the manner of a king on the Jewish Sabbath, our Saturday, and most churches now keep the Sunday before Easter for that time! This is only the beginning of the mixed up dates our present-day churches observe. In the following weeks we shall study and discover that Jesus did not enter into the Temple to cleanse it on the same day He rode into Jerusalem as King. We shall discover He did not die on the cross on Friday! Also, we shall learn other things of this last week before

He rose again "the third day," or "after the end of three days." We base our findings upon the Word of God. In fact, these are the words spoken by Jesus: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40).

Now, you boys and girls can count three days and three nights, can't you? We'll count them a few weeks later, in this study.

You also know the story of Jonah and the whale, don't you? Jonah is one of the Minor Prophets. The book by his name is just after Amos and Obadiah, and before Micah and Nahum. Find it. Read it.

We wish to especially notice: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). We believe the Word of God, don't we? We know Jesus told the truth at all times. This was no fish like the ones we hear of today. The Word says God "prepared" this "great fish." He had fixed it up to take care of Jonah for three days and three nights. Jonah was "vomited" up *alive*, and ready to obey God (Jonah 2:10).

Jesus Wept Over Jerusalem

Jesus wept over Jerusalem, for it would not accept Him. When Jesus returns to earth, He will sit upon the throne of David in Jerusalem (Luke 1:32; Isa. 9:7). Then will the prophecy in Isaiah 2:3 be fulfilled. It reads, "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."

Happy Birthday Wishes

Joyce M. Magedanz, April 27, age 14, Lexington, Ky.
Lota Lea Peterman, April 27, age 13, Oregon, Ill.
Dick Messersmith, May 2, age 11, Moorefield, Nebr.
Margaret Smith, May 3, age 16, Dayton, Ohio.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

Abraham—Father of the Faithful

Frequently in Berean discussions someone asks the question, "What is a Christian?" One method of answering this question is to point out faithful persons mentioned in the Bible and to encourage the study of the story of their lives. Although Abraham lived many centuries before the birth of our Saviour, it would seem to us that he is one of the best examples of the type of person that would be classed as a Christian even today.

As we all know, Abraham was called the "Friend of God" in James 2:23, and in many other places in the New Testament he is remembered for his faith. This complete and enduring faith was the basis upon which the conduct of his life was founded.

First, Abram was faithful to his father, Terah. After the death of his brother Haran, he and Sarai, his wife, and his nephew, Lot, accompanied his father to the land northwest of Ur of the Chaldees. Then, after the death of his father, when God asked that he turn south into the land of Canaan, he immediately proceeded there, taking Sarai and Lot with him. When the Lord offered him the surrounding land, he built an altar and worshiped the Lord.

There was a famine in the land of Canaan. Abram went down into Egypt where the food was more plentiful. When he entered this more prosperous land and feared harm because the Egyptians might want his wife who was quite fair, he evaded trouble by misrepresenting Sarai as his sister, which was actually correct, for she was his half sister. This caused trouble for the Egyptians, however, until Sarai's true identity was revealed. Apparently by this time the famine had subsided in Canaan. Since he had done well in Egypt, Abram was ready to return to his promised land—upon special request of the Pharaoh. The Lord was with Abram.

Lot had prospered in his associations with Abram, but they soon became cramped for space. Abram made the first move by offering Lot his choice of land. Lot took the best, and Abram, without complaint, took the remainder. This placed Lot near Sodom and Gomorrah of ancient notoriety. When the local rulers were overcome in battle, and Lot was led away captive, Abram organized a small army and proceeded to fetch him back. Upon his return, Abram was blessed by Melchizedek, high priest

and king of Salem, and in return Abram gave him a tenth of the spoils. This is the first record of tithing.

Shortly after this, God revealed to Abram that he should be the "father of many nations," and changed his name to "Abraham." God promised many future blessings, many of which Abraham could not understand—he laughed when he was told that he and Sarah were to have a son, but he had faith in the Lord.

A son and true heir, Isaac, was born, and when the son was still young, Abraham was commanded by the Lord to offer him as a sacrifice. He prepared to do so. When the Lord stayed his hand and provided a substitute in the form of a ram caught in the thicket, Abraham sacrificed the ram. It was all the will of the Lord.

Lot's home town, Sodom, and nearby Gomorrah were in trouble again. Abraham tried his best to stay the Lord's wrath, but he lost, so "he returned to his place."

Later, Abimelech and Abraham had a little trouble concerning the ownership of a well which Abraham had dug and Abimelech's servants had appropriated. Abraham wanted the well, so he sent a gift of seven ewe lambs to Abimelech, made a covenant, and ended the matter.

Abraham had been faithful, and he had been convinced concerning his promised Son. To make more sure that his descendants would also be faithful, he sent his servant to find a wife for Isaac from among the God-fearing people of Chaldea. Rebekah was chosen. The great works of Abraham were finished, and he died at the age of one hundred seventy-five years.

Christians first must hear, then believe in God and His Son, our Saviour, as Abraham believed in God even before he left Chaldea. God communed directly with Abraham—He speaks to us today through our Bibles, which are waiting to be opened and read.

As each problem arose, Abraham solved it to the satisfaction of the Lord and of everyone concerned. Abraham did his best at any location, until it was time to depart for another place. He lived among men, worked with them, helped friend and foe alike, and kept the will of the Lord uppermost in his mind. Abraham *taught* very little, but he *lived* faithfully. He is an example which all would do well to follow. Perhaps that is why he was chosen as the "father of the faithful."

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.

CALENDAR OF EVANGELISM

- April 20 - May 3—Eldorado, Ill.
 April 26-May 3—Special meetings at Delta, Ohio.
 May 3-17—Marshall, Ill.
 May 11-15—Public discussion at Bristow, Okla.

THE LINDSAY CLUB

Last summer when Bro. S. J. Lindsay was with us for the Michigan State Bible School and Conference, he stressed the value of knowing passages of Scripture upon different subjects. This made such an impression upon some of the members of our Southlawn Church in Grand Rapids, that it was later decided to form a little group of persons who would memorize at least one verse each week. Some have memorized much more than one each week. They chose for a name "The Lindsay Club." Sr. Martha Doan was elected president, and Bro. Leslie Niles secretary-treasurer.

To add interest to the work it was decided that each member would put a penny in the fund each week, and that at the end of a six-month period an evening of contest would be held, with judges, and that the one who proved to be the most accurate in reciting scriptures upon all the subjects which had been covered, and stating where the texts were found, would receive the fund which had accumulated.

The first six-month period ended not long ago, and the group set aside an evening, had a potluck supper at the annex, and then proceeded with the contest. There was a larger number who learned verses, but only seven who qualified for the contest.

One of the most interesting things I have ever listened to was the manner in which these people responded. They had used twenty-four subjects, and each had chosen his own text upon the subject. Every contestant responded to every one of the subjects, and it was one of the finest demonstrations of memory work I have ever witnessed. Mildred Siple Niles was decided upon by the judges to have presented hers with the least hesitation and the least number of errors.

The group is now working upon a second period. All of the same ones, and two or three more are reporting each week. Their weekly meeting requires only about fifteen minutes and follows the devotional service on Wednesday nights. The theme verse, 2 Peter 3:15, is repeated in unison each week.

I feel sure that if Bro. Lindsay were living and could visit this group in action he would heartily approve of the work which they have done, and which was largely inspired by him.
 F. E. Siple, Pastor.

EVANGELISTIC FIELD NEWS

After leaving Grand Rapids, Mich., where we have labored for the past year as pastor, we stored our furniture at Mount Sterling, Ill., and proceeded with the car and trailer to Kansas City, Mo. The whole family is along. We parked in a shady lot beside the home of Bro. J. F. Green, who is the elder of the group here.

Meetings were scheduled for a week, but as interest has mounted we have extended the time week by week. It is probable that we will be in this field for several weeks, hoping to revive the work that was established here many years ago by Bro. Almus Adams.

We have been meeting in the various homes over a wide area of Kansas City, Mo., Kansas City, Kan., and outlying communities. There is a different group usually at each place. There is good attendance. We hope soon to have a full page of pictures in The Restitution Herald, showing these meetings. A hall has been rented for all-day Sunday services, which should help to stimulate the combined activities of all these outlying groups.

After the first of May, we will go to Cedarville, Mo., which is near Springfield, to work among the families of the Fyfes and others who may be interested.

Isolated brethren who may be in the path of our travels, and who might like to see the projector pictures of the churches, may address me through the National Bible Institution, Oregon, Ill.
 J. W. McLain.

MRS. LAVINA KIRKPATRICK

Lavina Powell was born in Scioto County, Ohio, March 22, 1856, the daughter of Joseph and Sarah Powell. Her early girlhood was spent in Ohio, where on April 16, 1874, she was united in marriage to George W. Kirkpatrick. Eight children were born to this union. In 1881, Mr. and Mrs. Kirkpatrick moved their family to Lester Prairie, Minn., in 1902 they moved to Annandale, and moved from there to Blackduck in 1908. Mr. Kirkpatrick preceded her in death, also two children who died in infancy, Alvah in 1929, and Grace in 1935.

Sr. Kirkpatrick, who, as a kind Christian mother and member of the Church of God, had long served her Lord, died Thursday, April 9. Interment was made in Lake View Cemetery, Blackduck.

She leaves to mourn her death four children: Lester Kirkpatrick, Cass Lake; Mrs. Mary Houchins, Blackduck; Elmer Kirkpatrick, Sandborn; and Dr. Virgil Kirkpatrick, Winnebago, fifteen grandchildren, and many other relatives and friends who extend sympathy to the bereaved family. Instructor Vivian Kirkpatrick, Oregon Bible College, is one of the grandsons.
 —Adapted, Blackduck American.

"We surely enjoyed the presence of the students who attended the Ripley Conference."—Mrs. Albert Logsdon, Rushville, Ill.

Gleanings From the Field

"The field is the world."—Jesus.

You may help a young man to prepare for the ministry, possibly someone you do not know, by contributing to the Building Fund of Oregon Bible College.

One Way to Success: If every minister of the Church of God who receives The Restitution Herald free would hustle enough to enroll one student in the Summer Bible Training School, there would be more than enough students to comprise our biggest Summer School to date. We are always glad to co-operate with our ministers, and we think turn about is only fair play. How about it, fellows?

Thank You: The Golden Rule Guild of the Golden Rule Church of God, Cleveland, Ohio, is co-operating with the matrons of Golden Rule Home and the Students' Home, Oregon, Ill., in preparing some home-keeping necessities. Many hands turn toil into play.

Eugene Grant, a student of last year's Summer Bible Training School, is now in Australia. His mother, Mrs. A. J. Grant, 504 Missouri Ave., Alliance, Nebr., writes that he was well when he last wrote, but that it requires forty-nine days for a letter to arrive from him.

Practical Hint: "It is embarrassing for strangers to have to be ushered down to the front seats, and it is not proper courtesy and hospitality on our part as a church family to make this necessary. Please move forward."
 —Southlawn Park Church of God Bulletin.

Bro. James McLain, General Conference Evangelist, is doing good work at Kansas City, Mo.

Sr. Clara Chaffee, resident of Golden Rule Home who last fall suffered a broken hip, is now learning to walk again. We are thankful for her recovery.

Bro. and Sr. Lewis Romine, Oregon, Ill., grieve to report the death of their daughter-in-law, Mrs. Otis Romine, San Diego, Calif. The funeral, held at South Bend, Ind., April 29, was conducted by Bro. L. E. Conner.

Bro. and Sr. C. R. Randall, accompanied by Bro. Glenn Miller, motored to the Brush Creek Church of God, near Dayton, Ohio, for services, Sunday, April 26, Bro. Randall being the speaker. The pastor, Bro. Harvey U. Krogh, Jr., was that day closing a series of evangelistic meetings at the Pennellwood Church of God in Grand Rapids, Mich.

Bro. Ellsworth Routson preached for the Hillisburg Church of God in Indiana, Sunday, April 26. He was accompanied by Bro. Emory Macy.

Bro. Robert Hardesty is preaching each week at Macomb, Ill., where Bro. C. E. Lapp had previously been pastor.

Gabriel will play the last trump in the game of life.

MRS. E. C. RAILSBACK REPORTS

Starting north from our home in Los Angeles, Calif., we held our first meeting in the home of our three faithful members, the Thompsons of Tulare, Calif., Monday evening, February 9. There were twelve present and the interest was splendid. On Tuesday evening we gave the same talk on prophecy to the same sized group in the home of Lois and Fay Logan in Stockton. The interest was good here, also. From there we drove to Corvallis, Ore., expecting to reach Felida in time for the first Conference meeting Friday night, but were told that they had announced that I would speak in Corvallis, Friday night, instead. I was sorry to miss the first meeting in Felida, but enjoyed meeting with the few faithful ones who are left in these two places where I worked six years ago.

Bro. Lyle Rankin of Cashmere attended this quarterly conference, and spoke Saturday night on the question of our participation in defense work, which seems to be causing much difference of opinion in some places. Being allotted the Sunday morning hour on the program, I spoke by request on prophecy—stressing the two definite signs given by the Apostle Paul to the church. Bro. F. O. Sapp of Salem, Ore., gave an interesting sermon on Sunday afternoon, followed by another by Bro. H. J. Prosser in the evening. Just why this Conference was not fully reported in *The Restitution Herald*, I have not learned. Srs. Burk and Hoganson and Mr. Hoganson of Tacoma were present. Sr. Alma Brandt and friend Elizabeth Rothmeyer of Wapato and most all of the Corvallis members were there.

We spent two nights with Sr. Alma and met Sr. Hazel Carroll, both of whom are much interested in Bible study. In Wenatchee we met a good-sized group of workers, who are laboring at a disadvantage at the present time, not having a leader capable of keeping all working together in harmony. We could see how that our church paper might wield a good influence among these good people, and insisted on getting it into every home for a year, hoping that they, too, might appreciate its weekly visits and might be benefited by the spirit of co-operation which it promotes, and be desirous of renewing their subscriptions when they expire.

Bros. Herbert France and Kirby Billingsley are the capable elders of this church, but are very busy with secular work. We visited in every home, and found the members to be a group who love the truth, but a little biased in some matters, by teaching and example of former leaders.

The Cashmere church, twelve miles north, is a smaller group and has no apparent growth at the present time. We spoke for them on a Sunday morning on the subject of "Restitution." On our last Sunday night with the Wenatchee church, the Cashmere group came in a body and there were quite a number of new faces from Wenatchee, also. Our subject was taken from Romans 8:11—"His Spirit That Dwelleth in You."

En route from Wenatchee to Tacoma, we called at the Young home in Seattle, but were not permitted to see our aged Sr. Anna Young, who is now confined to her room. At Sr. Mabel Burk's in Tacoma, we gave two lessons to a roomful of people, Sr. Hoganson doing her part in swelling the crowd by bringing an auto load crowded to the limit. We visited the Hoganson home and that of Sr. Bernice Alley, and Sr. Burk took us to see the daffodil fields and some church homes in Puyallup.

Returning to Vancouver, we visited Sr. Mary Hunt and son Lester of Grass Valley, also all the church homes at Felida.

At Corvallis again, we gave three lessons on three consecutive nights and three sermons on Sunday. Six isolated brethren from Salem and Albany came on Sunday, but the local

group is smaller than when I left them six years ago. If it were not for the faithful efforts of Bro. H. J. Prosser, now of Newberg, Ore., and the stick-to-itiveness of the Barber family, I doubt if they could hold together. Bro. Prosser is also serving the Felida group once each month.

In Eugene, we found Bro. S. P. Baker and Sr. Louise Sullivan testifying to faith in the promises, and reading *The Restitution Herald* to keep in touch with the gospel work.

At Mineral, Calif., we held classes in Bible study, and promised to send lessons to five who are anxious to learn God's plan.

We found Sr. Anna Cook, of San Francisco, apparently in better health than usual, and more centrally located and much easier to find. We visited cousins in Berkeley and Concord, stopping again in Stockton for another meeting and in Fresno to call on Sr. Myrtle Paul, where we promised to send more lessons to her relatives. We called briefly on Srs. Mattie Vinyard and Mary White, south of Fresno. Then we visited Lucy B. Groat, where we spent three days driving back and forth to the Thompsons for meetings, giving three lessons on Easter Sunday. Bro. and Sr. Jeffcott were faithful attendants at each of these meetings, and are diligently adding to their store of knowledge of God's Word.

We arrived in Los Angeles, April 7, having spent two months on this trip in the interest of truth and sending thirty new subscriptions to *The Restitution Herald*.

On this trip, we were happy to meet Bro. and Sr. F. E. Thrush, Sr. Inez Titus and daughter Hazel Adams of Salem, Ore., and the Behrens family of Albany, Ore.

Everywhere the inquiry is, "Watchman, what of the night?" 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.

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.

"Depleted shipping accommodations have moved Palestine to find means of disposing of her extensive citrus crop at home. Scientists have discovered valuable uses for the orange. The crop will now be used for valuable military and civilian construction. A new process makes the peel into concrete and into a strong, yet light, building material of high insulating quality."—The Jew and Palestine News.

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus
"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Oregon Bible College	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald ((\$2.00 per year))	\$ _____
Total	\$ _____

Sender's name _____

Address _____

The Summer Bible Training School

Enroll Today

Oregon, Illinois

-:-

June 16—July 24



C. E. Randall

Young men and young women, the Church of God has not forgotten you. We look to you for strength and inspiration to build the church of tomorrow. We wish to help you prepare for the leadership that will soon be yours. Thus, the *fifth* Summer Bible Training School is being offered for you. It will be another six-weeks' course, conducted at Oregon, Illinois, June 16 to July 24, 1942. Brothers C. E. Randall of Fonthill, Ontario, and Vivian Kirkpatrick of Oregon, Illinois, will be the instructors—Brother Randall also serving as Dean. These men are capable, experienced ministers and teachers. You will



Vivian Kirkpatrick

enjoy their lectures and leadership. They are hoping many of our young men and young women will enroll in this year's Summer School. Let us all co-operate. Let us build for Christ and for eternity.

THE COURSES: Brothers Randall and Kirkpatrick will conduct classes in the following courses: "Church of God Doctrines," "The Book Nobody Knows," "The Kingdom of God in Retrospect and Prospect," and "A Survey of Religious Education." Devotional services will begin at 9:00 a.m., daily, being followed with two fifty-minute class periods in the morning, and there will be two periods of similar length each afternoon.

THE EXPENSES: The student expenses are being held to a minimum. Though food prices have advanced considerably, the term charge for the Summer School is the same as heretofore, namely: \$30.00 per student for board, room, and tuition. Only small additional fees will be made for two or three textbooks. Students will be permitted to do their own washing and ironing.

A GOAL OF TWENTY STUDENTS: At least twenty students must enroll for the Summer Bible Training School to be self-supporting. More, the School cannot attain its rightful spiritual success unless a goodly number of students enroll. Consequently, we have set a goal for twenty students. Today, the outlook is not too bright. Who will invest six weeks of his life in this work for the Lord? Yes, the Lord's work needs money, too, but more than money, the need is for young men and young women to dedicate their time and service to Christ. Who will heed the call? Who? Who? Who? *Why not you?*

Summer Bible Training School

Enrollment Coupon

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 16 to July 24, at Oregon, Illinois.

Recommended by

My name and address are

Do It Now!

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MAY 5, 1942

NUMBER 31

India and Opportunity

By the Editor

NOTWITHSTANDING Japanese assaults on the Burma Road, the door of opportunity in India is opening to the Church of God in America. Through that opening door we hear the Macedonian cry, "Come over . . . and help us." Shall we not loose from Troas? Shall we not go "with a straight course" to sow gospel-of-the-Kingdom seed in India's fertile fields?

Slowly the Church of God is learning that, "When the church builds evangelism, evangelism will build the church." Faith, against faith, is building Oregon Bible College. Faith, against faith, has put a full-time evangelist into our home fields—as well illustrated on the back page of this messenger. Now, praise God, the way opens for a foreign missionary endeavor. Faith will walk in that open way. Jesus leads; faith follows!

John Manoah and His Work

Through the kindness and missionary spirit of Sister Lilian Railton, Fonthill, Ontario, one John Manoah, a native of India, has for many years received THE RESTITUTION HERALD. This Indian Christian came into our acquaintance through a letter, dated at Bangalore, South India, July 28, 1941. In this letter he spoke of zealously trying to teach the true gospel to the poor in India, to as many as he might reach either by voice or printed page. He spoke of working among people of seven different languages, and frequently walking fifteen or twenty miles, daily, in his lone missionary work. He expressed appreciation of THE RESTITUTION HERALD, asked our prayers, and signed his letter, "Your Poor Indian Black Brother."

Accompanying Mr. Manoah's letter was a brief typewritten message from one George G. Robinson, from which we quote: "I appreciate the good work done by Mr. John Manoah in spreading the gospel of grace, and the revealing by him of *Conditional Immortality*, of which I am a firm believer. This could not happen if it were not for your very kind act in supplying him with copies of your paper. . . . I ask you to accept my very grateful thanks

for the supply of THE RESTITUTION HERALD, which I have an opportunity of reading, and which is a great and helpful pleasure. May I also add my request that the supply of the paper be continued regularly, and that this will certainly bring upon you the blessing of Almighty God."

That Mr. Manoah has likewise appreciated THE HERALD, we learn through his words in a letter addressed to Sister Skinner, Sauk Rapids, Minnesota, in which he said: "I am getting THE RESTITUTION HERALD and it gives me much joy. After I read it, nearly ten different people read it."

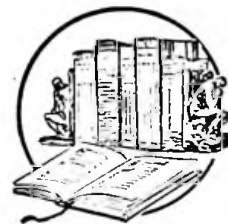
A lady in India, Mrs. S. Vaughan, writes: "John Manoah, an Indian Christian, sometimes gives me literature to read. I send these on, after reading, to the Northwest Frontier of India. Mr. Manoah is doing good work, he visits the jails, and gives Bibles to some who earnestly want them. He visits villages outside of Bangalore. The people are eager for truth in these days. He also visits the lunatic asylum where there are restored patients who have no one to take them out of the asylum. They are glad to get his papers. He preaches to people in different parts of Bangalore. He is very Scriptural and only teaches the Word as it is. He is a keen believer in *Conditional Immortality*. . . . I am an old lady of seventy-six years."

D. Meyale, a British official in India who has known Mr. Manoah for more than four years, also writes us of the good work being done, and recommends him as being worthy of our support in missionary work. (We shall omit quoting from this letter, but it may be read at our coming General Conference when we shall more fully present this India opportunity.)

Mr. Manoah's Doctrine

As will be more fully presented at our coming General Conference, Mr. Manoah's interpretation is much like that of the Church of God in America. We have questioned him, closely; and he has answered frankly. First, it should be said that he is not (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

“Against Hope Believed in Hope”

An excellent lesson from Abraham's faith becomes especially practical as the Church of God may consider entering into foreign evangelistic work. There are several reasons why our brethren might be reluctant to contribute to the proposed work in India. First, there is the war problem. Second, there is much to be done in our own country. Further, because of our belief in the soon coming of Christ, some of our members may think it unwise to start a new work that will require years and possibly decades fully to develop. Also, various uncertainties may enter one's mind because of our limited knowledge of India and the great distance to that land.

These fears and excuses, however, fall before the faith that is like Abraham's. Judging from human standards, Abraham saw no possibility of having a son from his wife, Sarah. Both he and his wife were “past age.” Nevertheless, “against hope,” he “believed in hope” (Rom. 4:18). In other words, when reason said there was no hope, Abraham believed in God and determined to hope, anyway. He knew that, insofar as the powers of reproduction were concerned, his body was dead, yet “he considered not his own body now dead, when he was about an hundred years old” (v. 19). God could not have lied. Now, as God's Word was fulfilled to Abraham, so will Christ's Commission be fulfilled in us—namely, that the gospel of the Kingdom will be preached to all nations. We may not be able to see how it can be done; we may be foolish enough to attempt some Ishmael scheme. Nevertheless, what seems impossible to us is possible with God: Isaac was born, the true gospel will be preached in all nations. India, we hear your call!

Brother Robinson's Five Proposals

Brother George G. Robinson, who with Brother John Manoah is available as our representative in India, writes emphatically that he is not interested in this work for his “stomach's sake.” However, his present means are limited, and he has a wife and dependent widowed sister. Thus, to give his full time and interest to this prospective work, he makes the following five suggestions:

(1) “To live in moderate comfort, I would require at least fifty dollars a month. Would the International Bible Institution be prepared to sanction six hundred dollars, yearly, to meet this?”

(Editor's note: We have already informed Brother Robinson that it will probably be out of the question to remit that much money for some little time, but that we shall send him what we can, expecting service proportional to the support available.)

(2) “I should begin the mission service with two or three Indian preachers capable of expounding the Word in *Canarese*, *Tamil*, and *Telegu*, the three prevailing languages in South India. Their salaries would lie between twelve and fifteen dollars monthly.”

(3) “As Bangalore is divided into several townships, and each consists of dwelling houses with a place of worship, dispensary, and school, it would mean having to hire a building where the members could congregate for worship and an exposition of the Scriptures. I suggest to begin only with the two Sunday services, and later add a Wednesday evening service. The rentals would be approximately sixty dollars per year.”

(4) “It would be advisable to have such tracts as you recently sent out to Brother Manoah to be translated here into the vernacular, and copies printed for distribution.”

(5) “Both I and my associates would require traveling expenses, which would be kept as reduced as possible.”

Brother Robinson then adds: “This is a service which would draw forth my strongest interests, but as I told you in my last letter, I am from North India and do not know the local vernacular, so when I personally conduct a service I should have to retain one assistant to translate. I am well aware, as you also must be, that it will be uphill work to convince people of the doctrine of Conditional Immortality—Satan's original lie has gripped them so.”

Getting Started

Pending action by our coming General Conference, when this India work may be officially accepted, we shall keep in touch with these foreign workers. Already, a contribution of twenty-five dollars has been sent them, fifteen dollars of which came to us for “foreign missions.”

The Literal Kingdom of God

By Ruth Hoskins

A STUDY of the Kingdom of God presents one of the outstanding themes of the Bible. Many people fail to understand that the Kingdom is to be literal and upon the earth. They can easily believe, however, that which is contrary to truth: that they will go to heaven at death for their home and eternal reward. No one can find such teaching in the Word of God. What one does find in the Bible are promises of the establishment of God's literal Kingdom on the earth—*this* to be the eternal home of the saved.

Promises concerning the literal Kingdom of God may be traced to the promises made to Abraham, who, because of his faith in God, was promised *land*—and *not heaven*. We read:

"The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17).

Referring to these promises to Abraham, the Apostle Paul called Abraham an "heir of the world" (Rom. 4:13)—not an heir of heaven. Jesus, too, understood and taught that Abraham would be rewarded in a literal Kingdom of God, comprised of faithful persons who will come from all quarters of the earth. Jesus said to unrepentant Jews: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:28, 29).

Yes, Abraham is "heir of the world." Now, if one can understand what it means to be an *heir* of temporal possessions in this life, he should be able to understand what it will mean for Abraham to be an *heir* of eternal possessions in the life to come. In the fullness of time, Abraham will actually possess the world which God promised him. The story becomes still more interesting when we learn that others, also, can be "heirs" to these Abrahamic promises.

First, we notice that the blessing to Abraham is to come through his "seed." "Now to Abraham and his seed were

the promises made" (Gal. 3:16). Who is that "seed"? "Thy seed, which is Christ" (same verse). So Christ, too, is "heir of the world."

Second, we notice that true Christians are *heirs* of these Abrahamic promises. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29)—heirs of the promise that Abraham and his true children would "inherit the land for ever." Consider, too, Paul's use of the word "heirs" in Romans 8:16, 17, where he speaks not alone of Abraham or Christ, but of all God's children: "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."

Glorified with Christ? Yes. When? "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). Where will this glory be realized? Obviously, when Christ comes, He will be on the earth. Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

David told of the righteous being rewarded in the earth, saying: "Those that wait upon the Lord, they shall inherit the earth . . . the meek shall inherit the earth; and shall delight themselves in the abundance of peace . . . the righteous shall inherit the land, and dwell therein for ever" (Psalm 37:9, 11, 29). Jesus likewise said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

When the righteous inherit the promises, when they receive the earth glorified, and when they reign with Christ on this glorified earth, there will be established that very literal Kingdom of which Daniel prophesied, saying: "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). Can a kingdom destroy other kingdoms and be any less real than they? Where, naturally, should we expect this Kingdom of God to be located, after it has supplanted all earthly kingdoms?

Indeed, the Kingdom of God will not only be a very literal Kingdom upon the earth, but it will be the *restored* Kingdom of God, even Israel, for the Angel Gabriel told Mary that God would give unto Jesus "the throne of his father David: and he (Jesus) shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:33). Daniel and Gabriel certainly agreed that the Kingdom would "stand for ever" (*Please turn to page 11*)

A Study of God

The Holy Spirit—Article 10

By R. H. Judd

IN OUR last article, we made endeavor to find out what the Spirit of God is. So varied and so variously described are the operations of the Spirit of God that some have considered it to be only the expression of the workings of nature, while others have gone to the opposite swing of the pendulum, asserting the Spirit to be a Being coexistent with God the Father, bearing the title of "God" with separate and distinct powers manifested through individual personality; which personality is said to form a portion of the "Trinity"; the whole, including the Son of God, being viewed as "one God." (It takes a little ingenuity to explain this latter combination, and a considerable more to understand it!)

That there is something above and beyond the first conjecture just noted, and a disavowal of the second, we think is the resulting conclusion from the language used in Genesis 1:2. Following the statement that "God created the heavens and the earth," the phrase "the Spirit of God" by natural sequence and by force of logic not only establishes its factual existence, it also asserts its possessive relationship to God Himself, as belonging to Him; and the record of its *action* further demonstrates its reality and its connected relationship with the Source of Power.

The next occurrence—"My spirit shall not always strive with man" (Gen. 6:3) carries the same idea of that which exerts activity. The word "strive" seems also to convey what is probably the fundamental thought, namely, that when God gave to man the gift of life, His Spirit *strove* with man that he might "learn righteousness" (see Isa. 26:9, 10), for "in the way of righteousness is life" (Prov. 12:28); but when man refused, God had no other course but to limit or recall His gift of life. Other translations express a similar thought, but in a more general way.

The Septuagint reads: "continue in man."

The Vulgate reads: "remain in man."

The Syriac reads: "dwell in man."

And many ancient versions read: "abide in man."

Each of these verbs indicates an objective existence, otherwise they can have no predicate, and the whole passage becomes incoherent.

It is not uncommon in this connection to point out that when the whole verse of Genesis 6:3 is read, its primary reference is to the limitation of the life of man by the withdrawal of the Spirit. James 2:26, "The body without the spirit (marg., *breath*) is dead," is sometimes quoted to

show that breath only is intended, and that the operations are parallel to, and illustrated by, the giving and the taking away of the steam from an engine. We think, however, that few will deny that there is a continuing connection running through Scripture uniting these two passages, and we further think that it is improbable that any Bible student will be found ready to assert that the mention of "the spirit of God" in Genesis 6:3 does not convey some deeper significance than that which is commonly assigned to the air we breathe. Man has not yet reached the limit of knowledge concerning our atmosphere. New discoveries are continually being made, to say nothing of the still unexplored vast field of its actions in relation to other things.

The writer has unbounded faith in the well-known remark of King David, "I am fearfully and wonderfully made" (Psalm 139:14), and while not expressing it as anything more than an opinion (which is not necessarily belief), he has at times wondered if even now some of the "powers of the age to come" are latent in man's being. Consider, for instance, the famed case of Edison's retentive memory. One steady glance at a page of the dictionary was sufficient to photograph on his mind's "eye" its whole contents, so he could instantly repeat correctly any portion. Some indeed assert that individual men and women who from time to time exhibit outstanding traits, rendering them to be considered unnatural, if not unbalanced, are in reality forerunners of what will in time to come be regarded as the normal state of the average person. They believe that these powers lie dormant, awaiting the touch of the Spirit of God to bring them to active life, much as electricity has always been existent, but quiescent until the time and right conditions have brought it to manifestation and activity.

One of the frequent manifestations of "the Spirit of God" in both Old and New Testament would seem to suggest that they also were given as indications of the wonderful powers of the "age to come"; and so far as it has been possible to obtain authentic record, God's chosen people, Israel, were the only nation ever permitted to enter into the experience—and this, of course, is consistently in line with the purpose of God to make them the channels of blessing, both material and spiritual, for all nations.

The manifestations referred to are those remarkable oc-

casions when "the Spirit of God" took bodily control of individuals, transporting them from one sphere of labor to another. Possibly the most noted instances are found in connection with the Prophet Elijah. (1 Kings 18:12 and 2 Kings 2:16.) The first reference very plainly indicates that Obadiah thought it no unusual thing for Elijah to be suddenly carried away. The second shows that the sons of the prophets also had recollections of Elijah having been removed to mountain or valley, that he might be hid from those who sought his life. Ezekiel was another prophet who testified many times to having been "lifted up" and "carried" by "the spirit of God." (See 3:12, 14; 8:3; 11:1, 23, 24; 40:1, 2; 43:5.)

In the New Testament, at least three instances are recorded. Not many, we think, have thought of Jesus the Christ in this connection, but when the various accounts are studied it would seem clear that He, too, was thus actually carried by the Spirit into the wilderness, and that from there He "returned in the (same) power of the Spirit into Galilee."

Just why the Old Testament translators of the Revised Version should have substituted the "s" for the "S" in the

Old Testament, even though by clear statement it is said to be "the Spirit of the Lord," and in the New Testament reversed the process is difficult to understand, for unquestionably it is the same Spirit of God performing the identical miracles of operation. It is interesting to note that the references in the New Testament take us back to the very incidents in the books of Kings and Ezekiel that we have already noted; and that in the Old Testament a similar set of references carry us forward to the no-less interesting experiences of "the Prophet like unto Moses," and to the beautiful and unforgettable account of Philip and the eunuch. Not only so, the references carry us forward to a time still future when those of us who "are alive and remain unto the coming of the Lord" shall be "caught up" in the same manner to meet the Lord in the air. When that occurs it will not be only individuals such as the prophets of sacred history which we have been considering, but "a great multitude whom no man can number," who will then (though the prophets were not) "be changed in a moment, in the twinkling of an eye" into the image of the Lord.

Other recorded actions of the (Please turn to page 10)

The Robes of Royalty

Pulpit Echoes

By M. W. Lyon

BEHOLD, in your mind's eye, the King as He enters the royal city. Many kings have made royal entrances into their capital cities before and since, but never one like this.

What a strange setting for royalty! King of kings and Lord of lords was He. Yet He had no conquering army, no banners of victory fluttering in the breeze, no captives dragged behind His chariot wheels, no magnificent charger, no velvet carpet over which to ride in triumph. Neither was there any visible throne, crown, palace, nor robes of royal purple. But instead, He had a group of peasants for His followers, an unorganized mob to welcome His entrance, palm branches for banners, a donkey as His royal mount, while leaves and branches and the coats of His disciples formed the carpet over which He rode. His only captives were the hearts of those who loved Him. Yet all sensed that a King was being welcomed that day.

For true royalty needs no outward robes to identify it. Where Jesus is, is royalty, as He teaches in Luke 17:21, "God's royal majesty is among you" (Emph. Diag.). Ev-

ery humblest service, if done unto Him, becomes a sacrament.

Too often we judge nobility by the clothes it wears. It is not the outside but the inside that counts. (Luke 11: 37-44; 1 Sam. 16:6, 7.) No outward trappings are required to mark the noble man, but

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

The mark of true loyalty is service. Not outward glory, but responsibility! He taught us what it is when He took a basin and washed the disciples' feet. "Know ye what I have done to you?" He asked. (John 13:5-15.) They didn't know, yet, but what He was teaching them was that true greatness lies only in service. Jesus had earned this honor. None could take it from Him. Nor could any outward glory have added to the majesty He wore. His was "the robe of righteousness"—a robe of royalty.

We need to learn again this lesson in humility. "He who would be great, let him be your servant."

The Other Side

By F. E. Siple

IN THE RESTITUTION HERALD of March 31, 1942, on page 11, appeared a jingle entitled "A New Version." The author of the said jingle presented his views on certain matters, and we wish to throw some light on the other side of the same picture.

The Apostle Peter, in 2 Peter 3:3, 4, said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" A thing that impresses me from Peter's statement is that he frankly states that they who scoff walk "after their own lusts," and the longer I have lived and studied life the more I have come to appreciate the truth of that. One may seriously doubt the wisdom of another person's religious faith or action, but when he scoffs he lowers himself to the level of one being led by lust rather than by wisdom. Ridicule and sarcasm are never prompted by the spirit of God, but by a spirit of self-exaltation and egotism, the real mental attitude behind it all being, "I am so perfect myself, and my method of procedure so much superior to this other person's that I have a right to ridicule him and belittle what he does."

While it is undoubtedly true that many of the things held up to ridicule in the writing under consideration are things that should have no place in church work or among Christians, yet I would as soon risk my standing before God as a doer of most of them as to be free from all of them and be the author of ridicule.

In my early ministry my inward feeling on the subject was much the same as that of the writer referred to. But years of working with people has taught me some things. Among those things is this: Paul was showing himself to be a master worker in the Lord's vineyard when he said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). A careful study of this chapter and of Paul's life and work shows that he did not hesitate to use any honorable means of approach that would put him in position to teach the gospel to those who were in darkness.

I, personally, am only mildly interested in fishing, but upon an occasion some years ago an all-day fishing trip was used as a means of approach to one who would not come near the church and who eluded all other attempts at getting together. The result was so exceptionally satisfactory that I was inspired to study Paul's methods still more and to try every means of opening the minds of men to the gospel truths. Some of the results have been very encouraging.

I know a family today the members of which are among the most sincere and loyal workers in one of our leading churches in America. Doctrinally, they are at the head of the list of those most sound and best informed. They are respected both in the church and out of the church as the most dependable religious leaders. The first time they ever came in contact with the church was on a summer evening many years ago when the men of the church were playing ball on a lot near the church. This man never went near churches, but he loved to play ball, and he strolled over and joined in the game. By this he got acquainted with some of the men of the church, and found they were quite pleasant, agreeable fellows, even though they were Christians. He and his wife later got to coming to church. Still later they attended a first-principles class, and were baptized. I would be willing to play ball the rest of my life to have the joyful satisfaction of bringing another such family into the household of faith.

As to money-making projects on the part of church groups, there are several things to be honestly considered before one takes too narrow and critical a viewpoint. There is no denying the fact that tithing is the ideal method of laying aside the Lord's money, and that if every member of the church tithed there would be sufficient funds for carrying on the Lord's work. But no church of any size ever reaches the state of perfection, and furthermore there are the friends of the church to be considered as well as the members. If they can be utilized in some proper way and brought to have an interest and an investment in the church, then later they may become wonderful members.

A few months ago there appeared on the front of THE RESTITUTION HERALD a large photograph of the spacious and comfortable new church in the Blood River district of Louisiana. It was our privilege to be there for the dedication last November, and we know the history of the work there well. Brother Harry Gockler, the present pastor, has done a wonderful work, and there is a most devoted church group. For months a large per cent of copy on the Berean page of THE HERALD has come from the young folks of that church. Is there anyone who would care to call these people unchristian, or to ridicule their way of service? But if you would go to southern Louisiana in the late spring, near the close of strawberry season, you would find this church putting on a Strawberry Festival. Some of its members (including its pastor) work

for days in preparing for and conducting this. The Festival is staged in the pine grove across the road from the church, and people by the hundreds come from miles around. Booths are filled with the needlework of thrifty fingers. Loving and devoted hands have worked for months in preparing these things for sale. Ice cream is sold at another booth. Chicken dinner is served in good

old Southern style for so much per plate. Homemade candy is available. The entire community turns out, gets acquainted, enjoys the occasion, and gladly gives a boost to this church which they have come to love and to respect. With the money thus raised, added to the liberal contributions from the members, there has been constructed what we think is the (Please turn to page 9)

“Looking Unto Jesus”

By Lyle Rankin

“Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.”

YES! Look, and continue looking at Jesus. Though we who are His followers today cannot in this life rest our gaze upon Jesus as Thomas did, we have the comfort of these words from Christ: “Blessed are they that have not seen, and yet have believed” (John 20:29). Moreover, he who truly believes in Jesus does, in a sense, see Him. Only by “looking unto Jesus” can one successfully run the Christian race.

He who believes on Jesus must believe His words. When Paul wrote to the Hebrews, exhorting them to look unto Jesus, he spoke of Jesus as being the “author and finisher of our faith.” Paul’s was a faith that gave confidence at all times—a faith that was strong in times of severe trials, even to the loss of temporal life. Christ’s words, accepted, make one strong in faith.

Jesus, knowing 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). Jesus has promised: “To him that overcometh will I grant to sit with me in my throne”—the restored throne of David (Luke 1:32)—“even as I also overcame, and am set down with my Father in his throne” (Rev. 3:21). Here is a joy, or prize, set before all who wish to enter the Christian race.

Looking unto Jesus, we learn that He is “to rule all nations (in righteousness) with a rod of iron” (Rev. 12:5), with the overcomers assisting. (Rev. 2:26; Psalm 149:5-9.) Such divine authority is not in force today, but signs indicate it may soon come to pass. When Jesus does sit upon His promised throne, will you not wish to reign with Him? If you have such desire, why not make ready? Look unto Jesus, now. Study His words. Know God’s will. Be an ambassador for Christ.

Ambassadors have their citizenship elsewhere, not in the country in which they abide. God’s children are “strangers and pilgrims on the earth” (Heb. 11:13), but

the time is coming when we shall be “kings and priests” and when we “shall reign on the earth” (Rev. 5:10). God has not yet delegated the ruling of this earth into the hands of His children—rather, He has delegated unto His children the work of preaching the saving gospel. “Ye should shew forth the praises (*virtues*, marg.) of him who hath called you out of darkness into his marvellous light,” being “a chosen generation, a royal priesthood, an holy nation, a peculiar people.” (Cp. 1 Peter 2:9.) Those who are looking unto Jesus are recognized of God as being a separate nation, a purchased people—“holding forth the word of life; that (they) may rejoice in the day of Christ” (Phil. 2:16).

Said Paul to the Christians of his day: “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” (Phil. 2:15). True and faithful children will endure any cross for Christ. They will endure any shaming as they refuse to have fellowship with the unfruitful works of darkness. God’s children in times past suffered. Will you?

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.”

Do you esteem the reproach of Christ? Do you see the Invisible? Are you *looking unto Jesus*? If you have started in the way of life, examine yourself to see if you are walking circumspectly. If you are out of Christ, consider your standing before God—for Jesus said, “No man cometh unto the Father, but by me” (John 14:6).

The New World

By R. E. Parish

"Noah removed the covering of the ark."

BEHOLD, the earth was dry! What glad tidings this must have been to the eight souls, who, for approximately one year, had been confined with scores of animals in the ark. Joy was short-lived, however, for now the earth was rough, pitted, and barren of vegetation. Even the glorious sun was obscured by dark menacing clouds.

Soon after disembarking from the ark, the animals which Noah had fostered deserted him and became savage. Then he remembered the Lord's words: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea" (Gen. 9:2).

Ah! a new world, but *what a world it was!* With grief and distress Noah remembered the earth and its condition prior to the greatest of all plagues—days so near and yet forever gone. "Turn from your evil ways and put on righteousness, serving the Lord God," had been his message in those days, for he was a "preacher of righteousness" (2 Peter 2:5). "Turn to the Lord, for he hath said unto me, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with (*from, marg.*) the earth" (Gen. 5:13). The people had laughed, making fun of Noah, mocking him because of his preaching, and because he was building the ark. Now it was his turn to laugh, but he could not; his throat was tight, his lips dry, his eyes moist; he could not laugh, he could only cry.

Noah's hands were no longer sore and tender, as they had been when he first commenced to build the ark. It had been hard and exacting work. The wood which the Lord had told him to use was of the hardest woods, difficult to hew. The ark was large, too, God having said: "The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits" (Gen. 6:15).

Then had come the eventful day when God called him and commanded him to enter into the ark, he and his house, and all of the designated animals. Noah remembered the first dark, angry-looking clouds that rose above the horizon seven days later. He remembered how these had marched up the sky, as the deadly, destructive army they were, until the very day seemed as though it were night. Finally it rained, at first rather lightly, but rapidly the tempo increased until the very ark throbbed from

the impact of the deluge upon the roof. Above the noise of the rain, Noah heard the screams of men, women, and children—many of whom pounded upon the door, beseeching, imploring him to open unto them. Gladly would he have opened unto them, but God had shut the door!—and far be it from him to open that which God had closed. How vividly he remembered that last feeble knock and cry!—a woman asking shelter for her baby. After this, came silence—*silence*, the gravity of which was intensified by the constant drum of the rain and swish of the fast rising water.

The first palpitating, scraping move of the ark had been terrorizing, and could be almost felt by Noah as he now mentally relived those nerve-wracking days. Everything again seemed to rock, as had the ark for so many months. He again sensed that nauseating feeling at the pit of his stomach, the first case of seasickness known to man. The foul stench of mixed human and animal scent again seemed to sting his nostrils. Those days of confinement had not been easy, there had been enough work to keep all of them busy.

Noah remembered how frightened all had been one morning, even the animals had stood unmoving in their cages. Something was wrong, it seemed almost as though one was in the grave. What was it? Then his wife had come running to him and told him that the rain had ceased. That was the reason for the wierd feeling he and the animals had felt for the last few minutes, *the rain had ceased!*

Several months after this, Noah had opened the window in the top of the ark and loosed a raven and a dove. The ark had long before come to rest, and the water could no longer be heard lapping against its sides. The dove returned, however, for there was no place for her to rest. "He put forth his hand, and took her, and pulled her in unto him." Seven days later, he again sent forth the dove. Having been gone all day, she returned at evening, and, "So, in her mouth was an olive leaf pluckt off." He again waited seven days, at the end of which he loosed the dove for the third time. Evening had come, and the dove did not return—the water must have abated.

Then on the memorable day, the twenty-seventh day of the second month of the six hundred first year of his life, God had told Noah to go forth from the ark and to take all of its inhabitants with him. Here he stood a man

alone—except for seven other likewise frail humans—among numerous beasts which had now become very savage. Noah was in a *new world!*

Questions for Consideration:

Is there a Noah in your town? Do you laugh at, or do you heed, his preaching of righteousness?

Are you a preacher of righteousness? If not, why not?

Will the joy of resurrection morn be short-lived for you? Will you find that you are not among the chosen ones?

Will the things that you have done, and are doing, in this life cause someone sorrow in the future?

Will you cry in the future because you are failing today?

Are the things you are doing causing someone else to err, thereby signing his death warrant?

Are your hands sore and tender from working *for the Lord*? Is the wood with which you are working difficult to hew? Is the pattern which you are following *of God*? Are you truly following that pattern, if it is?

Will you be safe when the storm clouds arise? Will you hear the cries for mercy? or will you be one of those who are doing the crying?

Will your children suffer for what you have done?

Can you mentally relive your life with gladness? or would it be with sorrow? What are you doing about it?

Although the work is not easy, are you willing to continue laboring for God?

Will you be conscious, and hear the rain cease?

What kind of a new world will you see?

Study, pray, and then act!

THE OTHER SIDE

(Continued from page 7)

finest church house owned by our people in the South, and it is free from debt. In this building is preached and taught the gospel of the Kingdom in all its purity, week after week. Do you wish to ridicule this church? When Jesus comes, it is quite possible that He will have a sweeter smile for those who have worked so hard that their feet are sore and their backs lame, than He will for those who toss sarcasm at them.

We all know that individuals differ so much from one another that what one is able to do, and the manner in which he is capable of performing it, may be very different from the ability and method of another. There is just as much difference between localities and groups of people. What may be the proper procedure in one locality for a church group might be very, very wrong in another. The old saying, "When in Rome, do as the Romans," contains more sound sense than at first realized. Paul operated upon that principle in his ministry and was eminently successful.

In the years which I spent in evangelistic work, I right early discovered that customs and conditions are so different in the various parts of the country that it behooved a minister to stick strictly to the written Word when he first entered a community, and to keep very still about other things until he discovered what things were acceptable and what were not in that particular place. I distinctly recall that in one place where I worked the brethren were highly shocked because they had learned that in another state some of the brethren had assembled with refreshments in a social way in honor of a person's birthday. They were sincere in thinking this to be far too worldly. Although my own view was different, how far would I have succeeded in preaching the gospel to them if I had ridiculed their stand on this point?

Personally, I feel that a great many churches, including some of our own, go too far to the other extreme, and do and allow things which it would be better not to allow, but, after all, our mission as preachers and teachers is to preach the gospel, and if while doing that we can quietly wield an influence that will gradually lead the brethren to wiser courses of action, then we shall be really successful. In matters of doctrinal teaching and gospel truths, there can be no compromise. The Bible is the sole base of consideration. But in matters of group procedure and conduct of local activities we have a far different course to face. This also applies to individual conduct. I myself do not approve of dancing and card playing, and have always strictly avoided both, but I have known persons who were not so strict on those two things that manifested other Christian characteristics that were possibly superior to mine.

In matters of conduct and procedure which are not distinctly set forth in the Bible, it would be well if we would try to influence people in the right direction rather than to be too dogmatic in opposing what we feel to be wrong. This can only be done by loving and kindly consideration. Our attitude should not be one of haughty superiority, but should show a genuine interest in the welfare of those with whom we labor.

THE CLOCK OF LIFE

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
"Now" is the only time you own;
Live, love, work, and with a will;
Place no faith in 'tomorrow,' for—
The clock may then be still."

—Selected.

INDIA AND OPPORTUNITY

(Continued from front page)

"tied up" with any denomination. We quote: "The work I am now doing is entirely apart from, and independent of, any sect or denomination. Neither is Brother Robinson affiliated with any other denomination." Also of interest, Mr. Manoah writes: "I know several who are teachers and preachers of my beliefs, and who carry on the work in co-operation with me."

Then, listing the main doctrines he believes and teaches, he mentions such subjects as: "Conditional Immortality," "The Second Coming," "The Restoration of Israel to Palestine," "Immersion in Material Water," "The Judgment of Awards by Our Lord at His Reappearing," "The Inheritance of the Saints Will Be on the Earth," and other doctrines much in keeping with those commonly accepted among us. Not insignificant, he signs his letters, "Always Yours in *the Faith*."

Introducing George G. Robinson

Recognizing Manoah's convert, Mr. George G. Robinson, as an English scholar, we thought it well to make closer acquaintance with him, in view of later possible developments in the missionary field. He was for many years a railway employee, living in northern India. He retired a number of years ago at the age of fifty-two years. During the past ten or twelve years, especially, he has given much time and study to the Scriptures and has been doing what he can to instruct people in the truth.

As to his doctrinal positions, we quote: "Popular beliefs, such as 'Death is only a transition into life eternal,' have no warrant in Scripture. I have drawn up quite a concordance of texts to prove the falsity of Satan's original lie, 'Thou shalt not surely die.' I find that in no church in Bangalore are the Epistles of Paul to the church regularly expounded. . . . All that is done is an exposition of a text, which is as often as not torn from the context. I have undertaken discussions against several doctrines which I know to be false, such as Seventh-day Adventism, Russellism, Theosophy, Christian Science, Modernism, and, finally, of the New Gospel of Humanity—which teaches that every man is a Christ and that Christ is humanity personified."

Brethren, need we any further evidence? Here is a man that might well indoctrinate some of our own members!

The Manoah-Robinson Team

Mr. Robinson honestly tells that he cannot speak the various languages used in South India, but he suggests: "*Mr. Manoah does.*" Here is a *team* of workers. One can help the other. Consider this from Mr. Robinson: "I have trained many English-speaking Indians in the Scriptures, and, thank God, they have gone out to the outlying villages to deliver the truth. I am a sincere believer in all

the doctrines you have set forth in your letter to Brother Manoah." Then, Mr. Robinson says he shall be glad to do all he can to co-operate with us in any work we might undertake in India. Again, of no little significance, he signed his last letter, "Your Brother in the Church of God."

With two men like Manoah and Robinson ready to work with us, what shall we not do to co-operate with them?

(See Editorial Page for further consideration.)

A STUDY OF GOD

(Continued from page 5)

Spirit of God very similar to those which we have here reviewed, are instances where "the Spirit of God" (or the Spirit of the Lord) "came upon" those who were chosen of God for special service. On some of these "the Spirit of God" is said to have come "mightily." The following are of interest:

Othniel—Judges 3:10. Gideon—Judges 6:34.
Jephthah—Judges 11:29. Samson—Judges 13:25.
Saul—1 Sam. 10:6, 10; 11:6. David—1 Sam. 16:13.

These instances tend to confirm the thought that the manifestations were not continuous; but were in evidence as definite need called for them, thus revealing a particular and special source of power distinct from and superior to those recognized as the ordinary forces of nature.

Perhaps one of the most beautiful references in the Bible to "the Spirit of God" is in Job 26:13: "By his spirit he garnished the heavens." To most of us the word "garnished" conveys only little of definite meaning, and not many, perhaps, have taken the trouble to search out its Bible meaning. In these days it is so commonly associated with the little embellishments that are used to make a dish of food more attractive, that even "The New Dictionary" advances that as its most outstanding definition. When we turn to the Scriptures or to a good Bible concordance, however, how greatly the scene changes! The Hebrew word is *shiphrah*, and it signifies "splendor," so, that literally interpreted, Job tells us that God "by His Spirit furnished the heavens with splendor." He, or she, who has had the privilege of reading astronomy, or looking through a telescope on a favorable night, will have an altogether new conception of the word "garnished," for the splendors of the heavens surpass all human imagination.

In Psalm 8:3, King David said: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" Here once more we find help by searching for the basic meaning of a key word in the

passage, which is sometimes obscured by the translations of the versions in common use. Who today would suppose that the word translated "consider" actually means *to see* or *to behold*? (See Young's Concordance.) How very much closer does such a rendering bring us to the wonderful works of God Almighty, for David was not speaking of that which he merely thought to be the case, but of that which he had actually seen and experienced. Doubtless, he had seen, as we have often seen, the majestic splendor of the sunrise—the sun going forth in his might, with his rays of power streaming forth from him. A wonderful, inspiring, and a Scriptural illustration, surely, of God and His Spirit! And he (David), like us, had also seen the beauty, the splendor, and the peacefulness of the setting sun, ablaze with a glow of glory that only the Spirit of God could impart. "These are," said Job, "but parts of his (God's) ways, and how little a whisper is heard of him?"—and he added—"But the thunder of his mighty deeds who can understand?" (Job 26:14, R.V., marg.) It is because men do not hear the still small voice of "the Spirit of God," that evil and war abound.

"Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6). (To be continued)

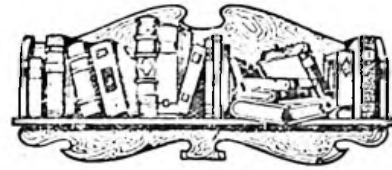
THE LITERAL KINGDOM OF GOD

(Continued from page 3)

and have "no end." Let us believe in that kingdom which they prophesied.

Let us not overlook the truth that those who reign with Christ in this coming Kingdom of God will be those who truly belong to Christ, those who now overcome the temptations of life, and who now "suffer with him." How do we become Christ's? "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Further, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). It should not be difficult to see the necessity of first getting into the family of God, before one could be considered an "heir." After becoming a member of God's family, one must be faithful—even as Abraham and Christ were faithful. "To obey is better than sacrifice"!

Jesus 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). Let us, then, present our bodies as *living* sacrifices, "holy, acceptable unto God, which is (our) reasonable service" (Rom. 12:1). We pray that all who have named the Name of Christ will say the word "of bringing back the king," and be found worthy at His coming to reign with Him in that great Kingdom of our God.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A little outside the usual run of book reviews, perhaps, but nevertheless well worth mention in this column is the series of Bible maps issued by the Baptist Sunday School Board.

Each map measures 20 x 25 inches—a good size for classroom or private library use—is printed on an excellent grade of heavy map paper, is lined with cloth, and is edged with tin at the top and bottom. (This tin edging, by the way, no doubt will go the way of all collapsible tubes and aluminum cooking utensils in the very near future.) All maps are done in full color.

There are five in the series: Early Bible Countries; The Wanderings From Egypt to Canaan; Palestine in the Old Testament Times; Palestine in New Testament Times; Travels of the Apostle Paul. Titles are self-explanatory.

Singly, the maps are 75 cents; as a series, unmounted, they are \$3.50; as a series, mounted on a tripod, they are \$4.95. These prices, like the prices of nearly all other religious merchandise these days, are subject to increase without notice by the publishers.

Even better than the Baptist series is the National Geographic Society's big (25 x 35 inches) full-color map, Bible Lands and the Cradle of Western Civilization. National Geographic Society cartographers always have been distinguished for their extreme accuracy—something which has not distinguished most religious map makers. So this charting of the Bible lands is exceptionally well done.

Printed on heavy paper, the Society's map is only 50 cents; on high-quality map linen, it is 75 cents. A comprehensive map index may be had for an additional 25 cents. These prices are astonishingly low in view of the enormous detail of the map, which shows not only the ancient lands, but modern developments and travels of Biblical characters. The sole reason for the low price is the huge edition first produced—more than a million copies went to members of the Society before the map was thrown on the open market.

With maps such as these available—and at such prices—there is positively no excuse for Sunday schools not to be equipped with "visual aids" to teaching.

• • • •

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



"Mine house shall be called an house of prayer for all people" (Isaiah 56:7).

Busy Days

Some of you are learning to add and subtract in school these days. The multiplication tables are being mastered, too, by you older boys and girls. Yes, these are busy days. Not too busy, though, to learn some facts I hope you will remember *always*. These facts are about the busy days Jesus had the last week before His crucifixion.

From the account in Matthew of the entry of Christ into Jerusalem in the manner of a King, it might seem that He cleansed the Temple the very same day. (21:12.) However, if we compare it with Mark's account (11:7-16), we can understand that the Temple was cleansed the *next* day, or on our Sunday. On Saturday, Jesus entered the Temple, "and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve" (Mark 11:11). It says, Jesus "looked round." If Jesus had seen anyone buying or selling then, He would have cleansed the Temple then. We know the Jewish people did not work on the Sabbath, their holy day.

The morning following the night spent in Bethany (Sunday morning) Jesus was hungry. One writer said that the figs hung on the tree nearly the whole year long. I wonder if that is why Jesus looked for figs when it was not yet the season for fresh, ripe figs. (Mark 11:13.) He cursed this fig tree. This happened when He was on the way to cleanse the Temple. (Mark 11:12-15.)

Jesus did not like to have them do worldly business in the Temple at any time. Besides, they were unfair in their dealings. Just how unfair, I discovered in my readings. Some brought their lambs without blemish or spot, from home, these lambs then being examined by the priests. Generally, some supposed fault was found in the animals. So, each owner was forced to buy still another animal at a high price, as well as lose the animal he had brought. Jesus taught, saying, "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). Part of this is a quotation from Isaiah, and is our golden text.

When it was evening again, He went out of the city. (Mark 11:19.)

Monday

That morning, as the disciples and Jesus passed by the cursed fig tree, they found it "dried up from the roots." Compare Mark 11:20 with Matthew 21:12-20.

Helps for You

"The Lesson Background" in our *Truth Seekers' Quarterly* will help you to straighten out the days on which different events took place. Read them, if you can.

As a further aid, make a chart—one for each day's lesson we will study. A plain sheet of paper will do. Let us begin with *Saturday*. We will use Jewish dates. The Jews' day began at sundown and ended at sundown the following day. Our day begins at midnight and ends at midnight. The Jewish name for the last month of Christ's ministry is *Nisan*. The day, Saturday, was the weekly *Sabbath*, the seventh day of the week. The day of the month was Nisan 10. The event for which it is remembered was the Triumphal Entry into Jerusalem. You may fix it like this, or perhaps you have a better idea.

Nisan 10th
 Weekly Sabbath
 7th day of the week
 Saturday
 Triumphal Entry
 Exodus 12:3; Mark 11:1-11
 John 12:1, 12, 13; 19:14

Happy Birthday Wishes

Stewart Gatewood, May 4, age 16, Springfield, Ohio.
 Marion Wilde, May 5, age 9, Eden Valley, Minn.
 Marion Otto, May 5, age 10, Paynesville, Minn.
 George Anthon, May 7, age 12, Hammond, La.
 Joyce Bennett, May 7, age 12, Eden Valley, Minn.
 Harold Hamilton, May 9, age 6, Cold Spring, Minn.
 Peggy Pearson, May 9, age 15, Troy, Ohio.
 Dallas John Denchfield, May 9, age 2, St. Cloud, Minn.
 Doris Cleora Denchfield, May 9, age 2, St. Cloud, Minn.

If you have not yet joined our ECE Club, please send us your name, address, and date of birth.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



It May Have Happened

Mr. Fred Marshall knew how to operate a business. He was so capable that he managed to build the greatest industrial and commercial empire in the world. He worked out every detail and made certain that every branch and department operated at top efficiency. Then he sought out a young man to assume management of his huge enterprise, as he had other work that needed to be done.

Finally, he chose William R. Brown as one having all the aptitudes and experience necessary for success in such an important position. He turned over the management of his entire holdings to Bill, gave him all the assistants he needed, and offered his own assistance whenever it might be required. He placed only one restriction upon the operations of the business. Under no circumstances was Bill to gamble, enter a deal where pure luck was involved, or otherwise take long chances. Penalty was to be dismissal from the company.

Bill got along well until the time when the South American branch ran up a deficit while Bill was busy with other matters. One sure way to clear things up was to play a hunch on a "sure thing" on the Buenos Aires stock market. He did and won—but he lost his job. He's down in Southern California now, starting all over again. This part is fictitious.

It Did Happen

"In the beginning God created the heavens and the earth." He spread all the elements man will ever need evenly over the entire globe. Some parts are a little heavy on minerals, but this is balanced out in other parts by plant and animal life. The seasons are all planned fairly well, and they show every indication of running true to schedule for some time to come. (In fact, can you think of one thing more the world needs to make it a better place in which to live?)

After creating the earth and arranging everything in perfect order, God created man to *manage* the affairs of the world, and gave him *woman* for assistance. It would seem that God gave these people full authority over the entire creation and even made it possible for them to live endlessly, but He mentioned one restriction—that they were not to eat the fruit of a certain tree. The penalty for

disobedience to be forfeiture of the right to live for ever.

Adam and Eve went along well for a time, and the earth wherein they lived prospered. Perhaps they were too successful, we cannot know, but at least they were sorely tempted to investigate the powers of the forbidden fruit of the "tree of the knowledge of good and evil," and did. Soon God appeared, tried Adam and Eve, found them guilty, pronounced sentence, removed them from the Garden which still contained the tree, the fruit of which would perpetuate their lives, and made it impossible for them to return. If Adam never had to work before, he did now; and he received much less for his labor.

Adam did not die immediately—he even prospered in a small way for a little while, but he died at the age of nine hundred thirty years. This part is true.

It Is Happening

God, in forming Adam, made a man that was capable of performing all tasks necessary for the well-being of the earth. Adam, by the grace of God, was given a vast empire to develop, but he failed in his one test of faith and obedience. Our imaginary Bill Brown is a product of a people who began with Adam. Bill had been tested on the job possibly for a number of years. He was placed in an important position, not because he earned the place through competition or for completing a certain amount of work, but through the grace of Mr. Marshall, who chose him because he appeared to have the aptitudes, talents, and character necessary for success.

For the past several thousand years, God has been developing a people, choosing one here and one there from among the vast human race, planning to give them dominion over the earth once more. Then a previous question will be answered. The perfect, obedient, and faithful people will complete the formula for a perfect earth.

Have you investigated the tremendous possibilities of life in the Kingdom of God? The Bible will tell you all you need to know about it. Have you shown your acceptance of the doctrines taught in the Bible by being baptized? If you have accepted the Truth, are you striving to develop your aptitudes and talents and improve your character by patterning your life closely after that of Christ and His apostles and their teaching?

AMONG THE CHURCHES

CONFERENCE CALENDAR

May 26-31—Annual May Meeting at Fonthill, Ont.
 June 4-7—The Northwest Conference at Corvallis, Ore.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 10-14—Minnesota State Conference at Eden Valley.
 June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 5-12—Ohio Conference at Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 23-31—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

April 26-May 3—Special meetings at Delta, Ohio.
 May 3-17—Marshall, Ill.
 May 10—Special meetings at Cedarville, Mo.
 May 11-15—Public discussion at Bristow, Okla.

RIPLEY, ILLINOIS

The first two Sundays of May, Ripley will have no preaching services. Bro. J. R. LeCrone will be absent, holding a one-week series of meetings at Eldorado, followed by another week at the Marshall church.

Sunday, May 17, we will have our annual business meeting for the purpose of employing a pastor for the coming conference year. There will be usual services morning and evening, with business session in afternoon. Basket dinner will be served at noon. A full attendance is desired.

Bro. LeCrone is now giving a very interesting series of evening sermons about the plagues of Egypt, comparing them with the plagues of Revelation to be sent upon the world in the last days.

Laurence Howell, Secy.

HERALD RECEIPTS

Francis Burnett (for another); John Mercer (for others); Mrs. Alma B. Steffa (self & others); The Prophetic Age; Alta King; Mrs. A. J. Grant (for another); S. E. Magaw (for another); Mrs. Lawrence Bollin; Mrs. James Leithliter; Emma Railsback (for others); Marian R. Richards (self & others); Mrs. Albert Logsdon; Evangelism (for another); B. F. Skeels; Mrs. H. H. Kent; Orpha LaMasurier (for another); Emma C. Railsback (for another); C. E. Mills; Mrs. Catharine Davis; Rufus A. Curtis; W. G. Moffet (for another); Ida Vogel; Sam Bottolf; Edward Richardson; Loren Burnett; Wanda E. Nelson; W. H. Kliadt.

MINNESOTA BEREAN CONFERENCE

The Minnesota Berean Society had its Annual Spring Conference at Saint Cloud, April 25 and 26. The Conference was opened with a Bible class led by Bro. Vernis Wolfe, Saturday afternoon, followed by recreation. After the evening service, with sermon by Bro. Walter Wiggins, the Saint Cloud Bereans entertained with a scavenger hunt.

The Sunday morning service was conducted by the local pastor, Vernis Wolfe, and dinner was served in the church basement. At 2:00 p.m., a program, composed of special music and readings, was given.

The business meeting was led by the president, Stanley O. Ross. The following officers were elected: president, Stanley O. Ross; vice president, Grace Johnson; treasurer, Frank Johnson; secretary, Lorraine Gaspar.

Bro. Tom Savage conducted the Sunday evening Bible class and Bro. John Denchfield gave the evening sermon.

The Minnesota Bereans enjoyed themselves and thank Saint Cloud for their hospitality.
 Lorraine Gaspar, Secy.

CORVALLIS, OREGON

Bro. John Eagleston has been here for a week, leading some interesting meetings.

Sr. Inez M. Titus, formerly of South Dakota, now lives at Salem, Ore., Rt. 7. She attended the Corvallis church the first Sunday of the month.

We were pleased to have with us Bro. and Sr. F. E. Thrush of West Salem, when Bro. and Sr. Ezra Railsback were here for several meetings.

Several of our members are sick. Sr. Gladys Barber is at home, being sick with the flu. Sr. Minnie Kerr also has the flu, and the youngest daughter of Bro. and Sr. Delbert Hathaway, Dorothy, has been bedfast for about two months. Mrs. Alfred Anthon, Conf. Secy.

MINISTERS' FUND

Previously reported	\$1,029.40
The Prophetic Age	1.00
Moorefield, Nebr., S. S.	2.00
Total	\$1,032.40

Gleanings From the Field

"The field is the world."—Jesus.

Bro. James McLain, General Conference Evangelist, closed a series of special meetings in Kansas City, May 3, and plans to begin another series, May 10, at Cedarville, Mo.

"The Church of God should not be a mimic organization, but a pattern church. . . . Oftentimes good-meaning persons say, 'Why don't we do this? or, Why don't we do that? Other churches do.' It was a sad day for the Israelites when God gave them over to the desire of their hearts to be like other nations. 'Nay; but we will have a king over us; that we may be like all the nations,' so said Israel. (1 Sam. 8:19, 20.) We must not be copyists!"—C. E. Randall, Fonthill, Ont.

"I am nearly ninety-four years of age, but I can still read the dear old Restitution Herald, for which I am very thankful."—Mrs. Elizabeth Reighard, Delta, Ohio.

"In this town there are many churches, all but one teaching natural immortality and an everlasting burning hell—so that leaves us with no church home. What a vacancy The Restitution Herald has to fill! I read it from cover to cover and wish for more. May God richly bless all the writers and workers."—Mrs. J. C. Jeffcott, 819 N. Conyer St., Visalia, Calif.

Sr. Alfred Anthon reports that her granddaughter, Dora Jean Hathaway, may attend the Summer Bible Training School. We hope she comes!

Bro. John Garard, 714 S. Broadway, Dayton, Ohio, writes that he will contribute twenty dollars, annually, to the Evangelist Fund, as long as he lives. May he live long!

He who is downcast has forgotten to lift up his face to heaven.

We distinctly recall Sr. Minnie Johnson whom we met about twelve years ago when preaching at the home of her nephew, Bro. C. E. Mills, Andover, S. Dak. She was sound in the faith. We are sorry to learn of her burial, Friday, April 17, at Andover. Bro. Mills, now of Monroe, Wash., attended the services.

Bro. F. L. Austin, South Bend, Ind., will be the first Sunday evening speaker at coming General Conference. His message is always helpful.

We Hope So: "Vivian Johnson may attend the Summer Bible Training School."—Mrs. E. W. Johnson, Hector, Minn.

"I enjoy The Restitution Herald more and more."—Mrs. T. J. Ellis, 319 Cutler St., Waterloo, Iowa. . . . Write some articles, please, and enjoy it still more.

Appreciated: Many orders have been received for A. L. Corbaley's tract, "Coming Events in the Light of Prophecy." Prices: \$1.00 per dozen; \$7.50 per one hundred.

"The Brush Creek Church of God really enjoyed having some of the student ministers here."—Lorna Macy, Troy, Ohio.

Boost It a Thousand: The Building Fund for Oregon Bible College has reached \$1,850.00—a neat little sum that is itching for increase.

Graduation exercises for the first graduating class of Oregon Bible College will be conducted at the Oregon Church of God, Friday evening, June 12. Bro. C. E. Randall, Fonthill, Ont., will deliver the address.

"Men ought always to pray, and not to faint."—Jesus.

FISH - MEAD

The Hickory Grove Church of God, south of Colo, Iowa, was the scene of a wedding, April 25, 1942, at 2:00 p.m., when Margaret Fish, daughter of Bro. and Sr. Lee A. Fish of Colo, became the wife of Robert W. Mead. Over sixty relatives and friends witnessed the simple, but beautiful single-ring ceremony, which united these two young people for life.

A reception, following the wedding, was held at the home of the bride's parents, where the couple opened their gifts and received best wishes from their many friends.

The newlyweds will establish their home on a farm about three miles north of Colo. We pray that God will bless them in their new home, and that their lives may be happy and fruitful in the Lord. Terry Ferrell.

NATIONAL BIBLE INSTITUTION

The Prophetic Age	\$ 1.00
Mr. & Mrs. Vivian Magaw	10.00
Marian Richards	50.00
Mr. & Mrs. J. W. McLain	1.50
Mr. & Mrs. Delos Andrew	1.00
Oregon, Ill., Church	7.10
Mrs. H. H. Kent	2.00
Mrs. Mildred Stevens	1.00
Mr. & Mrs. C. E. Mills	2.67
Mrs. Catharine Davis	2.25
Ida Vogel	24.50

OREGON BIBLE COLLEGE

Building Fund

Previously reported	\$1,835.00
Elizabeth Ford	5.00
A Friend	10.00
Total	\$1,850.00

YOUR MONEY'S WORTH

Following are three books that present Palestine's future much in keeping with Church of God interpretation. They are fully illustrated, condensed, timely, and instructive. Order from National Bible Institution, Oregon, Ill.

"Seeing Prophecy Fulfilled in Palestine," "Rebuilding Palestine According to Prophecy," and "Fulfilled Prophecies That Prove the Bible," all by George T. B. Davis. Price each, \$.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.

OREGON BIBLE COLLEGE

Mrs. Alma B. Steffa	\$ 4.00
The Prophetic Age	1.00
Mr. & Mrs. Johnnie Rainey	5.65
Mr. & Mrs. Richard Rahn (T. F.)	10.00
Los Angeles Church of God (T. F.)	55.50
A Friend (E. M.)	5.00
Alice Carpenter	5.00
A Friend	5.00

EVANGELISM

The Prophetic Age	\$ 1.00
Mrs. Lela Drake	1.00
Mr. & Mrs. Johnnie Rainey	5.65
Kansas City, Mo., Church	12.75
Mr. & Mrs. J. W. McLain	1.50
Mr. & Mrs. J. C. Jeffcott	18.00
Mr. & Mrs. Delos Andrew	2.00
John Garard	20.00

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Oregon Bible College	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald (\$2.00 per year)	\$ _____
Total	\$ _____

Sender's name _____

Address _____

SUMMER BIBLE TRAINING SCHOOL

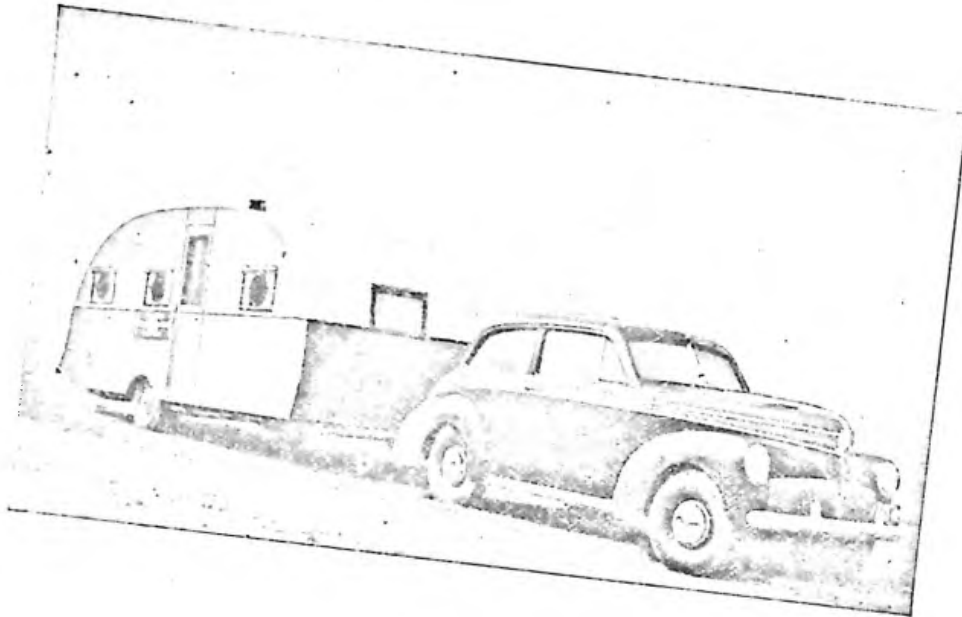
Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by _____

My name is _____

My address is _____



*This gospel trailer is
kept in the field
by
your support
and that of
your Sunday school
and church*



*Working full time
in new fields is
Evangelist J. W. McLain*



THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MAY 12, 1942

NUMBER 32

Our Historic Doctrines

By C. E. Randall

THE Church of God is what it is today because of men and women who loved the doctrines of the Church. The ebb and flow of success attending the Church of God are not caused by the moon of chance, but by the degree of love for her doctrines which the members have in their hearts.

When thinking of the Church of God, I do not think so much of her stature today, as I do of her welfare tomorrow. In planning for the tomorrow of our Church, we must think of our boys and girls of today. We should build for the future in the work of today.

Sometimes folks seem to feel discouraged over what the Church will be like in the future. We need have no misgivings about whether the Church of future years (if time continues) will be zealous and full of life, *if* we plant a genuine love for our historic doctrines in the hearts and minds of our young people. If the tempo of the times, the lure of commercial activities, and the dizzy whirl of social life are not permitted to blind us to our first duty to the Church of God, then we will make proper provision for the future of the Church by training our young people in our historic doctrines.

Apart from our Oregon Bible College, the Summer Bible Training School is an excellent medium for giving impetus to this purpose. It seems almost like sacrilege to think of only twenty or so families sending their boys and girls to the Summer School for this intensive training in spiritual life and teaching. We should have a hundred, or more.

Parents, show your love for the historic doctrines of the Church by sacrificing sufficiently so your boy or girl can attend this short course in Biblical instruction!

Young people, accept the challenge of the times, and defend your Church by preparing for leadership in its many congregations! Enroll in the Summer Bible Training School, which will convene June 16 to July 24 at Oregon, Illinois. Join up for this summer course, *today!* Details of the School may be found on page 15.

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

Co-operation in the Summer School

Brother F. E. Siple, pastor at Southlawn Park Church of God, Grand Rapids, Michigan, and some of his good workers, are co-operating in a splendid way to build toward a successful Summer Bible Training School. A Missionary Committee has been organized, and it is active in raising funds to assist prospective students to enroll in this coming six-weeks' Summer School. It is reasonably certain that at least three young workers of this church will soon be studying in Oregon, Illinois. Their names appear in the " gleanings " on page 14.

Addressing his congregation, Brother Siple says: "Some of our young people are definitely planning to attend the Summer Bible Training School at Oregon, Illinois. . . . This will not only be of great value to the young people themselves, but will be an investment that will bring greater returns to the church. The more of our young people who can be given this special training in religious leadership, the more assured will be the future success of our church work."

The ministry leads. If all our ministers (optimism!) would co-operate in the Summer Bible Training School project, as Brother Siple is doing, there might, indeed, be as large a School as Brother C. E. Randall dares to visualize in the message on the front page. More, there cannot be a full measure of success unless and until there is wholehearted co-operation. Who else will "talk it up"?

"Preach the Word"

The season of conferences is at hand. There will be many large gatherings of members and friends of the Church of God between the time you read these lines and next fall. Nearly every minister of the Church will attend one or more of these conferences. Nearly every minister will soon be asking himself, *What shall I preach about at conference?* We suggest, first, that the Apostle Paul's counsel to Timothy should help solve that question. Said Paul, bluntly: "*Preach the word.*" Timothy understood.

During the course of a year, a minister is likely to notice that some novel sermon "went over" better than any other sermon. It probably was a little "funny," or

tickled the imagination. There was good attention; there was praise—and, unless the minister was wise, he may have said, That ought to go over big at conference. Therein lies the danger: a baker's dozen of preachers accordingly meets in conference and preaches doughnut sermons—hollow centers, but nicely sugared. . . . Later, it is discovered that certain visitors had traveled long distances to conference, being zealous to learn the truths of God and to really get close to the Lord. "Preach the word."

She was the mother of one of our Sunday school superintendents. She belonged to another church, but was anxious to learn more about Church of God doctrines. By only little persuasion, she decided to travel the distance of three states to conference. She heard the sermons; she enjoyed the sugar! En route home, she said: "I do not see that there is much difference between the Church of God and other churches"—and she was hewing "pritty nigh" the line of truth. One doughnut is as hollow centered as another.

Of all times and places, a conference should be used to present, kindly but plainly, the doctrines of the Bible as understood by the Church of God. Let us not hide our light when we have the best opportunity to let it shine. "Preach the word"! Timothy understood.

"Ten Dollars a Day"

Several days ago, we overheard a man telling about a trip into the South. He and his wife had spent, said he, "ten dollars a day." That was for pleasure, and there were two or three weeks of days. At that rate, \$140.00 was spent for pleasure in about two weeks.

The costly church! It is always begging! !

Whose good pleasure is it to spend ten dollars a day for two or three weeks to advance the cause of truth?

Students Classified

There is the student who stays at home, ashamed to go to class because he has not properly prepared.

There is the student who likes the night air, then sleeps next day throughout his classes.

There is the student who graduates.

Can These Bones Live?

By Richard Smith

LIVING during a critical period in the history of the Jews, Ezekiel was appointed by the hand of God to prophesy of things to come. (Ezek. 37:1, 4, 9, 12; 2 Peter 1:21.) Led by the Spirit of God, Ezekiel found himself, in vision, in the midst of a valley of dried bones—bones without sinews or flesh, surely dead for eternity insofar as man could understand. “Son of man, can these bones live?” (Ezek. 37:3) was the question asked Ezekiel by Him who had created all that ever moved on earth. That was a difficult question to answer by a man of flesh, but Ezekiel, placing his faith in God and knowing that all things are possible with Him, said, “O, Lord God, thou knowest.”

Ezekiel dwelt in Chaldea with the Jewish captives (Ezra 1:3)—seeing them afflicted mentally, intermingling with the Chaldeans, establishing their commercial enterprises, and becoming so firmly a part of Babylonian life that they surely would not wish to leave that land of plenty. He saw them digging their grave in Babylon, which would enclose the nation⁶ in the near future. However, Ezekiel had no doubt heard the words of Jeremiah prophesying the return from the captivity at the end of seventy years. (Jer. 29:10.) His statement, “O, Lord God, thou knowest,” indicates he believed in all the Lord spoke. Surely, therefore, the vision of the dried bones (Ezek. 37:1-14), and of the two sticks (vv. 15-19), indicates some event of the future. This vision revealed more than the return from Exile, as told in Jeremiah 29:10.

“Son of man, these bones are the whole house of Israel”—all the sons and daughters of Jacob. (Ezek. 37:11.) The Jew still carries his mark of identification, is still a hissing and a byword throughout the world! Why should the ten tribes of Israel, who were carried captive by the Assyrians, look differently than their fellow men, considering that all had the same progenitor? Possibly the so-called “Jews” of today comprise all twelve tribes. Whoever they are, wherever they may be, it has been written that “all Israel” shall be saved or restored to their land, Palestine, which is to be their everlasting possession. If, however, the return in 536 B.C. had included the ten tribes, surely the Word of God would have recorded such a notable event. Ezra 1:5; 2:1; and 4:1 show that the return from the Babylonian Exile was of the two tribes, only.

By persecution and captivity were the Israelites *scattered*, by persecution and vacillating of nations of the world will they be *driven to* their land, again. Lying in their national grave, a few questioned in their minds the

statement that the “dry bones” might live again, questioned that the whole house of Israelites might be gathered from their scattered dwellings into one house, into one land. Ezekiel’s prophecy reassured them.

The time when the whole house of Israel will be gathered is nigh at hand. There is today a rustling and organizing of Israel’s “dry bones.” *Zionism* moves forward. The fig tree, long a symbol of the Israelitish nation, is now putting forth its leaves. Summer is nigh! The Kingdom is nigh! “Can ye not discern the signs of the times?” (Matt. 16:3.)

Israel was divided in the Tenth Century, B.C., but God has promised that the twelve tribes will be one nation in the land. They will have one King over them. They will no longer worship idols; they will be Jehovah’s people, and He will be their God. (Ezek. 37:22, 23.)

The sign of new Jewish life is a sign to all Christendom. It means more than the fact that the Jews will be blessed and restored to Palestine; it heralds the time of blessing to all the world. When the Jews are restored to their land, being at least a representation of the Israelites as a whole, then our Lord and Master, Jesus the Christ, will manifest Himself to the world; for the Jews shall look upon the One whom they have pierced—they will recognize Him when He comes in the clouds. Further, they will mourn for having pierced Him. (Zech. 12:10; 13:6.) Christ’s death, however, has wrought hope of future blessing to the world. The regathering of Israel and the coming of Jesus will be fulfillments of the Abrahamic promise, “In thee shall all nations of the earth be blessed.” We of the faith of Abraham are partakers in this cup of blessing through Jesus, the Jew.

“If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done” (Jer. 31:37). God has made His promise logical and sure. Why doubt His Word when we see the beginning of its fulfillment? Men through the past accepted God’s Word by faith; how can we reject the truth when it is transpiring before our eyes? I repeat, “Can ye not discern the signs?”

Eventually, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). When shall this take place? When the tabernacle of God is with men. (Ezek. 37:27; Rev. 21:3.) When Israel is established in his land forever!
(Please turn to page 10)

The King of Israel

By Florence E. Tuttle

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32:1).

JESUS, though once a mortal, is now immortal and will return from heaven to restore the Kingdom of Israel, and to reign eternally over that Kingdom until it has grown to fill the earth. During Jesus' earthly ministry, He commanded men to follow Him. "Follow me, and I will make you fishers of men" (Matt. 4:19). Jesus' disciples were not invited to follow Him into heaven, however, for He said to many in the Temple, "Whither I go, ye cannot come" (John 8:21).

"I Will Come Again" (John 14:3)

What, then, did Jesus offer His followers? He said, "I will not leave you comfortless: I will come to you" (14:18). Yes, Jesus ascended to the courts of heaven, where, in due time, He will receive from God the title to the overturned throne of David, and He will then "come again" in glory and splendor beyond imagination to mount the throne.

In parable, Jesus said of Himself: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . Occupy till I come" (Luke 19:12, 13). Isaiah prophesied: "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" (9:7). We long for the return of Israel's rightful King, for He will then reward the righteous and rule with mercy and love.

Experience Teaches Need of Christ

God has permitted sinful, mortal mankind to be self-governing for a limited time, that men might experience through suffering and death the sorrowful results of sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Experience is a dear teacher, but it teaches much. The sad experiences of life should teach us our need of the coming righteous King.

Many people die before they find the right way to eternal life, but many false ways are opened before them. "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). A false hope can lead only backward to death—to eternal death. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Not many

persons are today looking for the literal, personal, soon coming of Christ, but most everyone will travel many miles to get a glimpse of some mortal ruler, or famous person—and would feel highly honored to be offered a position by an earthly king, though having no appreciation for Christ's invitation. Men eagerly fit themselves for positions under carnal men, but think nothing of their standing before the Lord. Jesus, the immortal King, offers His true followers positions of high honor, but they must be found faithful to Him when He returns. (Luke 18:8; Rev. 5:10.)

High worldly position may bring recognition and luxury, but, in the end, old age and eternal death likewise come. "Man being in honour abideth not: he is like the beasts that perish" (Psalm 49:12). Can a mortal ruler give eternal life beyond the grave? Can he save from death? Does he offer love, mercy, and pardon to a murderer? Does he humble himself?

Jesus, Redeemer and King

Jesus, the only begotten Son of God, and "born king of the Jews," died to redeem mankind from the death sentence, and God offers pardon through Him. "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). First Timothy 2:5 says: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." He who would not protect Himself with the sword is a pattern for His followers; He does not want any of His saints to have the blood of anyone on their hands or upon their white robes. (Rev. 7:14.)

Jesus, unlike earthly kings, humbled Himself to serve His followers. Did you ever dream of a king washing your feet? Jesus washed His disciples' feet to set an example of humility. (John 13:5.) He said, "I am among you as he that serveth" (Luke 22:27). He is truly our benefactor, if we give our lives into His keeping—if we serve Him unto death. If we thus appreciate Christ's service to us, God will give us "a crown of life" (Rev. 2:10)—"a crown of glory that fadeth not away" (1 Peter 5:4).

What a wonderful King is yet to rule over the Israelites! Though they do not yet appreciate Him as their King, they will soon gladly turn to Him because of their merci-

less persecution by Gentile authority. "The rebuke of his people shall he take away from off all the earth . . . 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. 25:8, 9).

Jesus Died for Truth

Dear Reader, are you and I of "one mind" with Christ, that when He comes to be King of Israel and all the world we may be accounted worthy to reign with him? We cannot be in agreement with this coming King, if we teach a gospel different than He taught: we cannot tell people they have immortal souls which go to heaven at death, we cannot believe or teach eternal torment as God's punishment upon the wicked, we cannot accept the doctrine of Trinity or three Gods.

God "only hath immortality" (1 Tim. 6:16). Death, not torment, is God's punishment for sin. (Rom. 6:23.) "There is none other God but one" (1 Cor. 8:4). We cannot teach contrary to these simple truths and expect to reign with the King who gave His life for truth's sake. Many divisions have been made from the one, true faith,

the number comparing well with the many strange wives of Solomon, but when Jesus claims His bride He will accept only the faithful and true.

Beauty of the Coming King

Imagine, if you can, the beauty of Jesus' character. The beauty of forgiveness is seen in His words: "Father, forgive them; for they know not what they do" (Luke 23:34). Hebrews 8:12 reveals the beauty of God's mercy as it will be offered through Christ to the Israelites: "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Can one fail to see kingly beauty in: "Love your enemies"? (Matt. 5:44.) If one can see beauty in meekness (Matt. 11:29), beauty in the life of a common laborer (Mark 6:3), beauty in an honest man without the comforts of a home (Matt. 8:20), one should begin to appreciate the beauty that there is in Jesus, the coming King. We should see more in Christ than did the young, rich ruler; we should follow in the footsteps of Christ. Of far more value is the beauty of Jesus, than is the beauty of "goodly apparel" (James 2:2).

Men Blind of Their Destiny

Most persons are today more (Please turn to page 11)

Time Is of the Essence

Pulpit Echoes

By M. W. Lyon

A MOTTO of the times has become familiar to us all: "Time is of the essence!" It expresses the terrible urgency that is upon us as a nation.

How slowly have we awakened to this fact! As though hypnotized by horror, we have watched the nations of Europe, one by one, crushed under the Nazi heel, each one waiting its turn, complacently imagining that it would somehow escape. Again and again they have realized their doom—too late. Yet, with all this before us, we here in this country have been enacting the same sickening spectacle. Up to the very moment of attack, we still fondly believed, as others before us, that "it can't happen here." Will the epitaph, "Too little and too late," be written above the ruin of our Western civilization, too?

With such a vivid dramatization of this lesson by the nations, it should be easy to see how "time is of the essence" for the Christian, as well. Were ever nations more complacent than we Christians? We have lost the sense of urgency that the early church possessed.

Time is of the essence in preparing for the Lord's coming! Think how many times He has warned us explicitly

to watch lest that day come upon us unawares, as in Matthew 24:37-51; 25:1-13; Luke 12:35-40; 21:34,35. If we really believed the Lord's coming was near, could we be so unconcerned about being ready for it?

Time is of the essence in spreading the gospel before the night comes when no man can work! You may never have another opportunity to speak to that friend or neighbor. Multitudes are dying in sin, and we are not concerned.

Time is of the essence in forming Christlike habits! Tomorrow will be too late, for habits will not wait. Character, like concrete, "sets" quickly.

Time is of the essence in teaching boys and girls! A few short years, and they will be grown up and the opportunity of training them in the way of Christ lost. How tragic the story of the parent who finds a wall of separation growing up between him and his teen-age child because he waited too long!

Hurry! Hurry! Hurry! The King's business requires haste. Vital time is fleeting and soon will be gone forever. Surely, for the Christian more than anyone else, *time is of the essence!*

Devotion Among the Jews

By Emory Macy

"I set the Lord always before me" (Psalm 16:8).

GOD, through His commandments, has always demanded obedience in His people. He has always asked, too, for the meditations and the prayers of His people: "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." He placed this daily reminder before His people, Israel, that they might not forget He was the God who led them out of Egypt. Various laws were given which were to be kept in their hearts continually, and the feast of the Passover was a special reminder once each year. Concerning certain laws, God said: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-9).

The morning devotion of the Jews was to be preceded by a washing of the hands and face, and by placing the phylacteries (frontlets) upon the forehead and on the under side of the left arm. A phylactery was a little square box (made from skin of a clean animal) containing bits of parchment, each containing one of the following four Biblical passages: Exodus 13:1-10; Exodus 13:11-16; Deuteronomy 6:4-9; or Deuteronomy 11:13-21. These frontlets were held in place by leather straps running through loops in the small box, then tied around the head or arm. Every male who had passed his thirteenth birthday was obliged to use these for each weekday morning service. (They were not used for the Sabbath and holiday worship.) While the phylacteries were being adjusted, the wearer was to recite a prayer—closing with a quotation from Hosea 2:21, 22. Few rabbis were permitted to wear the phylacteries all day long; only those who were able to devote themselves entirely to meditation and study were granted this permission.

According to Matthew 23, the Pharisees wore large phylacteries and long borders upon their garments (*tallith*) to be seen of men. The *tallith* was a square piece of woolen cloth worn as a scarf by all pious Jews. (According to the custom established by Moses and recorded in Numbers 15:38-40, certain "fringes" were worn by the Israelites that they might look upon them and "remember all the commandments of the Lord, and do them.")

Although special permission was given to the Pharisees to wear the extra garments only during worship services, some wore them all day long to appear in meditation. Others disfigured their faces, that they might appear unto men as those in fasting. The Christ said, "Verily, I say unto you, They have their reward" (Matt. 6:16). This same class of people comprised those whom Christ called hypocrites, saying, "Woe unto you . . . hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Matt. 23:14).

Every pious Jew wore the phylacteries upon his head and arm, the *tzitzith* (fringe) upon his garment, and carefully placed the *mezuzah* on his door as a reminder of the one God and to arouse him to love God. The *mezuzah* was a small wooden, glass, or metal case or tube, containing a rolled rectangular piece of parchment inscribed with the passages: Deuteronomy 6:4-9 and 11:13-21. It was placed on the upper part of the doorpost at one's right as he entered the house. The custom of the Orthodox Jew was to kiss the finger and touch the *mezuzah* as he recited, "May God keep my going out and my coming in, from now on and evermore." The *mezuzah* has fallen into disuse among the modern Jews.

The religious custom of worshiping with the head covered originated in the high priest's wearing of a mitre while he officiated in the tabernacle. (See Ex. 28:36-38.) The covering of the head was symbolic of the fear of God, and it became a habit to wear a little cap all the time—even at mealtime. This habit was continued until the Nineteenth Century, when some of the Reform leaders advocated the uncovering of the head. It was concerning this custom that Paul wrote: "Every man praying or prophesying, having his head covered, dishonoureth his head" (1 Cor. 11:4).

The age-old question asked in every dialect and land whether it be male or female, was uppermost in the mind of every Israelite anticipating parenthood, because God had claimed the first-born males. The first-born of every mother, man or beast, was to be redeemed. (See Ex. 13:12, 13; Num. 18:14-16.) There is still practiced among Orthodox Jews, though discarded by reformed Judaism, a ceremony called "Redemption of the Son," wherein the parents give a sum of money to the priest to redeem the child. Formerly, at least, the priest, in the presence of

witnesses, recited a prescribed ritual.

The Passover was the never-to-be-forgotten story of the Israelitish nation. We read in Exodus 13:14: "When thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage." Thus, every child had the right to ask his father why the first-born belonged to God, and why it should be redeemed. The father was instructed to answer

every question, telling the child the complete story of the Passover, and how by the hand of God the Israelites were led out of bondage.

Much of the information in this article was gleaned from the book, "Ceremonies of Judaism," by Abraham Z. Idelsohn, and distributed by the National Federation of Temple Brotherhoods, Cincinnati, Ohio. The book was in its fourth printing in 1941.

Operation of the Spirit of God

By *W. H. Arrington*

MUCH confusion prevails in the religious world with reference to the operation of the Spirit of God in the time in which we are living. Men say, with sincerity, that they are the subjects of the operation of the Spirit of God in the same manner as men were empowered by the Spirit of God in apostolic times.

It will be necessary to consider, first, the relation of the Spirit to its source or origin, which is God. The Apostle Paul wrote to the brethren at Ephesus: "There is . . . one Spirit . . . one God" (Eph. 4:4, 6), and lest there be any misunderstanding with reference to the question concerning who this one God is, he said, "None other God but one. . . . To us there is but one God, the Father" (1 Cor. 8:4-6). Likewise, he wrote Timothy, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). As there is only one God, so there is also only "one Spirit" (Eph. 4:4). This Spirit is the Spirit of God; that is, the Spirit belonging to and emanating from God. It is the Spirit which God "sendest forth" from His personal presence (Psalm 104:30) to perform His will. This Spirit radiates from His Person, penetrating and permeating every part of His creation. By this Spirit, He is everywhere present—as the Psalmist said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Psalm 139:7.) It fills all space, and by it God is in touch with every creature of His, giving and sustaining life. It was this same Spirit of God that was moving upon the face of the waters at the Creation. (Gen. 1:2.)

While there is one Spirit, there are "diversities of operations" of the Spirit of God. Job said, "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit" (Job 27:3, 4). What was this spirit of God in Job's nostrils, except that free spirit of God of which the Apostle Paul said, "He giveth unto all life, and breath,

and all things"? (Acts 17:25.) How came Job, who was only one of the race of mankind, to have the spirit of God in his nostrils? It is the same as the "breath of life" which was breathed into the nostrils of Adam when he was created (Gen. 2:7)—the same "breath of the spirit of life" (7:22, marg.) which was in the nostrils of all flesh, "both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man." (6:17; 7:21.) This is the same spirit of which 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" (Eccl. 3:19). It is the spirit and breath which God gathers unto Himself, the result of which is that all flesh perishes together, and man turns "again unto dust" (Job 34:14, 15). "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4.) This is the spirit of God which is in man's nostrils, by which he is sustained in life; and when God gathers it to Himself, when it returns to God who gave it (Eccl. 12:7), man returns to dust from which he came.

We would direct especial attention to the fact that man himself was made of dust and not of spirit. "The Lord God formed man of the dust of the ground" (Gen. 2:7). "The first man is of the earth" (1 Cor. 15:45). Abraham said He was "but dust and ashes" (Gen. 18:27). God Himself, having created man, "remembereth that we are dust" (Psalm 103:14). The spirit is not man, nor any part of him, but that which causes him to live, which sustains him in life. This is the Spirit of God in its manifestation in the material world. Without it, all would be lifeless; with it, there is vitality and consciousness and activity.

The Spirit of God is Spirit radiating from His Person. As light and heat emanate and radiate from the sun, and are only an extension of the sun itself, so the Spirit of God

(Please turn to page 10)

"The Day of the Lord Jesus"

By the Editor

"Ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus" (2 Corinthians 1:14).

THE Corinthian Christians, converted and educated in large part by the Apostle Paul, were slower to appreciate his apostleship than he was to appreciate their call. They were critical of him; he was hopeful of so preparing them for the coming of the Lord that his chief joy was to meditate seeing them rewarded in *the day of the Lord Jesus*.

That Paul's hope of seeing the Corinthians in *the day of the Lord Jesus* referred to seeing them rewarded in the Kingdom of Christ, when Christ returns, there can be no doubt. Writing to the Thessalonians, Paul said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19, 20.) Indeed, the greatest joy anticipated by any pastor or evangelist is that of seeing his converts rewarded with Christ when He returns—their salvation being proof that his many years of faithful ministry were not in vain.

Day-of-the-Lord Texts in Philippians

Three texts in Paul's letter to the Philippian brethren also show that his hope and joy, particularly as it applied to his converts, centered in the coming *day of Christ*.

(1) "I thank my God . . . for your fellowship in the gospel . . . being confident . . . that he which hath begun a good work in you will perform it until *the day of Jesus Christ*" (1:3-6).

(2) "I pray . . . that ye may be sincere and without offence till *the day of Christ*" (vv. 9, 10).

(3) "Do all things without murmurings and disputings . . . holding forth the word of life; that I may rejoice in *the day of Christ*" (2:15, 16)—adding significantly, "that I have not run in vain, neither labored in vain."

Plainly, Paul wanted the Corinthians, the Thessalonians, and the Philippians to be rewarded "in the presence of our Lord Jesus Christ at his coming," in "the day of the Lord Jesus," for only in their victory would he have proof that he had "not run in vain, neither labored in vain."

Zechariah's Prophecy of Christ's Day

"Behold, *the day of the Lord* cometh . . . then shall the Lord go forth . . . his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:1, 3, 4). Though "all nations" will be gathered "against," that is, *up to*, Jerusalem to battle, the

Lord will come to that very city to begin His conquest over the sin-cursed earth. Said Zechariah: "The Lord shall be king over all the earth: in that day shall there be one Lord and his name one" (v. 9).

Following the judgment of Christ against the greed-maddened nations, righteousness will quickly supplant wrong. Nations will "go up from year to year to worship the King" in Jerusalem. "In *that day* shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts . . . and in that day there shall be no more the Canaanites in the house of the Lord of hosts" (vv. 20, 21). Are there enemy Canaanites today in the Lord's house? The Bible never misses!

Will "HOLINESS UNTO THE LORD" be written upon the bells of horses in Jerusalem? What did Zechariah mean? The Prophet Ezekiel foretold that there will be a great cavalry in the forces of the nations assembled in the "latter years" "against the mountains of Israel." (38:4-15.) One can scarcely conceive of "HOLINESS UNTO THE LORD" being written upon the bells (or *bridles*, marg.) of the horses that rush into bloody war against Jerusalem. Thus, Zechariah's prophecy of these glad words being written upon the bells or bridles of the horses is an indication that the Lord will have triumphed—"bells" ringing out the victory.

Further, in *the day of the Lord Jesus* every pot, pan, and kettle will be holy unto the Lord in Jerusalem. There will be no place for anything or anybody that is unclean, or not dedicated to the Lord. "An highway shall be there . . . called The way of holiness; the unclean shall not pass over it" (Isa. 35:8). Only "the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (vv. 9, 10).

In *that day*, we believe, the Apostle Paul will joyously walk the highway of God in company with faithful Corinthians, Thessalonians, Philippians, and all others found ready *when Jesus comes*. Bells upon the horses will ring out in victory, and the saints of God will sing in eternal joy.

"Who May Abide the Day of His Coming?"

Malachi, prophesying of the Lord suddenly coming to His Temple (3:1), and doubtless knowing that every utensil to be used in the Temple must be consecrated, challenged: "Who may abide *the day of his coming*? and who shall stand when he appeareth? . . . he shall sit as a refiner and purifier of silver" (vv. 2, 3).

Malachi's question is applicable today. If the Lord should suddenly come to His living Temple, who would be able to stand? Might not tables overturn before Him? Those who are now ashamed to acknowledge and live the truth will in that day, *the day of the Lord Jesus*, come under the judgment of the great Refiner. Said Jesus: "Of him . . . shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

In whom will the Refiner of silver see His Image?

John's Answer to Malachi's Question

In 1 John 2:28, 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." That is the secret! To be ready when Jesus comes, to share with Paul and the early Christians in the joys that await the second coming of Christ, to be able to stand unashamed in the presence of Jesus, we must "abide in him."

Sunday Christianity, smudged with week-day profanity, is hypocrisy. A boastful tithe pays nothing on the other nine tenths. Conscientious, daily faith and service throughout life are requisites for one to abide *the day of His coming*.

The Day of Righteous Rule

Once God winked at the ignorance of nations, but "now commandeth all men every where to repent" (Acts 17:30). Why does God want man to repent? Does He rejoice in the tears of the grieved? Rather, God calls man to repentance that through his tears he might condescend to obey the truth—thus qualifying for *the day of the Lord Jesus*. More precisely, Paul said that God commands all men to repent "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (v. 31). The risen One will rule the world "in righteousness."

When Jesus judges this world in righteousness, the cheat and the chaff will be scattered and burned; only the wheat will be gathered into His garner. "All that do wickedly shall be stubble: and *the day that cometh* shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye (the faithful) shall go forth, and grow up as calves of the stall" (Mal. 4:1, 2).

When the "Sun of righteousness" arises with healing in His wings, He will fulfill the Apostle Peter's prophecy of "the day dawn" (2 Peter 1:19).

Jesus "shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:4). It is written of Jesus: "A king shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). "The 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 1:33). Said Paul to Timothy, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

"*The day of the Lord* so cometh as a thief in the night . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:2, 4). "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" (vv. 9, 10).

Loyalty Until the King Comes

Jesus, teaching in parable of His going to heaven and returning to earth, said, "Occupy till I come" (Luke 19:13). Knowing the truth is important, but living the truth is more important. Every Christian who expects to share with Paul, the Corinthians, the Thessalonians, the Philippians, and with Christ, in *the day of the Lord Jesus*, must "occupy" until the Day dawns.

Let us be loyal. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

That Christians "provoke" one another is very true. We "provoke" with our criticisms, sarcasms, jealousies, whisperings, and other carnal pranks, but few of us are enough concerned about our fellow Christian workers to "provoke" them to roll up their sleeves in the business of loving one another and doing good works. The pathetic part of this sinful indifference is that when the Lord comes, He will find us unprepared. To correctly "occupy" until He comes, we must "provoke unto love and good works." Let the hand be upon another's shoulder, and not our teeth in somebody's back.

Paul, Corinth, Philippi, Thessalonica, we hope to see you soon; the Day is drawing near. Fellow Christians, "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in *the day of the Lord Jesus*."

STEWARDSHIP CORNER

By C. E. Randall

MALACHI in his writings states that "they that feared the Lord spake often one to another." This is the underlying principle of *Stewardship Corner*. Those who have had satisfying and enriching experiences in systematic and proportionate giving speak through this column to others of the household of faith. Three brethren from widely separated sections of the country speak of their dealings with the Lord. First to be heard from is a lay member from Fonthill, Ontario, Maurice Anger. Maurice relates his experiences thus:

"Having had the opportunity of attending this church for several years, one day, while I was working, the thought came to my mind, What am I doing to help keep this work going? Here I am working—got a good home, plenty to eat, all the clothes I need, and what am I paying God for them?—nothing! I kept on thinking how Sunday after Sunday, year after year, I would go to church, slip a nickel on the collection plate and say to myself, I guess that's all I can afford. I would like to give more, but if I do I will not be able to buy this or that, or go here or there. So I threshed the question out in my mind: Are a lot of these things on which I am spending money necessary? I found out to my own satisfaction they were not. And when I continued to spend so foolishly, I was not robbing myself, but robbing God. However, sometimes it takes a long while for one to wake up—at least it did me. So six years ago, I decided I would return to God not just a nickel, but a portion of my income. I have found out to my own satisfaction that I have a freer conscience, am just as well off, if not better; that ninety cents with the Lord will go just as far, if not farther, as a dollar will without the Lord's blessing attached to it. Perhaps some may say, How can it? The only answer I can give is that experience is the best teacher. Try it out, yourself, to see, and I venture to say that you will never regret it."

Brother M. W. Lyon Writes:

"If every Church of God member practiced tithing, ten families could support one pastor, and the contributions of all the rest could go to support an evangelist in the field. Thus in an average church of, say, twenty families, if all tithed, two full-time ministers could be maintained, and with many of the larger churches, even more. Are we using our talents for the Master?"

Brother F. E. Siple Says It Really Pays

"I believe a minister should be sincerely concerned for the welfare and happiness of the people with whom he labors. That is why I frankly advise and urge tithing. It has been my observation that the brethren who regularly and systematically lay aside a proper proportion of their incomes for the Lord's work are the ones who are happiest in their religion and get the most out of living."

CAN THESE BONES LIVE?

(Continued from page 3)

Hasten, ye bones, gather one to the other, live again in your land! Your return means the blessing of the world. Dwell in your land in peace, for the peace of Jerusalem means the peace of the world, forever. Be ready, Jerusalem, to say, "Blessed and holy is He that cometh in the name of the Lord." The "Branch of Righteousness" is coming soon to execute judgment and justice in the earth, to bless the world through you. You will then lead the nations to the Lord! Why, Israel, are you so slow to recognize your coming King?

THE SILVER LINING

By George A. Waters

When last farewell words have been spoken,
And the breath goes out of my breast,
And life's brittle thread will be broken,
Then carry me away to my rest.

But Jesus will surely remember
The servant who tried to do right;
He will call, "Come out of death's chamber,"
At the end of death's silent night.

At the dawn of the "first resurrection,"
With all the saints I shall be,
And, as in the Transfiguration,
The face of our Lord I shall see.

So, then there will be no more sorrow,
But happiness without alloy;
May God hasten that Bright Tomorrow,
When we shall inherit eternal joy.

OPERATION OF THE SPIRIT OF GOD

(Continued from page 7)

is that power emanating from God which fills all space, and is the medium of life from God to His creatures. By His Spirit, which surrounds and envelopes the earth, God is in communication with every part of His created work. God Himself is present in a place which the Scriptures designate "heaven." Since "the earth" where man has his being and abode is a place, heaven where "God is," being placed in contrast with the earth, is also a locality. Jesus taught His followers to pray to God as unto "Our Father which art in heaven" (Matt. 6:9). Jesus Himself was taken up into heaven (Acts 1:11), and is now "in the presence of God" (Heb. 9:24). He is seated "on the right hand of God."

Is the Spirit of God a person? Remembering the statement of the Apostle Paul that "there is one Spirit" (Eph. 4:4), let us ask a few questions. When the Spirit of God

was moving upon the face of the waters, was that Spirit a person? When Job said, "The spirit of God is in my nostrils," did He mean to say there was a person in his nostrils? When the Lord God breathed into man's nostrils the breath of life, did He breathe a person into him? When it is said, "The breath of the spirit of life" was in the nostrils of every living thing (Gen. 7:21,22), does that mean that there was a person in their nostrils? Does God take away a person from man when he gathers "unto himself his spirit and his breath"? (Job 34:14.)

THE KING OF ISRAEL

(Continued from page 5)

concerned about having plenty in this present life, than they are concerned about their standing before earth's coming King. They are more concerned about shunning life's responsibilities and hardships, than they are concerned about qualifying for eternal life with the King. Being intoxicated with possessions, ease, and pleasures of the present life, they become blind to their destiny.

"Time enough"?

Many indifferent persons say that there is time enough somewhere in the future to think about eternal life. God's Word says, "To day if ye will hear his voice, harden not your hearts, as in the provocation" (Heb. 3:15).

A man was once unwittingly rowing too close to Niagara Falls. Friends called to him to turn his boat around before he went over the Falls. He said, "Time enough, time enough." He drowned!

Broad-Minded Religion

Being broad-minded in religion will not win eternal life, for Jesus taught that "the way" is "strait" and "narrow," and "few there be that find it" (Matt. 7:14). Any belief that adds to the Bible, or takes from the Bible, cannot be accepted if one expects to reign with Christ. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

Let everyone be sure that his belief is the unadulterated Bible truth. Personally, we had to throw many religious beliefs into the waste basket, so to speak, that we might have a pure mind to accept the true Bible faith, and to be of "one mind" with Christ.

Many people honor what they call their right to believe anything they choose to believe, rather than honoring God enough to search out *His* way. "I have a right to believe that way," has often been said. Who gave anyone that right? Certainly not God! "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).

One may not need to be ashamed before the world because of his false beliefs, because "many false prophets are gone out into the world" (1 John 4:1), but before God one's pet beliefs might be most ridiculous—though personally cherished throughout one's life. Because one has been a good old ———, or what-not, does not mean he has a ticket to enter through the gate into the Kingdom which Jesus will establish at His coming.

We once heard a lawyer say, "If I wish to believe that tree out there is God, it is as good a belief as any belief." That may be broad-mindedness, but it is not the doctrine of Jesus; it will not qualify one for rulership when Jesus comes.

Qualify by Accepting the Truth

How shall one qualify for rulership with Christ when He comes to restore the Davidic throne and rule the world? First, one's faith and hope must be in accord with Bible truth, for his life will be in keeping with his belief.

What is your faith? your hope? Are you hoping you will be good enough to go to heaven when you die? You will not go to heaven when you die, no matter how good you may have been. On the other hand, all souls, or human beings, as well as all animals, return to dust. God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). Acts 2:27, 31, reveals that Christ's soul (His very *being*) did not go to heaven at death, but did go into "hell" (*hades*, i.e., the grave).

Every human being, every soul, is unconscious in death. "The living know that they shall die: but the dead know not any thing . . . for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). There will be no lasting reward for the righteous until the resurrection, when the King will come to receive those who believed in the restoration of the Kingdom. Those who have not believed the truth, who have not repented of their sins, and who have not been baptized by immersion, will be rejected—they trusted in a false hope.

Some persons try to open the door to eternal life by using a key marked "prudence"; others try to open the door with the key of "wisdom"; still others trust in the keys of various faiths and in one marked "broad-mindedness"—but not any of these keys will open the door. True faith, and faith that obeys, is the way to qualify for the Kingdom of God. "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).

Dear Reader, have you accepted the one true faith? Have you accepted the "One Lord, one faith, one baptism"? (Eph. 4:5.) Will you be with Jesus in the restored Kingdom of Israel? Will you be ready when He comes?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"The stone which the builders rejected is become the head of the corner" (Mark 12:10).

Jesus Talks and Teaches

On the last Monday before Jesus was crucified, He talked to those who came near Him. The Pharisees, Sadducees, scribes, and disciples were there. Jesus silenced the Sadducees and others who had been trying to trick Him. "No man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22:46).

Jesus told His disciples to do as the Pharisees *said*, but not as they *did*. You wouldn't have much faith in your parents if they did one thing and taught you the opposite, would you?

Charts of Events

Today we shall make two charts, using a plain sheet of paper for each, so we can put them side by side when they are all finished. Be sure to find a picture to picture the event, or draw one.

Chart Number Two

Sunday, Nisan 11
Temple cleansed (Paste picture here)
Mark 11:12-14; 11:15-19

Chart Number Three

Monday, Nisan 12
Discourses of Christ
With Pharisees (Paste picture here)
With disciples
Of His second coming
Mark 11: 20; Matt. 22-25

The Stone Rejected

Jesus called Himself a stone in a building. He is a stone—the chief or "head of the corner" stone. We read of people holding a ceremony to lay the cornerstone of a new building.

What more important building could there be than one in which Jesus is the "head of the corner"? We are called "lively stones," and are built up into a holy priesthood if we are among those who are faithful all the days of life. "Unto you therefore which believe he is precious:

but unto them which be disobedient, . . . a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient" (1 Peter 2:6-8). If we want to be a part of this holy temple with Jesus, we should try very earnestly to do Christian deeds. (Eph. 2:20-22.)

Mother's Day is Every Day

Did you honor your mother in some way this year? Did you get up early and surprise her by getting breakfast? I know an eight-year-old girl who did that! The best way to honor your mother is to help her every day. Perhaps you will want to learn this little poem:

Flowers are such a little gift,
One day, once a year,
To say, "I love you very much,"
To one who's very dear!
So I am always going to try
To help her every way,
That will be my way of making
Every day a Mother's Day.

New Members

Number 344, Philip Yows; Number 345, Roger Yows, Purmela, Texas; Number 346, Yvonne Liestman; Number 347, Richard Liestman; Number 348, Betty Ann Liestman, all of Saint Cloud, Minnesota; Number 349, Janice M. Hawkins; Number 350, Elden Benjamin Hawkins; Number 351, Franklin D. Hawkins, all of Saint Cloud, Minnesota.

Why don't you join, now?

Happy Birthday Wishes

Milford Lovc, May 11, age 2, Cleveland, Ohio.
Henry Alton, May 11, age 14, Macomb, Ill.
Virginia Coulter, May 11, age 14, Eden Valley, Minn.
Virgil Johnson, May 12, age 8, Nemaha, Iowa.
Philip Yows, May 12, age 9, Purmela, Texas.
Alexander MacDonald, May 17, age 9, Lander, Wyo.
Sylvia Mac Reed, May 17, age 13, Oregon, Ill.
Robert Bartlett, May 17, age 15, Cleveland, Ohio.
Iola Magaw, May 17, age 16, Oregon, Ill.



Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois

Peace

* * *

By Mrs. Charles Kron, Hammond, La.

During these dark days, with war on every hand and in nearly every country, the word "peace" seems only a hollow mockery. The leader of each warring nation is determined to fight until the enemy has been crushed and defeated. Each nation or group of nations wants to be the one to establish the kind of peace he thinks we should have when the war is over.

There can be no peace as long as man rules with greed and selfishness in his heart. If the leaders of the nations only knew the "Prince of Peace" (Isa. 9:6), how much different things would be! Alas, they know Him not! The terrible fight must go on until one or the other is victorious. Then there shall again be peace on the earth. But what a peace! The fighting may have ceased, but in every warring nation there will be thousands of homes where peace has come too late for them to enjoy it, for their sons or husband or brother will have died in war's fury. Countless other thousands will go through life maimed and broken in health. The misery and destruction and heartache will last years after peace is declared.

The promise of God's Word is that one day Jesus our Saviour will return to this earth to set up His Kingdom and to usher in a reign of peace and righteousness far surpassing anything the world has ever known or seen. Turn to Isaiah 11:1-9, and read a description of His reign and judgment. How we hope and pray for the "Prince of Peace" to come with healing in his wings to bring health and righteousness and peace!

Blood River Berean Class History

* * *

By Mrs. Claiborne Lee, Hammond, La.

Since there were no records kept of the early organization of the Blood River Berean Class, I shall attempt to relate to you from memory its organization and history.

In about 1931, Brother M. W. Lyon, while holding a series of meetings here, helped organize the first class. There were some good workers in this first group, including Mr. and Mrs. Bernard Lobell, Alice Lobell, Mrs. A. M. Lobell (now deceased), Annie Hutchinson, Carrol Hutchinson, Lulu Mac Richardson, and some few others. This faithful group went through some trying times to

maintain a regular class, and they were given good support and encouragement by Mr. and Mrs. Albert Siple and Mr. Alfred Anthon.

The members of this small group lived about three miles apart. No one had a car at that time, so everyone walked to class which was held Sunday afternoons at the various homes. Berean books were used for study.

From time to time, others visited the class. I was among that number, and became an active member in 1933. The class held together throughout the years, sometimes being very small, other times large, but always there were a faithful few to "carry on."

One direct result of this Berean class was the building of the first Blood River church. Brother Bernard Lobell decided we needed a regular place to hold services. By faithfulness and hard work on the part of Bernard and many others, a log church was built and Sunday school services were started. I shall never forget the first Sunday school in the little log church—airplanes passed over, and we could see them through the cracks of the building.

The Bereans have kept at work in every way possible and are a vital and essential part of our church. This past Easter, the Bereans sponsored a sunrise service. Earlier in the year, the class began publishing a little paper called *The Berean Beacon*. This has added much to the interest and work of the class.

Only two or three members of the original Berean class have their names on the roll. Most of them have married and have families of small children, making it difficult for them to attend. Some few have moved away. Because of the faithfulness of a few, the class today is about the largest it has ever been. Truly, the Blood River Berean class has ever been just as important to our growth as have the Sunday school and other services.

A Wreath of Respect

The Editor of THE HERALD ventures to write this little filler as a testimony to the value of the former senior series of "Berean Bible Studies." They were my best helps to Bible interpretation in the earlier years of my ministry, and they are on my desk today.

With due praise for the present books, we trust it is in order to place a wreath of respect upon the grave where lies a loved one *dead before his time*.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 26-31—Annual May Meeting at Fonthill, Ont.
 June 4-7—The Northwest Conference at Corvallis, Ore.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 10-14—Minnesota State Conference at Eden Valley.
 June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

- May 3-17—Marshall, Ill.
 May 10—Special meetings at Cedarville, Mo.

ELDORADO, ILLINOIS

Bro. J. R. LeCrone brought to a close a special series of meetings at Eldorado, with services on Sunday, May 3. Bro. LeCrone's meetings followed a week of similar meetings by the pastor. Without question, these two weeks were by far the most successful series of meetings we have had at Eldorado, to date.

The success or failure of any meeting is dependent entirely upon the spirit of effort by the people, and we pay our tribute to the spirit of service to the Lord that prompted the wholehearted efforts put forth by the members and friends of the church. Each night there was one or more special musical offerings, and all co-operated in the bringing of old and new friends to the services. Bro. LeCrone's most interesting and timely sermons kept them coming to the end that many stayed with us for every service.

In addition to the new friends we have made, we are, of course, most happy for the old friends who came forward to confess their Saviour and be baptized in His name. Mrs. Lillian Boatright and Miss Pauline Leithliter were baptized the first Sunday of our meetings. Their addresses are Eldorado and Equality, Ill., respectively. The second week we were made very happy by Mrs. Sylvia Wiggins presenting herself for baptism, which rite will have been performed by the time this is in print. Her address is also Eldorado. We pray the Lord will continue to bless and direct the lives of these who have accepted Him, as well as those others who are giving this step their most serious consideration.

James M. Watkins, Pastor.

OREGON BIBLE COLLEGE

We are now entering the last six-weeks' period of our School term. We expect to be a busy group of students, trying to get our work accomplished.

The students and "Mom" Brewer are very thankful to Hazel Burk for several household needs and other things which she has bought for the home and college.

We were pleased to have Bro. Gerald Cooper visit with us. He came for a short visit, after conducting a series of meetings at Delta, Ohio. His address before the students was much appreciated.

Bro. Terry Ferrell preached in Rockford, Ill., Sunday, May 10, while the writer was in Marshall and Eldorado, Ill.

The College gives its thanks to Sr. Mina Knodle for books given to us for our library.

The Bible Types class is studying about the tabernacle, which typified God's plan of salvation.

Bro. Alan McLain will make his home in Dixon, Ill., for the coming year. Bro. Ellsworth Runtson will supply for Bro. C. E. Randall while the latter is in Oregon, Ill., teaching in the Summer Bible Training School. Bro. C. R. Randall will work in Indiana. Bro. Richard Smith has appointments, May 10 and 17, at Grand Rapids, Mich., and Fredericktown, Mo., respectively. These four young men will graduate from the College, June 12.

There have been good reports of all who have gone out to preach. We students are very thankful to the brethren who have been kind enough to let us preach for them. Without this experience, we would know very little more about delivering sermons upon leaving the College than we did when entering. (Congratulations to the instructors!—Editor.) Some of the students have been asked to help in conferences this summer.

Francis E. Burnett, Reporter.

COVERDALE-BOUSFIELD

Sometimes a minister is reluctant to marry a couple because he feels that they are not suited to each other. One could have no doubts as to this couple being suited for marriage. Although Lena Coverdale has not been a member of the church, she has missed only three Sundays since she started coming to church over two years ago, and this absence was caused by sickness. Orlin Bousfield is a member of several years. He has been faithful to the extreme. Although fifteen miles distant from church, foul weather and bad roads do not deter them from coming to Sunday school, church, and Berean. Such young people, a minister delights in uniting in marriage. The wedding was held at the home of the bride's parents, with the writer reading the ceremony. The young couple was attended by Phyllis and George Coverdale, sister and brother of the bride. We pray God's richest blessing upon this union.

C. E. Randall.

NATIONAL BIBLE INSTITUTION

Dorothy Magaw	\$ 2.00
Leota B. Hanson	10.00
Paul Hatch	6.00
Anonymous	3.00
Georgia & Wayne Thompson	2.00
Maurertown, Va., S. S.	6.30
Mrs. Sidney Martin	5.00
Mrs. Eska Evans	3.00

HARLINGEN, TEXAS

On Wednesday, April 8, Bro. and Sr. T. A. Drinkard arrived at our home in San Benito, Texas, and stayed with us while conducting a series of meetings in Harlingen, Texas. We much enjoyed the services.

"The Coming Judgment" was the sermon subject for Sunday, April 19, the last day of the meeting. A large crowd attended this service, and a goodly number of nonmembers complimented Bro. Drinkard for the sermon, seeming to have enjoyed and appreciated it. Of course, we were overjoyed at the opportunity to hear one of our ministers, and thoroughly enjoyed each and every service. Mrs. John D. Hanes, of Harlingen, and I are the only members hereabouts.

My mother, Mrs. W. L. Robbins, of Riviera, Texas, and my sister, Mrs. J. Ross Woodul (nee: Dollie Mae Robbins) of Dallas, were here for a while during the meetings. We regret that they were unable to stay longer.

We hope that Bro. and Sr. Drinkard may be with us again in the not too distant future.

Mrs. Opal R. Hayse.

GLEANINGS FROM THE FIELD

Bros. F. L. Austin and C. E. Lapp will be guest speakers at the Western Nebraska Conference, at Holbrook, August 16 to 23, inclusive.

A Good Guess: "I guess I'll be at the Summer Bible Training School."—Junior Kessler, West Milton, Ohio.

"The Herald is a wonderful help and comfort in these troubled times."—Mr. and Mrs. George Halverson, Hammond, La.

Bro. and Sr. R. O. Turner, Boynton, Okla., are planning to attend General Conference. (Prov. 25:25.)

Manna: At least three young workers of the Southlawn Park Church of God, Grand Rapids, Mich., plan to attend the Summer Bible Training School. They are: Harold Doan, Ellen VanFleet, and Jeannette Siple.

Write Another: "What a wonderful sermon there was in Bro. Francis Burnett's recent article! I wish it could go out over the radio to the four corners of the earth."—Etta Densmore, Ripley, Ill.

Sr. Mary Hatch, Harvey, Ill., who for several weeks had been visiting at the Editor's home, has returned to Harvey. She wishes us to express for her in these lines a word of appreciation to the Oregon brethren for their many kindnesses to her. . . . We hope "Uncle" Paul will not wait too long to bring her to Oregon, again.

"During the past week we have had special meetings, with Bro. Jerry (Gerald) Cooper doing the preaching. In his easy, clear, way, he delivered an interesting and helpful series of talks."—Mr. and Mrs. Dale Dumber, Delta, Ohio.

According to present plans, Bro. Grover Gordon, now pastor at Lawrenceville, Ohio, will later this summer become pastor of our congregation at Omaha, Nebr. Lawrenceville's loss will be Omaha's gain, but we trust the Lawrenceville brethren will soon find another good minister.

Bro. Emory Macy will preach at Southlawn Park Church, Grand Rapids, Mich., May 31.

The Summer Bible Training School

Enroll Today

Oregon, Illinois

-:-

June 16—July 24



C. E. Randall

Young men and young women, the Church of God has not forgotten you. We look to you for strength and inspiration to build the church of tomorrow. We wish to help you prepare for the leadership that will soon be yours. Thus, the *fifth* Summer Bible Training School is being offered for you. It will be another six-weeks' course, conducted at Oregon, Illinois, June 16 to July 24, 1942. Brothers C. E. Randall of Fonthill, Ontario, and Vivian Kirkpatrick of Oregon, Illinois, will be the instructors—Brother Randall also serving as Dean. These men are capable, experienced ministers and teachers. You will



Vivian Kirkpatrick

enjoy their lectures and leadership. They are hoping many of our young men and young women will enroll in this year's Summer School. Let us all co-operate. Let us build for Christ and for eternity.

THE COURSES: Brothers Randall and Kirkpatrick will conduct classes in the following courses: "Church of God Doctrines," "The Book Nobody Knows," "The Kingdom of God in Retrospect and Prospect," and "A Survey of Religious Education." Devotional services will begin at 9:00 a.m., daily, being followed with two fifty-minute class periods in the morning, and there will be two periods of similar length each afternoon.

THE EXPENSES: The student expenses are being held to a minimum. Though food prices have advanced considerably, the term charge for the Summer School is the same as heretofore, namely: \$30.00 per student for board, room, and tuition. Only small additional fees will be made for two or three textbooks. Students will be permitted to do their own washing and ironing.

A GOAL OF TWENTY STUDENTS: At least twenty students must enroll for the Summer Bible Training School to be self-supporting. More, the School cannot attain its rightful spiritual success unless a goodly number of students enroll. Consequently, we have set a goal for twenty students. Today, the outlook is not too bright. Who will invest six weeks of his life in this work for the Lord? Yes, the Lord's work needs money, too, but more than money, the need is for young men and young women to dedicate their time and service to Christ. Who will heed the call? Who? Who? Who? *Why not you?*

Summer Bible Training School

Enrollment Coupon

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 16 to July 24, at Oregon, Illinois.

Recommended by _____

My name and address are _____

Do It Now! _____

The Illinois Evangelist

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

By Francis E. Burnett

Our Business Is Your Business

"Wist ye not that I must be about my Father's business?" (Luke 2:49.)

On March 23, 1942, a joint Board meeting was held by the members of the Illinois State Conference and the National Bible Institution. It was for the purpose of arranging the program for the coming General and Illinois Conferences to be held July 28 - August 9, 1942. Those on the Bible School teaching staff will be as follows: Sisters Ruby Railton, Verna Thayer, Jane LeCrone, Virginia McLain; and Brothers James Watkins, Gerald Cooper, J. W. McLain, C. E. Randall, F. L. Austin, J. R. LeCrone, and M. W. Lyon. Having had a superintendent of the three smaller classes last year, it seemed successful enough to incorporate it as part of the program again. We have asked Brother John Mercer to fill this position. Brother Alan McLain will have charge of the morning devotions. Sisters Edna Brewer and Paul Friebel of Oregon, Illinois, will be the matrons, and Sister Vena Logsdon of Ripley, Illinois, will be the superintendent of the kitchen.

We quoted the words of Jesus, not to infer that we are equal with Jesus in doing God's work, but to bring to mind our responsibility. After studying James Moffatt's translation, we received new thoughts regarding this verse. It reads: "Did you not know I had to be at my Father's house?" (Luke 2:49.) Jesus, a lad of twelve years of age, realized His responsibility unto God, His Father. We are "ambassadors" of Christ. Let us keep that in mind as we plan for our coming Conferences.

We realize that a situation has arisen which will alter many plans. We suggest that all of us get together and work out something that will benefit as many as possible. Perhaps a bus could be chartered. Plan now to come to Conference. We need you and want you. Moreover, we need to be in the Lord's house. During these times of disturbance, we should endeavor in every possible way to serve our God and carry on His work.

Fire Escape

Notice has appeared in this paper informing you that we must add a fire escape to our dormitory. This will cost approximately \$150.00. It has been called to our attention that some who are not members of the Illinois State Conference might like to contribute. We will gladly accept contributions from anyone. The dormitory building is owned by the Illinois State Conference, but people from everywhere are housed therein. We hope that you will consider the importance of this improvement. We want the entire membership of the Church of God to feel it has

a part in it, as many members from outside the State of Illinois as from it are housed in the dormitory. It is also used for the Summer Bible Training School. Help us that we may in turn help you. Please send any contributions to Brother Frederick Claussen, 402 South Sixth Street, Oregon, Illinois.

Co-operation

We ask that all people wishing to obtain rooms during General Conference please write to Sister Elizabeth Ordnung, Oregon, Illinois. She has been very faithful in helping with this part of our Conference program. May we point out the fact that it is very important that you consult Miss Ordnung. If not, it sometimes is very embarrassing for her to have rented a room to someone—which according to her list is for rent—and then find that someone else has written to the private home and rented the room. The State Conference wishes the co-operation of everyone in every way. We are not here to run things as we want to, but to fulfill your wishes.

Macomb

As all know, Brother C. E. Lapp, a former State evangelist, resigned to fill the pastorate at Tempe, Arizona. Brother Lapp had been serving two of our churches, Macomb, Illinois, and Fredericktown, Missouri. We have secured Brother Robert Hardesty, a member of Oregon Bible College, to preach at Macomb until September 1. A student of the College also goes to Fredericktown once each month. The State is very grateful that we have the College on which we may call for helpers.

Next Quarterly Conference

The next Illinois Quarterly Conference will be held in Dixon, June 27, 28, 1942.

Treasurer's Report for April

Balance on hand, April 1, 1942		\$ 50.69
Income:		
Received from individuals	\$ 35.00	
Received from churches	195.88	
Belated Dollar Day receipts	6.00	236.88
		<hr/>
		\$287.57
Expense:		
Salary, mileage, and expense for evangelists	\$275.84	
Extra Restitution Heralds and Dollar Day cards	6.94	282.78
		<hr/>
Balance on hand, April 30, 1942		\$ 4.79

Brethren, please take note of this report. We need your support. What are you going to do about it?

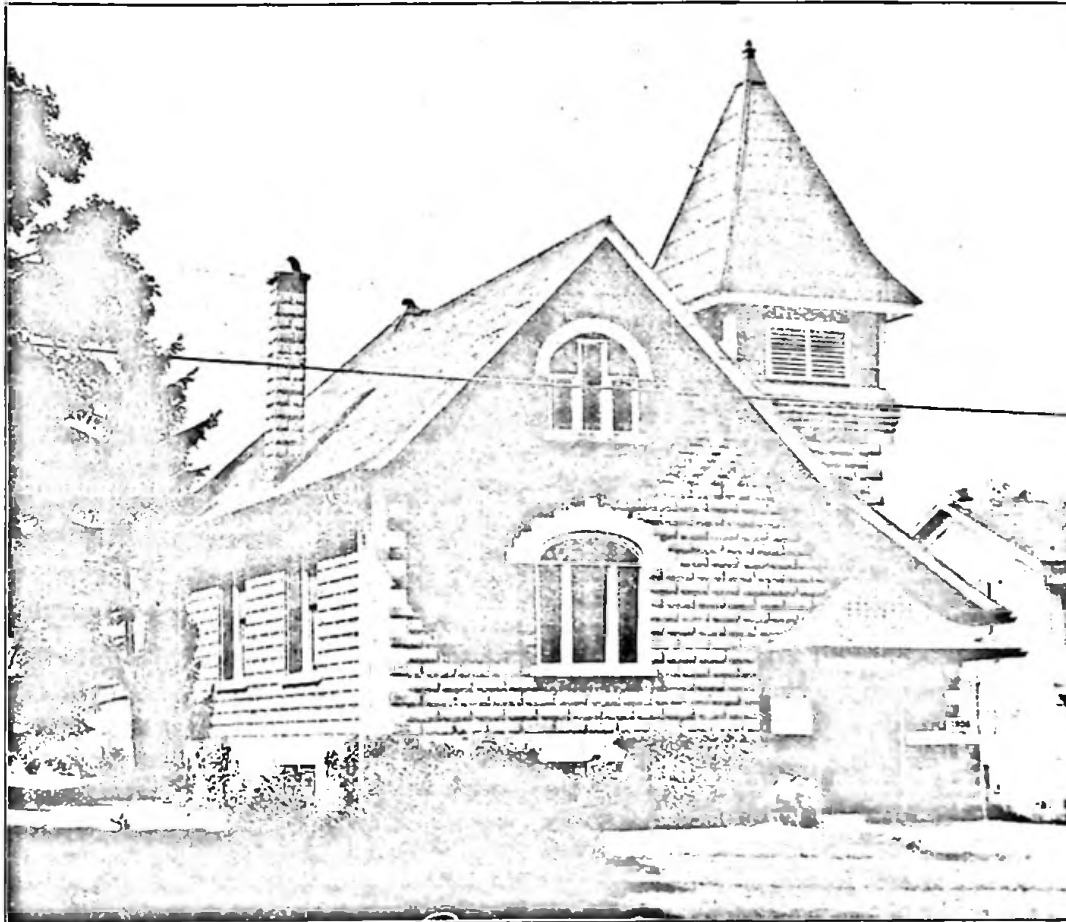
Elizabeth Ford, Treasurer.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MAY 19, 1942

NUMBER 33



Church of God, Fonthill, Ontario

The Church of God at Fonthill, Ontario, was first organized in Thorold Township, December 10, 1854. Brother C. E. Randall, pastor since January 1, 1931, tells on page 9 the interesting history of this church.

The Annual May Meeting, a traditional effort of the Fonthill Church, will convene this year, May 26-31, Brother F. E. Siple of Grand Rapids, Michigan, being the guest speaker. Brother Randall extends a cordial invitation to everybody. *Accept his call!*

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 Whom Speaketh the Prophet?”

An Ethiopian eunuch was reading Isaiah 53. Led by the Spirit of God, Philip went to the eunuch and asked, “Understandest thou what thou readest?” The eunuch replied, “How can I, except some man should guide me? . . . I pray thee, of whom speaketh the prophet this? of himself, or some other man?” “Then,” we read, “Philip . . . began at the same scripture, and preached unto him Jesus.” (Acts 8:26-35.)

So plainly is Isaiah 53 prophetic of Jesus, that one feels any honest student, especially in this day, should be able to recognize the Person prophesied. Let the Jews, who reject the record by their Matthew, read in their own Jewish Bible the prophecy of their own Isaiah, and let them ponder the question: “Of whom speaketh the prophet this?” Some of the Jews are today recognizing their own Jesus as the Man of Isaiah 53.

The New Jewish Bible Reads:

“He had no form nor comeliness, that we should look upon him,

Nor beauty that we should delight in him.

He was despised, and forsaken of men,

A man of pains, and acquainted with disease,

And as one from whom men hide their face:

He was despised, and we esteemed him not.

Surely our diseases he did bear, and our pains he carried;

Whereas we did esteem him stricken,

Smitten of God, and afflicted.

But he was wounded because of our transgressions,

He was crushed because of our iniquities:

The chastisement of our welfare was upon him,

And with his stripes we were healed.

All we like sheep did go astray,

We turned every one to his own way;

And the Lord hath made to light on him

The iniquity of us all.

He was oppressed, though he humbled himself

And opened not his mouth;

As a lamb that is led to the slaughter,

And as a sheep that before her shearers is dumb;
 Yea, he opened not his mouth.

By oppression and judgment he was taken away,

And with his generation who did reason?

For he was cut off out of the land of the living,

For the transgression of my people to whom the stroke was due.

And they made his grave with the wicked,

And with the rich in his tomb;

Although he had done no violence,

Neither was any deceit in his mouth. . . .

Therefore will I divide him a portion among the great,

And he shall divide the spoil with the mighty;

Because he bared his soul unto death,

And was numbered with the transgressors;

Yet he bore the sin of many,

And made intercession for the transgressors.”

(Isaiah 53:2b-9, 12.)

Who, O, Israel, was numbered with the thieves? Who bore your sins, and mine? Who “made intercession” for us, saying: “Father, forgive them; for they know not what they do”? O, Israel, of whom did Isaiah speak? The roots of my New Testament are fed by the spirit of your Isaiah 53.

The Eunuch Asked to Be Baptized

“As they went on their way, they came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be baptized?”

“If thou believest with all thine heart,” said Philip, “thou mayest.”

“I believe that Jesus Christ is the Son of God.”

Then, they went down “both into the water, both Philip and the eunuch; and he baptized him.” (Acts 8:36-38.)

Read Isaiah 53. Pray tell, who died for you and me? A “certain water” waits nearby. Philip waits nearby. Let’s stop this chariot that speeds us past the testing place of God. Let us go “into the water.” Let Christ write a new name in His Records—*on the blank page waiting for you!* Do not be coaxed; the eunuch *asked* to be baptized!

God's Way of Healing

By *T. A. Drinkard*

THERE are many errors confronting the church today. Foremost among them is the claim that God heals the physical body through the anointing of oil and laying on of hands. God has unlimited power, but does He exercise such power today?

It is true that James said: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). Though this is a matter of Scriptural record, it does not justify the church in seeking to apply it today—no more than "tarry ye in the city of Jerusalem, until ye be endued with power from on high" means that Christians are to go to Jerusalem now. Learn to rightly divide the Word of truth, and it will bring you joy and comfort.

Why not tell sick people to do as Isaiah told Hezekiah to do, in order to become well? (2 Kings 20:1-7.) Why not tell them as Elisha told Naaman: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"? (2 Kings 5:10.) Why not tell them as Paul told Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities"? (1 Tim. 5:23.) Why did Paul not use James' suggested plan? There was a reason.

Why isolate and select any one case from among the many? Why not make a brazen serpent and heal through that medium? (Num. 21:4-9.) This was one of God's ways through which He healed people. Why not follow the advice that Christ gave to the man of John 9:6, 7? This was Christ's way; it is in the Scriptures.

We submit that such practice and demonstrated power of the Spirit of God as instituted in the days of Christ and His apostles has long ago passed, and any effort to re-establish the practice now through laying on of hands and the anointing of oil is unauthorized. This does not indicate that God could not do these things now, should He choose to do so. There are other things that God can and will do that have not been done. For example: God could have prevented this world carnage, but He did not. The fact that He has not is proof positive that it is not His will to do so, at least at this time. God has certain established laws governing man, and much of the sickness that we have today is the result of our violation of those laws. In the days of Christ and the apostles, God used the means

then employed to demonstrate His mighty power, and to confirm His Word.

Let us read concerning the authority which Christ delegated to His apostles, to be used after His ascension to the Father:

"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. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they (the believers, the apostles) went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:17-20).

The apostles of Christ could cast out devils; speak in tongues; take up serpents; drink deadly poison; and lay hands on the sick and heal them. If one of those powers or signs can be employed today, the rest can, also, for they were all classed together. Why take out one "sign" and not take them all? Well, there have been some who have tried it with very poor success. The "they" who received this promise were the apostles only, and we question that any others ever were able to practice such "signs"?

Why seek to practice the laying on of hands today and reject the other "signs"? If you can heal the sick today through the laying on of hands, then you can cast out devils; you can speak in tongues; you can handle serpents; and drink deadly poison. Demonstrate one of these "signs," and you can demonstrate them all. These were "the signs of an apostle," and were "signs, and wonders, and mighty deeds" (2 Cor. 12:12)—all of which were utilized to confirm the mighty Word of God. These were supernatural powers, embracing "prophecies," "tongues," and "knowledge," which were intended to "vanish away" when God's Word was fully confirmed. (1 Cor. 13:8-10.)

Pray to the Father daily as you should, and the prayer of faith will affect your aspect in life. Then, help to fulfill those petitions by obeying God's laws relating to health.

May these few thoughts inspire you to study God's Word more faithfully, to come to Him with your problems, allowing Him to answer them in His own good way, and time. Study to rightly divide the Word of truth, and you will be blessed by it.

Pharisaism, the Foundation of Judaism

By Emory Macy

PHARISAISM was the foundation and spiritual life line of modern Judaism. A "Pharisee," according to Webster, was one of a self-righteous sect of the Jews. Christ called the Pharisees of His day "hypocrites," because of their loftiness and their unkind attitude toward the poor. "Pharisee," in its original meaning, was the "wise of Israel." They were wise men who could interpret the *Torah* (laws of Moses, on the basis of tradition) among the scribes and priests. They became the teachers of the laws, living strictly to their convictions. The work of interpreting the *Torah* was left in the hands of a few individuals. The accurate writings and strict life of Ezra the scribe were the ideal pattern and foundation for Pharisaism and, hence, modern Judaism.

The origin of the sect is not known, but it was during the reign of John Hyrkanus (high priest and king—135-105 B.C.) that the name "Pharisee" first appeared. Those who came to be called by that name had lived according to the principles of the *Torah* for some time. All this led to the common use of the name, "Pharisee." Eventually, there arose the Zealots and Sadducees as counter sects. The Pharisees were able to withstand the counteraction, and are given credit for having saved the religion of the Jewish nation from complete ruins. They spoke to the stricken hearts of their countrymen, true words of comfort and hope.

The religion and customs of the Jews were the first to become world wide. Judaism absorbed many customs and practices of the Gentiles, yet the Jews unto this day have remained a peculiar and distinct people. Each religion has its own customs and ceremonies, and has attempted to dominate the world. Hinduism developed from a confusion of ideas, but has been confined to the land of India. It taught human sacrifices, yet forbade the eating of flesh or the killing of an insect. Zoroastrianism had its ritualistic programs and set out to be a world religion, but remained a cult of Persia. Mohammedanism, a religion that forced itself upon people, desired to conquer the world, but now has limited boundaries of Arabia, Egypt, and a portion of India. The only successful world-wide religions are Judaism and Christianity—both founded upon the only living and true God who created the earth, and is able to raise up stones, if need be, to worship Him.

The doctrine of "Merit and Reward" was the ideal of Pharisaism. The idea of reward appears in the laws of Moses in such statements as: "That it may be well with

thee," "That thou mayest prolong thy days," and "That thy days may be long upon the land." Deuteronomy 28 seemed to be the standard for the Pharisees' theology. Their doctrine was developed upon three fundamental principles: first, God is just; second, there is a conscience in man to know right and wrong; third, that the whole duty of man is to do the will of God.

The Pharisees believed that a man doing one righteous deed was so blessed of God for that deed, that he would be able to continue, step by step, to do the whole will of God. The merit of each service rendered toward God or his fellow men lifted him a little higher than he was before. It was this theory of "Merit" that exposed the Pharisees to danger of self-righteousness.

The conception of God can be understood in the titles given Him by rabbis, prophets, and the Pharisees, namely: "Creator of all things," "Sovereign Lord," "The Holy One," "Lord of the World," and "King of the Kings of the Kings." They laid the weight of emphasis upon the higher and more spiritual conceptions, as the prophets had done. With it, they insisted upon the nearness of God and His close personal relation with human beings—as a father and his children. A rabbi once said, "A father, though he be in heaven, does not need angels by whom to communicate with his children, even though it be five hundred years' journey from earth to heaven, for when a man whispers or even meditates a prayer, God is at hand to hear it."

The Pharisees taught that man was created as were other creatures of God, but differing greatly in that he was made in the image and likeness of God. He is a conscious moral agent, able to look up to his Maker to realize the authority of his Lord, and to love Him whom he has learned to call his Father. Man has freedom to choose between good and evil, righteousness and sin, or service and disobedience.

Fenkelstein, in his publication of "The Pharisee," describes man according to the viewpoint of the Pharisee, saying:

"He was thought of as a soul dwelling in a body, but both soul and body were from God. If the soul were that which bore the divine image and likeness, the body was to be treated with care and reverence. *Chastising and tormenting the body never found a place in Judaism.*"

According to the record of John, the Pharisees were in the mob that came to the Garden carrying lanterns, torches, and weapons to arrest the Christ. (See John 18:3.)

Can we not be led to believe the Pharisees were in the mob that cried out at Christ's trial, saying: "Crucify him, crucify him"? The Pharisees of that day were not living according to their own doctrine, or they would not have permitted the cruel death of Jesus upon the cross!

The Pharisees believed in the resurrection of the dead at the coming of the Messiah. This doctrine also holds its place in modern Judaism. There are numerous conceptions of the Messiah's coming: His overthrow of evil powers, length of reign, blessing of the righteous, and punishment of the wicked. The following statements by S. Schechter are typical of rabbinic literature, and of *Biblical interpretation by the Church of God*:

"(1) The faith that the Messiah, a descendant of the house of David, will restore the Kingdom of Israel, which under His scepter will extend over the whole world.

"(2) The notion that a last terrible battle will take place with the enemies of God (or of Israel), who will strive against the establishment of the Kingdom, and who will finally be destroyed. 'When will the Lord be King for ever and ever? When the heathen, that is, the Romans, will have perished out of the land.'

"(3) The belief that the establishment of this new Kingdom will be followed by the spiritual hegemony of Israel, when all the nations will accept the belief in the unity of God; acknowledge His Kingdom, and seek instruction from His law.

"(4) The conviction that it will be an age of material happiness as well as spiritual bliss for all those who are included in the Kingdom, when further death will disappear and the dead will revive."

These beliefs have dwelt for centuries in the inmost hearts of pious Jews. The life of Judaism seems to swing upon these words: "Hear O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5).

Much of the material used for this article was gleaned from the following books: "Culture and Conscience" by Graham and May, "Old Testament Life and Literature" by Matthews, "The Pharisees" (Vols. I & II) by Finkelstein, "The Pharisees" by Herford, and "Some Aspects of Rabbinic Theology" by Schechter.

The Man Who Bore Jesus' Cross

Pulpit Echoes

By M. W. Lyon

THERE was only one man who ever literally carried out Jesus' advice to take up his cross and follow Him. That man was Simon of Cyrene.

We know where Cyrene was. The British Tommies passed and re-passed its ruins near Derna as they marched along the desert roads of Libia. From thence came this man who was destined to play such a unique role in the crucifixion drama.

Perhaps he was hastening into the city for the Passover, or to transact some business, or to meet a friend. At any rate, it was his unhappy chance to be entering the city gate just at the particular moment that Jesus, bearing His cross, was being led out to Calvary. Whether because Jesus had fallen under the cross or simply because of a sudden impulse of the soldiers to play a crude practical joke, we do not know. But Simon, happening to pass at the moment, was forced to carry the cross for Jesus. A few moments one way or the other, and he might never have been involved. What ignominy! How resentful he must have been! Beholders would have no way of knowing that he was not himself a culprit. Certainly there was no enthusiasm on Simon's part about it, for we are told

that he was compelled to bear the cross. The story is told in Mark 15:21.

Now, Simon was a most interesting type of cross-bearer. He neither suffered in willing sacrifice to a righteous cause, as Jesus, nor did he suffer for his evil deeds, as the thieves. He had done nothing either good or bad. Yet he suffered, just the same.

Did Simon realize the honor that was his that memorable day? We are accustomed to honoring Jesus as our Substitute. This man had the honor of being Jesus' substitute! What a blessed role was his! But perhaps in his irritation at such forced humiliation, he was like those unwitting servants of Matthew 25:37-39, who never realized they were doing Christ a service until it was all over.

There are many Simons today bearing crosses they resent and do not deserve. They forget that life holds a cross for everyone and none may escape. But which shall it be? The thief's cross, the just punishment for sins; Simon's cross, borne by unwilling and undeserving shoulders; or Christ's cross, borne because of willingness to suffer for Him?

Primitive Customs of the Hebrews

By Francis Burnett

IT IS an established fact, proved by the Scriptures, that God called the Hebrews, or Israelites, to be His chosen people. He called Abraham from Chaldea, a heathen country, to go into Canaan. Did Abraham and his people carry with them any beliefs of the Chaldeans into this new country? Can anything be found stating that they did not? Are the Scriptures free from inference to any animistic beliefs?

It is only natural that most persons professing Christ never stop to reason about the early life of the Hebrews. It is said that Western civilization must know from where a certain thing came or why a certain incident happened, but the majority of people does not care as to what happened to the Hebrews, or to know how they worshiped. Those who believe a thing without questioning, especially something in God's Word, are said to "take it by faith," but it seems to us that these persons are too often lazy and not willing to study.

It would seem absurd to the majority of Christians to hear that the Hebrews, in their early history, practiced some heathen customs—we mean before they really knew God. It is commonly thought that all persons since Adam have worshiped God and Him only, except when they went into idolatry. We mean that when the Hebrews practiced heathen customs, it was while they were worshiping God.

We generally forget all about the people who lived between the Flood and Abraham's time. There were about three hundred fifty years in this period. Abraham was a descendant of Shem, who was a son of Noah. The Shemites are known for their heathen customs and practices, but it seems that Abraham was faithful in his worship. This fact is true, for God proclaimed him faithful, but what about those who were with him? We have no record definitely stating that Sarah or Lot were saved because of their faithfulness. Therefore, we should like to present some incidents, which to us seem very interesting and true. God's Word contains some peculiar statements, especially peculiar to the student who knows nothing of the Shemitic people and practices—the Hebrews being direct descendants of Shem.

The Shemitic people were animists, believing that stones, trees, springs, streams, and mountains had life within themselves. We first bring to your attention, the tree. It was believed by the Shemites that trees, especially evergreen, were the abiding places of spirits and, later, of gods and goddesses. They addressed prayers to them and

even adorned them with garments and ornaments. Trees are still worshiped in Syria. Three trees frequently mentioned as objects of worship are the cedar, cypress, and tamarisk. These people believed that Oracles came from the trees.

Now, let us consider Old Testament indications of animism, let us consider the Hebrews in whom we are especially interested. In Genesis 12:6-8, mention is made of the "terebinth of Moreh" (Septuagint). Translated, this means "the terebinth of the teacher," or a tree at which divine teaching was made. Moffatt's translation uses the words: "oracular oak." The tree stood in Shechem, and was undoubtedly an old, old tree, as it was there before Abraham went to Canaan. It was at this place that *Yahweh* appeared to Abraham, and to His Honor he built an altar. Why should the divine Appearance be at this tree?

Genesis 35:8 reveals, too, that Rebekah buried her nurse, Deborah, under the oak near Bethel. The name of the tree, translated, means the "oak of weeping." The meaning of this place was surely known before Rebekah's time. Then, why did she bury her nurse there?

We should like to consider, next, the ideas and beliefs about *water*. Among the Shemites, the conception in regard to water was as pronounced as that of trees. They believed that supernatural beings had their abiding places in the lakes, streams, springs, and so forth. As the belief in trees, so is the belief in waters held sacred in Syria today.

In the Old Testament, again, we believe that God revealed Himself in the ancient way because He would otherwise have not been accepted. We read in Genesis 14:7 about Kadesh or En-mishpat. The meaning of this name was "spring of decision." It was regarded as a holy well, and men went to it to have decisions made for them. In Joshua 15:7 and 18:17, we read of En-shemesh, or "the spring of the sun." The Septuagint renders this "Beth-shemesh." The prefix "Beth" is very frequently used to mean "divine." It is most probable that at one time this well was used in sun-worship.

The last of the animistic objects that we wish to consider are the rocks, or stones. Worship of the stone originated probably, not because of any supposed life it contained, but because of convenience. Stones were used to build altars unto a deity. Through these sanctuaries were the higher powers revealed. It made no difference as to the shape of the stone.

In the Old Testament, the incident first brought to

mind is that of Jacob. (Gen. 28:11-22.) It was when sleeping with his head on a stone, that God was revealed to him. After the revealing of God, Jacob poured oil on the stone as an act of worship.

Again, in Joshua 24:26, 27, we read: "Joshua . . . took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord (under the tree at Shechem, the abode of *Yahweh*). And Joshua (*Please turn to page 10*)

The Great Salvation

By *Mary Mae Nedrow*

"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?" (Hebrews 2:3.)

THE "great salvation" is clearly set forth in the Bible. We who have the Bible are warned in no uncertain terms what to expect "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." The words Jesus spoke, the gospel of God's Kingdom, are indeed saving words, for they point out the way of life and tell us what we must do to be saved.

"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). We are reminded, too, that this good news concerning God's Kingdom which will someday be established here on earth is to be proclaimed throughout all the world "for a witness unto all nations"—"then shall the end come."

Each individual has his choice after hearing the gospel message: He can accept, and have the hope of receiving immortal life and a place in the Kingdom when Jesus comes, or he can reject this "great salvation" and receive only condemnation. There can be no "sitting on the fence," no compromise. Action is required on the part of the one who would be a citizen in God's Kingdom. If we truly believe that God will send Jesus to earth to establish the Kingdom, we must be prepared and ready for His return, and, like John the Baptist, prepare others by proclaiming the gospel (the great salvation message) to a sick world. Tomorrow may be too late—it may never come! Let us not be dormant Christians, thinking only of ourselves. Observing world conditions as they are today, we, too, should be inspired to publish abroad, "Repent ye: for the kingdom of heaven is at hand."

O, that Christians might realize that dead formalism must be abandoned if we would expect to win converts to Christ. Prayers of many today are meaningless gestures. Some believe that to live a life "holy, acceptable unto God" is too exorbitant a price to pay, but the Apostle Paul did

not think it was. In his letter to the Romans (12:1), he called it their "reasonable service."

As we journey through life, we find that anything worth having is worth working for. Many profess to have faith, but they stop right there. The brother of our Lord said that "faith, if it hath not works, is dead" (James 2:17). Morality alone will not save us. Though we govern our whole lives with seeming virtuous conduct, we still are not eligible for places in God's Kingdom when Jesus comes, unless we conform to certain principles set forth in the Scriptures. We read that Noah and his family were "saved by water"—which was "the like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21). Noah believed God, obeyed, went into the ark which he had built, and was sheltered from the Flood. Christ is now the ark of safety to all who consent to obey.

God preached the gospel to Abraham, telling him that through his Seed (Christ) all the nations of the earth would be blessed. God's covenant with Abraham was reiterated in Isaac and Jacob. It was ratified by circumcision. Before we were baptized into Christ, we were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope . . . but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12, 13). "For as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

The patriarchs of old all lived in anticipation of a Saviour. They knew that salvation centered around this promised "seed." They knew that Paradise would be restored here on earth, and conditions would be as they were at the very beginning. O, that we might fully realize just what this gospel message implies! What a marvelous picture to present to those who have never been enlightened! God, Christ, the apostles, Paul, all preached the gospel (the great salvation). May we follow in their footsteps.

"The Day of the Lord Jesus"

(Dedicated to My Jewish Friends)

By the Editor

THE Apostle Paul's prophetic "Day of the Lord Jesus" (2 Cor. 1:14) was centuries earlier Solomon's prophetic "Perfect Day" (Prov. 4:18). David, too, doubtless foresaw that Day when he said, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. . . . The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:10,11). Beautiful is the Bible hope of the coming Day of the Lord Jesus.

The Breaking of the Day

Solomon's Perfect Day is further pictured in chapter 2 of his only prophetic Book. First, we read: "I am the rose of Sharon, and the lily of the valleys" (Song of Solomon 2:1). This verse is usually interpreted as being prophetic of Christ, but scholars are agreed that it speaks of the church—here compared to beautiful but common flowers of the sun-kissed valley, rather than to the self-adorned women of Solomon's harem within the city. In verse 6, the church seemingly testifies of Christ's love: "His left hand is under my head, and his right hand doth embrace me." Thus far, the picture might be fulfilled in the present dispensation, for we know the Lord tenderly loves His espoused saints. Beginning with verse 8, however, a prophecy is introduced that cannot be fulfilled until Jesus returns. It says:

"The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."

Truly, in that day it may be said: "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come" (vv. 11, 12). There will be winter, there will be rain, there will be thorns and thistles, there will be hushed and whimpering notes of birds "until the day break, and the shadows flee away" (v. 17). Until the breaking of the Day, the church can see her lover only "through a glass, darkly" (1 Cor. 13:12). Christ now "looketh forth at the windows, showing himself through the lattice" (Song of Solomon 2:9), hiding temporarily, as it were, "in the clefts of the rock, in the secret places of the stairs" (v. 14). Soon, however, the Lord will come "skipping upon the hills" and saying, "Rise up, my love, my fair one, and come away" (v. 10). Said Jesus, "I will come again, and receive you unto myself" (John 14:3).

Jesus, King in Jerusalem

Isaiah beautifully painted the glory and peace of Christ when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (2:3). There will then be no more fear of poison gas, and the lustful grin of the conquering Jap will no more haunt throughout the isles of the sea. Christ "will teach us of his ways, and we will walk in his paths" (v. 3). "He shall judge among the nations . . . 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" (v. 4).

Though the nations today are ignorant of the coming of the Lord, the Jews should recognize, and soon will recognize, that the Perfect Day, the Day of the Lord Jesus, is breaking. The challenge to believe is strong to the Jews: "O house of Jacob, come ye, and let us walk in the light of the Lord" (v. 5).

The Lord Alone Exalted

Then the wicked will stumble and fall. Cried Isaiah: "Hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up . . . upon every high tower, and upon every fenced wall, and upon all the *ships of Tarshish*, and upon all *pleasant pictures*. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day" (vv. 10-17).

The "pleasant pictures" of men, that is, the happy goals and high ideals of men, will suddenly fade into insignificance when the Lord comes "in power and great glory" to Jerusalem. Nor will He need a navy!

A Glorious Prophecy Much Abused

One frequently hears the prophecy of Isaiah 4:1, probably because it tickles the ear and pleases the imagination. It reads: "In that day shall seven women take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

When the Lord alone is exalted, before whom would

sinful women repent? Would any pleasant-picture mortal priest suffice? What "one man" could take away their reproach? By *whose name* should fallen virgins be called, when only "by the name of Jesus Christ of Nazareth" did the lame rise up and walk? (Acts 4:10.) "Come ye . . . walk in the light of the Lord"; let "the shadows flee away"! "There is none other name under heaven given among men, whereby we must be saved" (v. 12).

That Isaiah 4 has a much more beautiful thought than the street-corner interpretation of seven wanton women begging the name of any mortal man, is unquestionably revealed by succeeding verses. We read: "In that day shall the branch of the Lord be beautiful and glorious . . . he that remaineth in Jerusalem shall be called holy . . . when the Lord shall have washed away the filth of the daughters of Zion."

Moreover, this fourth chapter of Isaiah seems to picture the presence and glory of God being with His people as His presence and glory long ago accompanied the Israelites in their desert wanderings. We read: "The Lord will create upon every dwelling place of mount Zion . . . a cloud and smoke by day, and the shining of a flaming fire by night." (Cp. Ex. 13:21, 22.) "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and rain" (4:5, 6).

Amos Foresaw the Lord's Day

The Prophet Amos, seeing the rich "treading upon the poor," cried to sinners who deceitfully hoped for the Day of the Lord: "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 (Please turn to page 11)

Fonthill Church of God

By C. E. Randall

THE Fonthill Church of God has quite a historical background. It was started in Thorold Township, and was organized as a church on December 10, 1854, with Henry Stevens as elder, and Peter Bouk and John McClellan as deacons. In the year 1863, dissension became rife over matters of doctrine. Some held that the New Testament should be the only creed, and that the present probationary period "is the only time and dispensation of grace, in which God will through Christ grant pardon for sin." They further held to the conviction that each person having repented should receive "an evidence of his pardon, and acceptance with God, and that the person having received this evidence of acceptance, that it is his or her duty to be baptized in the name of the Father, of the Son, and of the Holy Ghost, thus giving a public testimony of his or her faith in the resurrection of the dead."

Those who held to the foregoing views were in the majority, and therefore, for unity's sake, cut off from fellowship those who later became the group from which the present church developed. This latter body held to the truth of restitution and kindred teachings, and believed that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The fathering and feeding of this latter body fell largely upon the shoulders of Peter Bouk and William Platts, Sr.

The building in which the church met before division, was sold following the separation. Disposition of the funds received from the sale is still the cause of occasional

recrimination. Following the sale of the building, which was known as the "Advent Church," the first mentioned group became absorbed into the Baptist Church, and the latter body started holding meetings in a hall in the village of Fonthill. In the year 1904, Brother F. L. Austin was called as pastor, and served for seventeen years, or until he took up the work of the General Conference. Following him, came Brother G. E. Marsh, who labored here for seven years. For two years plus, Brothers Grover Gordon, Paul Hatch, and James A. Patrick broke the bread of life to the people. Since January 1, 1931, the writer has been carrying on.

If one were to be guided by community reaction, Albert Railton would be judged as the man who did more for the welfare of the church than any other lay member. Although he has been sleeping in death for many years, yet today, the community judges the good points of the church according to the man Albert Railton.

One of the traditional efforts of the church has been the Annual May Meeting. For years it was held over the last week end of May, beginning on a Friday night. Late years it has been started on a Tuesday night. The church, with one or two exceptions, has always brought in a guest speaker for this yearly feast of spiritual manna. This year our guest speaker will be Brother F. E. Siple, Grand Rapids, Michigan, pastor of Southlawn Church. The date of the meeting: May 26-31. A cordial invitation is extended the brethren to join us in these few days of spiritual refreshment.

The Trial of Abraham

By E. O. Stewart

"It came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:1, 2).

THE word "tempt" properly signifies: to try, or prove; and the scene of this instance was intended to try the greatness of Abraham's love to God and his faith in God. He had displayed great trust in God on previous occasions, but he was now to be tried by the severest sacrifice God has ever demanded at the hand of man. "Take now thy son, thine only son Isaac . . . and offer him . . . for a burnt offering."

Let us pull back the curtain of human weakness for a moment, and face the fact concerning the difficulties which might have served as an excuse for not rendering obedience to God's command.

(1) It was a positive violation of God's law enjoined in Genesis 9:6, where man was forbidden to shed the blood of man. It was strange and unprecedented. Nothing like it had ever proceeded out of the mouth of God. Sacrifices of beasts had been enjoined; but of presenting a human sacrifice there was no example.

(2) It was directly opposed to the feelings of our common humanity—feelings which have been planted within us by that very God who gave us our being. And are they not worthy of Him who has implanted them? Here, though, was a command at perfect variance with them—a command that was to do the greatest violence to them by shedding the blood of man, and that man an only son in whose loins lay the progeny of the coming Deliverer of all that had been lost through sin. It would destroy all Abraham's domestic peace. How would Sarah bear the tidings? It would render him odious to all those around him. How could he clear his character, and wash the stain of blood from his hands?

Abraham did not hesitate: he sought no delay, required no time for consideration; but, as it was likely he received the command during the darkness of night, so he arose early in the morning and made preparation for its execution.

The journey was one of three days' length. During the whole of this time, Isaac was before his eyes. What time for reflection, for doubt, for abandoning the project! Besides, there was Isaac's distressing interrogatory: "Behold the fire and the wood: but where is the lamb?" There was, also, the address to his son before he was bound; for

Isaac was about thirty years of age. Consider how Abraham must have related all of God's conduct toward himself, in calling him from his own country, in giving him such glorious promises, then their delay; last of all, by miracle, Isaac's own conception and birth as the fulfillment of them, the joy it produced, how it strengthened faith, brightened hope, and increased joy; and then the very mysterious, unheard-of, and to all human appearances, the blighting command to slay that son of promise! How Abraham's heart must have heaved with emotion, and his eyes suffused with bitterest tears, in the recital of this mysterious history!

Isaac listened, submitted, was bound, stretched upon the rude altar! Then the knife was raised to pierce the heart of this submissive child!

Suddenly, a voice was heard: "Abraham, Abraham, lay not thine hand upon the lad."

The scene changed: Isaac was spared, a ram was caught, Isaac was received back from death; and all of God's promises were renewed by the receiving of Isaac in figure from the dead.

This was a picture of the death and resurrection of God's Son, and by Christ's resurrection God has pledged Himself to fulfill all the promises He made to Abraham. Thank God for this wonderful gift!

PRIMITIVE CUSTOMS OF THE HEBREWS

(Continued from page 7)

said . . . Behold, this stone shall be a witness unto us."

Is it unreasonable to believe that these beliefs were a part of Hebrew worship? What do you suppose that Sarah and Lot, less faithful than Abraham, believed when they left Ur? We can say with certainty that people, today, do not readily accept new ideas or beliefs. Do you suppose that human nature was any different in Abraham's time, than now? We must admit that, being descendants of Shem and idol worshipers in the land of Ur, Abraham and his people surely had believed in some of the animistic practices. We have record, also, of the "images" that Rachel took with her from Padanaram.

(Gen. 31:34, 35.) Rachel's father was Jacob's uncle. It would seem that Jacob married one who did not believe much different than he.

Let us consider some of the conclusions which may be drawn from this study. It is normal for us to believe that we are above being like the Shemitic people. Are we? We have many peculiar ideas. Dare we call them superstitions? At a wedding the bride must wear "something old, something new, something borrowed, and something blue." Also, we are told that a couple should be married "when the hands of the clock are going up." Of course, having Santa Claus bring the gifts at Christmas, and the Easter bunny to lay the eggs at Easter, is strictly in accord with the Word of God. Many farmers will not start to sow or plant a field, in which they have not started, after Friday noon. We worship the birth of Christ on a day set by heathens who worshiped *Saturnalia*. This ancient god was one of unseemly license who let people do as they pleased, and they knew not why they did it.

Brethren, do we worship God in truth and righteousness? Are we sure that God would approve our every way of worship? It would be well for us to study 2 Peter 1:1-9. We may be like the person mentioned by our Lord in Revelation 3:17, thinking that our worship is all right. Let us obey the counsel: "Buy gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (v. 18).

"THE DAY OF THE LORD JESUS"

(Continued from page 9)

man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" (5:18-21.)

Zephaniah's Prophecy

Zephaniah likewise prophesied that the Day of the Lord will be a day of judgment upon the wicked. He foretold: "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" (1:14). So, Jesus said, "There shall be weeping and gnashing of teeth" (Matt. 25:30)—"when the Son of man shall come in his glory, and all the holy angels with him" (v. 31).

Zephaniah further prophesied: "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" (1:15); then explained that

in distress men "shall walk like blind men, because they have sinned against the Lord" (v. 17).

Day for the Church; Night for the World

The reader will have noticed seeming contradictions in the foregoing scriptures: there is to be a *Perfect Day* and an *Evil Day*, and both these days are called the *Day of the Lord*. The explanation? Obviously, when Christ comes to receive His loved and espoused church, when, too, He will graciously pardon the seven-times adulterous nation, He will also come to judge all nations and to destroy the wicked nations which, after all, so wasted and teased and raped the virgins of Israel as to more correctly deserve the punishment than they. (Isa. 60:12; Gen. 12:3.)

*Send The Restitution Herald to your friends
New subscriptions—nine months for one dollar*

THE CHRISTIAN'S WEAPONS

By Eva S. Johnson

FROM one end of this land of ours to another, people are busily engaged, night and day, preparing weapons of war with which to meet its enemy. Are we, as Christians, also preparing ourselves for the conflict which we know we will surely have to meet sooner or later? Our preparedness hours should also be lengthened, so we can be fully equipped with the whole armor of God and with the sword of the Spirit, which is the Word of God.

In Ephesians 6, we read of what this uniform or armor consists. To acquire same, we must study diligently to show ourselves approved and ready to answer for the hope which is ours.

Carnal weapons cannot be used to meet and conquer powers of darkness such as described in verse 12 of this passage. Paul says in 2 Corinthians 10:3, 4: "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" We need to give more time to study of our Bibles and find therein the sword of the Spirit, or the Word of God, and know how to use it when occasions arise. We should be able to say as Jesus did when He was tempted: "It is written." This cannot be said unless we commit to memory passages and where they are found.

Christians are to seek for wisdom. It is much better to get wisdom than gold. Ecclesiastes 7:12 reads: "Wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it." Let us, therefore, lay hold of the Word of God, acquire wisdom which is to be *our* weapon of defense, and fight the good fight of faith which leads to eternal life.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"This do in remembrance of me" (Luke 22:19).

The Hour Drew Near

Soon Jesus was to become the slain Lamb of God. The Passover meal had been prepared by Peter and John.

This was the time Jesus began, or instituted, the Lord's Supper or Communion. It is a table of remembrance. When Jesus returns to earth then everyone shall see Him, and when He sets up His Kingdom, He will eat and drink with those of us who continue faithful.

The apostles will be there upon the twelve thrones. Abraham, Moses, and David will be there. Whether or not we are there, depends upon how we live today. It takes a consecrated life of love, and one of obedience as well, to fit us for that Kingdom. Jesus said that if we love Him we will keep His commandments. We must have faith, hope, and love, and the "greatest of these" is love. We must love our fellow man, and especially the brethren.

Tuesday

Tuesday is the Jewish day when the disciples made ready the Passover for Jesus. This is the important event for us to remember for our charts for Tuesday.

Wednesday

As Tuesday drew near sunset, we must remember a new day was dawning. Wednesday *began at Tuesday's sunset*. We think of evening as being near the end of the day. However, it is the beginning in Jewish time. Thus, when we read, "Now when the even was come" (Matt. 26:20), we understand it was the beginning of a new day—their Wednesday, in this verse.

This was the day when Jesus suffered for us, and died upon the cross. His trial was unfair, but so was the reason the Jews gave for killing Him.

Through history we learn that Passover lambs were never again used at Passover Feasts from that day until this very day—by the Jews who keep this Feast. Jesus, the Lamb of God, was slain. He was our Passover. There was no longer need for a lamb to be slain each year. The Jews still use the unleavened bread in their Feasts.

Following our study today (Luke 22:14-30), we know, according to Mark, the disciples sang a hymn and "went out into the mount of Olives" (14:26).

Our Charts

Chart Number Four

Draw a picture, or cut one from a magazine or paper, to represent the event of this chart.

Date: Nisan 13

Day: Tuesday

Event: Preparation for Passover

Scriptures: Mark 14:1-9, 12-16

Chart Number Five

Begin the Wednesday chart. This is one day when there are many events, so begin writing near the top of the page.

Date: Nisan 14

Day: Wednesday

Events:

At even: Passover Supper; Lord's Supper

Scriptures: Matthew 26:20; Luke

22:14-20; Mark 14:17-26

(Wednesday chart to be continued)

Match These Broken Sentences:

The Church of God	to keep it so.
And we will try	is a holy place.
We will reverent be	of God we go.
When to the House	In act and word.

Happy Birthday Wishes

Shirley A. Hutchinson, age 5, May 18, Hammond, La.
Bobby Hightower, age 16, May 22, LaPrairie, Ill.
George Parks, age 15, May 22, Macomb, Ill.

The Thunder Clouds

"The big, dark clouds have a big, deep voice,
And this is what they say:
Rumble, rumble, rumble, rumble,
As they roll away.

"The big, dark clouds are the big, big house
Where the merry raindrops stay;
And down to the thirsty birds and flowers,
They'll come, pitter, pat, someday."



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Brush Creek Berean Class

* * *

By *Juanita Macy, Troy, Ohio.*

The Brush Creek Berean Society is composed of three classes: adults, young people, and the junior class. Because we have no other midweek service, all ages are included in the Berean study.

The two upper classes are led by the members, a different member being appointed as teacher each week. Lessons are taken from the "Berean Searchlight." The young people's class has an advisor who answers or gives Bible references to all puzzling questions. The members of this class show great interest in and have a desire to know their Bibles better. Each one takes part in the discussions.

The junior class is taught by Bernedene Macy, and it studies lessons from "The Children's Bible Story and Study Book." The children are eager to learn, and they have memorized many Bible verses.

Business is conducted at the monthly socials which are held in the homes of the members. Games and refreshments are always enjoyed after the business meeting.

The poem below was published in our monthly paper, *The Berean Bugler*.

God's Eternal Spring

* * *

By *Verna Stine, Troy, Ohio*

Earth's long wintry night is over;
Radiant spring proclaims her day,
With a wand of warming sunshine
She waves nature's gloom away.

Trees are awakened by her magic torch
And yield their leaves to beautify;
Shy little violets that slept in the ground
Creep through and nod to passers-by.

Spring has ordered that a soft green rug
Be woven of many blades of grass;
And that birds, too, must lend their songs
To banish sorrow of the winter past.

"The picture would be incomplete," says she,
"Without happy children to play and sing;
For the poem is a slight comparison
To God's coming Eternal Spring."

We, the Needy

* * *

By *Harvey U. Krogh, Jr.*

David was the rich and prosperous king of the mighty nation of Israel. He probably had everything that wealth could buy in that day. However, we know that wealth cannot buy everything that a man may want. In Psalm 86:1, David said, "Bow down thine ear, O Lord, hear me: for I am poor and needy." It may be that David was not yet king and was fleeing from one mountain hide-out to another to escape the sword of Saul, when he wrote this prayer. When we consider further verses in the Psalm, we find that some of the things for which he asked could well be the things that a king could not buy, regardless of his wealth.

"Be merciful unto me, O Lord: for I cry unto thee daily." "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." One of David's greatest needs was forgiveness. It is something that everyone of us needs to ask for every day. So few of us live close enough to the Father to go through a whole day in this sin-stained world without at least thinking an impure thought for which we need forgiveness! We should be very thankful for God being "ready to forgive," but that should not make us feel that forgiveness is to be had too easily. We must first ask with forgiveness in our hearts for those who have wronged us.

David also asked of God: "Teach me thy way." Wealth could not help David to know God's way. In fact, many times wealth hinders one. We might well rejoice that we do not have the manifold temptations that come to those who can afford the many things that money can buy.

What is our greatest need today? It is not wealth, because we are living in the richest nation in the world. Even if we cannot buy many of the things we used to buy, we are still far ahead of most other peoples. It seems that our greatest need is the consecration of ourselves and all that we now have to the service of the Lord. This can only come about as we come more often to Him who can forgive us, teach us of His ways, and save us. No matter how self-sufficient we may think ourselves to be, we are always in need of God's mercy, His protection and care.

If we remember that we are "poor and needy," we shall sometime be rich in the Kingdom.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 26-31—Annual May Meeting at Fonthill, Ont.
 June 4-7—The Northwest Conference at Corvallis, Ore.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 10-14—Minnesota State Conference at Eden Valley.
 June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

FONTHILL, ONTARIO

Bro. C. E. Randall has been giving us some very interesting sermons on specially chosen subjects, and we feel they will be helpful to us in every way. "Opening the Windows of Heaven" was one, and "Miracles of Saving Grace" another. Last Sunday evening, our pastor spoke on "When God Makes Division," and we feel sure that what he said caused most of us to do some serious thinking. Here is a hint to cause all who read this news report to take personal stock of their spiritual condition, too: our decision today will greatly affect God's Division tomorrow.

On Friday evening, May 1, in our church basement, a miscellaneous shower was held for Bro. Orlin Bousfield and his bride. We hope this young couple will enjoy our gifts, about them, in their home. The Bousfield family is a very loyal and faithful one in our work here, and we know the wish of all is, that Orlin and his wife will live happy and useful lives in God's service.

Our Annual May Meeting draws nigh, in which we ask God to strengthen and direct our efforts. We will all be very happy to welcome Bro. F. E. Siple to Fonthill as our guest speaker.

Last Sunday evening it was announced from the pulpit that Bro. and Sr. Ellsworth Routson would conduct the work in our Niagara Peninsula during Bro. Randall's absence at the Summer Bible Training School. We know these young workers in God's vineyard will be made welcome here, and we hope they will like us and Canada.

Just a closing thought:

"Think of self—trouble grows;
 Think of God—trouble goes."

Irene Holland, Reporter.

CALENDAR OF EVANGELISM

May 10.—Special meetings at Cedarville, Mo.

START A SUNDAY SCHOOL!

Are you isolated from others of "like precious faith"? Start a Sunday school! Thus originated our present active church in Kokomo, Ind.

"Truth Seekers' Quarterly" for the third quarter of 1942 is now in the making. Prices: single copy, 17¢; three or more copies to one address—each 15¢. Place your order early, and order a few more than "just enough"—the Lord will send you some visitors to use the extra "faith copies."

Order from National Bible Institution, Oregon, Ill.

DELTA, OHIO

Sunday evening, May 3, concluded the week's series of meetings conducted by Bro. Gerald L. Cooper of Ripley, Ill., at the Raker Union Church near Delta, Ohio. Three years' absence from the ministry due to poor health has in no way impaired Bro. Cooper's ability to preach fluently and ably the Word of God. He expounded the Scriptures clearly and interestingly. Although the attendance as a whole was small, we all felt this spiritual food very refreshing and needful in these times of prophetic peril. May it ever serve to keep us faithful unto the end.

We can say only that we hope Bro. Cooper will be with us again in the future, and we give him a very high recommendation as a minister, speaker, and fellow member of the Abrahamic Faith. May God continue to bless him.
 Amy Dunbar Frye, Secy.

FOREIGN MISSIONS or "INDIA"

A Friend, Troy, Ohio \$10.00

MACOMB, ILLINOIS

It's moving time for the Open Bible Church of God at Macomb. About four weeks ago we were notified that the building in which we were meeting was to be used for other purposes, so we have moved to an adjacent building, which, as far as appearance and convenience are concerned, is no improvement. Because this building is to be remodeled for apartments in the near future, it is available to us for only a month or two, and we have no other place in view.

Two years ago we started our Building Fund, and since then we have received \$1,050.00 in tithes and offerings to apply to this fund. Out of this amount we have purchased, for \$600.00, a building site in a desirable location. We need hardly mention that the remaining \$450.00 is insufficient to begin building.

The Bereans are going forward with great strides under the direction of our new president, Walter Croxton. There has been much interest in the new series of doctrinal studies.

We have been having special singing and instrumental music. Sr. Gladys Morecer has been furnishing accordion music for our services, as we were unable to move our piano to the new location. Our student pastor, Robert Hardesty, has also sung several beautiful solos.
 Lillian Gunning, Secy.

NATIONAL BIBLE INSTITUTION

Mrs. Lucy Lapp	\$ 2.00
Murl Cripe	1.00
Emma C. Railsback	2.00
Leila E. Whitehead	5.00
B. N. Berry	1.00
A Sister	1.50
Mora, Minn., Church of God	5.08
Mr. & Mrs. Emil Fredlund & Roselin	10.00
Mr. & Mrs. J. W. McLain	3.00
A California Friend	5.10

Gleanings From the Field

"The field is the world."—Jesus.

Enrolled: Floyd L. Kessler, West Milton, Ohio, and Vivian Johnson, Hector, Minn., enrolled during the past week as students coming for the Summer Bible Training School. Let's hear from others!

Sr. Russell Currens, Burr Oak, Ind., is a patient in Park View Hospital, Plymouth, Ind. At last report, she was recovering from a recent operation.

Evangelist J. W. McLain, now working at Jerico Springs, Mo., writes: "Meetings began with over sixty in attendance, and with good interest."

Plan to attend General Conference, July 28 to August 9.

Sr. Norma Kirkpatrick, Hackensack, Minn., reports via her brother, Vivian, that she plans to be one of his students in the coming Summer School.

See announcement on opposite page of Bro. G. E. Marsh's new tract, "Spiritual Beings."

Republished: National Bible Institution has recently republished "First Principles," an excellent tract by Bro. G. E. Marsh. It contains a series of twelve Bible lessons on fundamental truths. Prices: dozen—35¢; 100—\$2.00.

"How we do need the comfort and strength given in our church paper in these troublesome times!"—Nora Johnson, 324 S. 8th St., San Jose, Calif.

Bro. Emory Macy, a student of Oregon Bible College, will soon be working with the Mora Church of God in Minnesota.

Bro. C. R. Randall preached, Sunday, May 17, for the Pennellwood Church of God, Grand Rapids, Mich. He was accompanied by his instructor, Bro. Vivian Kirkpatrick.

JOHN B. FORD

John B. Ford was born at Phoenixville, Pa., April 15, 1845, and died, Wednesday, May 6, at the home of his son, William G. Ford, 305 E. Fellows St., Dixon, Ill.

His wife, the former Harriet J. Anderson, preceded him in death in 1910, and since that time he made his home with this son.

Elder S. J. Lindsay baptized him into the all-saving name of Christ, June 18, 1923.

"Dad," as he was known to his many friends, enlisted in the Union Army in 1861. He saw eighteen months of service at pay of thirteen dollars per month, and escaped serious injury in the conflict. He was smallest and youngest in his company, and was chosen by its commander, Captain Fred Kortia, to act as his orderly. He shook hands with President Abraham Lincoln and General U. S. Grant. In 1938, he journeyed to Gettysburg, Pa., to attend the 75th and last reunion of the Blue and the Gray.

He leaves to mourn his death: his son William; a stepdaughter, Mrs. D. C. Dauntler; four grandchildren; one great-grandchild; and a cousin.

Memorial services at the home were in charge of L. E. Conner, a former pastor and old-time friend, assisted by the writer, present pastor of the Dixon Church of God.

Military services by the Relief Corps, Daughters of the American Revolution, G.A.R., American Legion, and Company A, followed the sermon delivered by Bro. Conner.

He was laid to rest in Oakwood Cemetery, to await the coming of Christ and the glorious resurrection. C. Alan McLain.

EVANGELISM

Mr. & Mrs. Clark Ballentine	\$ 5.00
Mrs. Eska Evans	3.00
Oregon, Ill., S. S.	6.25
Delta, Ohio, Bereans	8.00
R. H. Judd	1.00
Mrs. E. F. Myers	5.00
Leila E. Whitehead	5.00
Harvey Krogh	6.75
Omaha Ladies' Bible Class	1.00
A Sister	5.00
Raymore, Mo., S.S. & Kansas City	17.25
Mr. & Mrs. J. W. McLain	3.00
Blanchard, Mich., Church	4.54
Arkansas City, Kansas, S.S.	3.50

HERALD RECEIPTS

Mrs. E. W. Johnson; Mrs. Jessie M. Shea; Delos Andrew; Mrs. Wallace Woolf; Mrs. J. C. Waller (for another); Mrs. Charles Stedman; Bernedene Macy (self & others); Beatrice Walter; Mrs. F. J. Spence; George Randall; Morning Star Church of God; Mrs. Clifton Crum (for another); Clark Ballentine; Mrs. E. C. Olmstead; Mrs. John Coyner; Emory Macy (for another); Thelma Mowry; Mrs. A. J. Chaplin; William Deusmore; Ben Carpenter (for another); L. E. Conner (for another); Mrs. O. J. Dorsey; Sunshine Class, Lawrenceville, Ohio (for another); Mrs. Lucy Lapp; Nettie B. Crundwell; Mrs. J. C. Jeffcott; Mrs. F. M. McCrory; Emma C. Railsback (for another); Charles F. Doll; Mrs. L. W. Brenneman; Mrs. George Halverson; B. N. Berry; Mrs. Dannie Lowry; Rhoda Lawson; Mrs. E. C. Olmstead; Ira Ritenour; Mrs. Jeanette Reeves; Eunice Pearson (for others); Mrs. Nora Johnson; Iris Foster; Mrs. J. C. Waller (for another); Walter Coulter (for another); Victor Vose; I. O. Rogers.

**OREGON BIBLE COLLEGE
Building Fund**

Mrs. C. Seely \$5.00

OREGON, BIBLE COLLEGE

Mrs. T. J. Ellis (R. S.)	\$20.00
Azalia Winfrey	2.00
A Friend (F. B.)	2.00

SUMMER TRAINING SCHOOL

A Sister	\$10.00
----------	---------

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.

MINISTERS' FUND

Previously reported	\$1,032.40
Paul Hatch	6.00
Lawrenceville, Ohio, S. S.	7.50
Mrs. Eska Evans	1.00
Oregon, Ill., S. S.	2.80
Harvey Krogh	1.01
Mora, Minn., Church	3.27
Macomb, Ill., S.S.	5.00
Dixon, Ill., S.S.	7.87
Blanchard, Mich., Church	1.00
Total	\$1,067.95

"SPIRITUAL BEINGS"

By G. E. Marsh

Will saints immortalized at the second coming of Christ be immaterial, as ghosts, or will they be real? "Spiritual Beings," a new tract by Brother G. E. Marsh of Los Angeles, California, well answers this question. Read it; distribute it!

Though the publication of this tract was by courtesy of Brother John Lehman, West Milton, Ohio, the regular prices for six-page tracts are being quoted to assure republication when the present supply is used.

Prices: dozen — 15¢; 100 — 90¢.

National Bible Institution
Oregon, Illinois

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Oregon Bible College	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald	\$ _____
(\\$2.00 per year)	
Total	\$ _____

Sender's name _____

Address _____

The Summer Bible Training School

Enroll Today

Oregon, Illinois

-:-

June 16—July 24



C. E. Randall

Young men and young women, the Church of God has not forgotten you. We look to you for strength and inspiration to build the church of tomorrow. We wish to help you prepare for the leadership that will soon be yours. Thus, the *fifth* Summer Bible Training School is being offered for you. It will be another six-weeks' course, conducted at Oregon, Illinois, June 16 to July 24, 1942. Brothers C. E. Randall of Fonthill, Ontario, and Vivian Kirkpatrick of Oregon, Illinois, will be the instructors—Brother Randall also serving as Dean. These men are capable, experienced ministers and teachers. You will



Vivian Kirkpatrick

enjoy their lectures and leadership. They are hoping many of our young men and young women will enroll in this year's Summer School. Let us all co-operate. Let us build for Christ and for eternity.

THE COURSES: Brothers Randall and Kirkpatrick will conduct classes in the following courses: "Church of God Doctrines," "The Book Nobody Knows," "The Kingdom of God in Retrospect and Prospect," and "A Survey of Religious Education." Devotional services will begin at 9:00 a.m., daily, being followed with two fifty-minute class periods in the morning, and there will be two periods of similar length each afternoon.

THE EXPENSES: The student expenses are being held to a minimum. Though food prices have advanced considerably, the term charge for the Summer School is the same as heretofore, namely: \$30.00 per student for board, room, and tuition. Only small additional fees will be made for two or three textbooks. Students will be permitted to do their own washing and ironing.

A GOAL OF TWENTY STUDENTS: At least twenty students must enroll for the Summer Bible Training School to be self-supporting. More, the School cannot attain its rightful spiritual success unless a goodly number of students enroll. Consequently, we have set a goal for twenty students. Today, the outlook is not too bright. Who will invest six weeks of his life in this work for the Lord? Yes, the Lord's work needs money, too, but more than money, the need is for young men and young women to dedicate their time and service to Christ. Who will heed the call? Who? Who? Who? *Why not you?*

Summer Bible Training School

Enrollment Coupon

This is to assure you that I plan to attend the Summer Bible Training School to be conducted June 16 to July 24, at Oregon, Illinois.

Recommended by

My name and address are

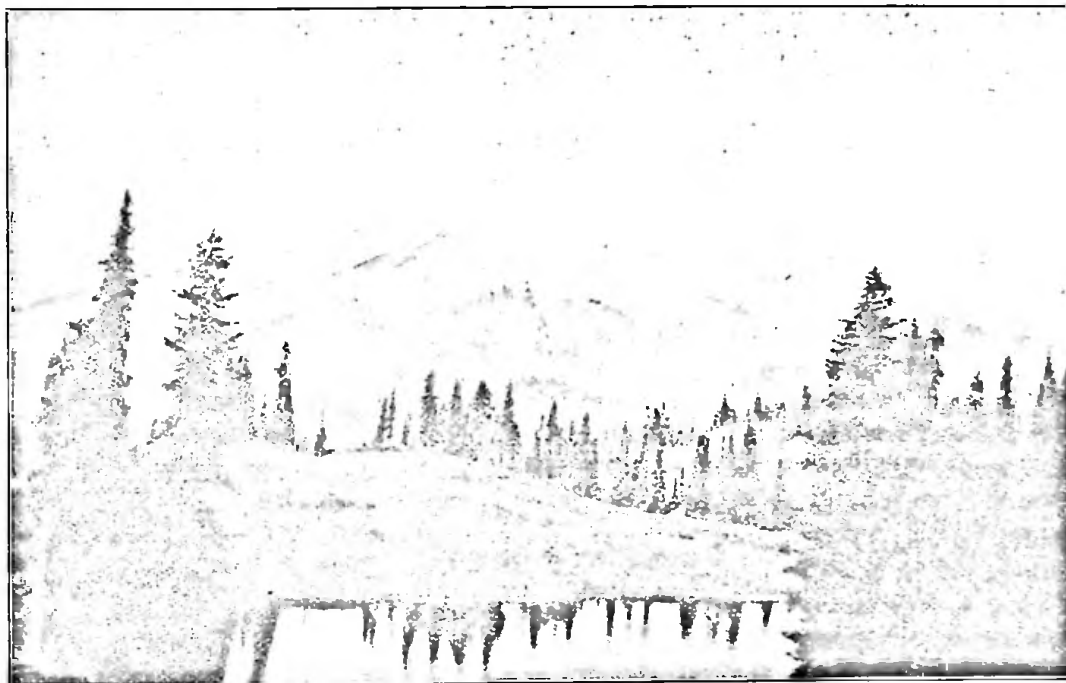
Do It Now!

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MAY 26, 1942

NUMBER 34



MOUNT RAINIER—AND GOD

"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).

Majestic Mount Rainier, first called "Tacoma" by the Indians, a volcanic peak 14,408 feet high in the Cascade Mountains southeast of Seattle, Washington, is the highest point in the State. It is heavily forested on its lower slopes, but has several glaciers and is snow-crowned. Silently, beautifully, persistently, Mount Rainier declares the reality and grandeur of its Creator—the "Ancient of Days." They who would ascend its glorious height hear its praise of the *Light Inaccessible*.

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:11.) "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalm 46:1, 2).

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

Willing to Help India

Referring to the Editor's recent presentation of possible missionary work in India, and particularly to Brother John Manoah of India, Brother R. H. Judd of Toronto, Ontario, writes:

"Some years ago, Brother John Manoah wrote me for financial assistance, probably thinking I was a little more than ordinarily well supplied. I did not comply, but his appeal somehow has never been forgotten and has often come to mind, making me wonder if I had not been in error in not sending him something. . . . It is not easy, especially so far away as India, to always know if one is helping a right cause. If Brother John Manoah has thus consistently all these years been searching the truth, and giving out the truth to others, it seems to me that every assistance the Church of God can give will not be wrongly placed."

Thank you, Brother Judd, for this testimony. We hope the coming General Conference will likewise appreciate this opportunity to preach the gospel in India—India of "the uttermost part of the earth" (Acts 1:8).

Who Goes to Heaven at Death?

Men who believe their reward is to be in heaven and to begin at death (Is everybody "good"?) might be led to seek the Bible hope, if they would first meditate the following "thus-saith-the-Lord" texts:

"No man hath seen God at any time" (John 1:18).

"No man hath ascended up to heaven" (John 3:13).

"David is not ascended into the heavens" (Acts 2:34).

Each of the foregoing texts, if quoted wholly, would reveal, however, that *Christ* has ascended to heaven. God thus highly exalted Him, fulfilling: "Sit *thou* at my right hand" (Psalm 110:1). He who would likewise go to heaven dares to usurp the honor appointed for Christ. Further, in no sense did Jesus go to heaven at death; it was forty days after His resurrection! Would ambitious theologians outmaneuver the Lord? Would thieves climb up some other way? Down came the Tower of Babel!

The true hope, according to God's Word, is that of the second coming of Christ to reign "in power and great glory" over the nations, not in soaring souls to heaven.

Position and Disposition

Position? It is naught. Disposition? It prepares for position and is position's best remuneration. Position is external; disposition is internal. Position is commensurable; disposition is immeasurable. Not position, but disposition determines one's happiness or unhappiness.

How to secure a good-paying position is a problem in every youth's textbook of "Normal Experience." The problem is not easily solved by any student, seeming exceptions notwithstanding. The problem will never be solved by all students. More, it needs not to be solved; it is a problem not fundamental in the development of happiness, service, or success.

Disposition is the secret key that unlocks life's doors of opportunities and joys. Disposition marked the Man who had neither home nor bed. He thought, and planned, and toiled, without a flaw, to do the will of God; today He shares the Father's throne. There, clothed in immortality and sharing infinite wisdom and power, Jesus is revered not because of His position, alone, but because He has the nobler *disposition* to lift and love.

Helpful Hints

Once in a long while somebody who has money is interested in contributing toward some worthy cause, but withholds his contribution because he knows of no particular need. So, following are some thought provokers:

The Illinois Conference must install a fire escape on the Conference Hall at Oregon, Illinois. Approximate cost will be \$150.00. Remit to Brother Frederick Claussen, 406 South Sixth Street, Oregon, Illinois.

Sister Edna Brewer, matron of the Students' Home, recently dared to inquire about an electric refrigerator!

For better work and more efficient operation of our printing department, some better machinery and equipment are needed. Wanted: an automatic job press.

Other hints: Oregon Bible College Building Fund, Evangelism, Golden Rule Home, new subscriptions to THE RESTITUTION HERALD, India Missions, and *helping worthy students to attend the Summer Bible Training School*. Let's go! All out for the Church of God!

Today's Challenge to the Church

By F. E. Siple

HISTORY is replete with the experiences that have been faced by the faithful in various periods of time. Each age or period has presented its problems or challenge to God's people.

We are living in the church age, and in its closing years. During the early years of human experience God dealt with men personally. Later, men were segregated into nations and God dealt with those nations, having Israel as His chosen people. That period presented its challenge to God's people, Israel.

Today, God deals with the church. This group is composed of "called out" ones, persons who have been selected because they have believed and obeyed the gospel. These are God's chosen people of this period of time; and they are the ones to be prepared for the position of helpers of Christ in the coming Kingdom. What is the especial challenge to the church today?

Jesus left with His disciples the instruction to preach the gospel to every creature. Peter learned by vision and later experience that Jesus really meant for the gospel to go to all classes. Paul, the greatest evangelist of all time, was especially called and commissioned to preach, and in his epistles he pointedly showed that the church is to carry forward that work. It is not a matter of converting the world, but a matter of teaching the ones who will hear, and who by obedience become the called-out ones of today.

This challenge is not to present something indefinite and uncertain, but to proclaim the true gospel. According to Romans 1:16, it is God's power for salvation; and in Galatians 1:6-9, we find Paul strongly condemning anyone who would pervert or change that gospel. Life depends upon it, hence it is very important that the church maintain the truth and present it in its purity.

In addition to preaching, the challenge to the church today is to do some practical *works* and at the same time keep itself unspotted from the world. James, in presenting this thought (1:27), classifies the *works* as deeds of kindness in keeping with the gospel message, and shows how the church must avoid becoming worldly.

To be *in* the world but not *of* it, to do the work that should be done, but avoid the contamination of the world's follies, is a challenge worthy of the best efforts of any Christian.

In accomplishing this purpose, the church is to set an

example that others may follow. Jesus set an example for others, and He has frankly told His followers that they should let their light shine, that others might be guided thereby. The surest way to lead someone to Christ is to let your life so perfectly radiate the Christian characteristics, that he will see this and be filled with desire to fill his own life with such endeavor.

According to such texts as James 1:12 and Revelation 2:10, this is not to be a passing experience, but the church member must be "faithful unto death." This is the real challenge to the church today. The world goes its own way, lives its own life, uses its strength and energy in the quest for money and the things money will buy, and unless the church sets an example that is distinctly different it fails in its opportunity.



F. E. Siple

The Christian is striving for something so much more valuable than money, that there is no comparison. The petty pleasures and thrills of conquest which this world offers pale into insignificance beside the joys and permanent happiness to be introduced by our soon-coming King. The whole life and attitude of a Christian should manifest his appreciation of this hope, so others will observe his joy and be led to seek its cause.

A period of warfare and strife such as we face today is fraught with untold grief and anguish for multitudes of people, and with worry and uncertainty for all—all except the true Christian. The griefs and sorrows to him are softened by his knowledge that these are only temporary, passing conditions which shall soon be followed by reunion of those who are separated by death. Uncertainty for him is replaced by an understanding of God's promises and prophecies. He sees the nations passing through the final throes that shall culminate in the establishment of God's Kingdom and the bringing in of everlasting peace. The peace that will result from Christ's coming will not be a peace by treaty between nations, good only for a limited time, or until greed and selfishness break its terms, but it will be a peace that spreads like a blanket of tenderness over the earth, touching each living creature and even the life of the plants.

The thought of the completeness and sweetness of that coming peace floods the life of a true child of God today, and causes him to radiate an atmosphere of love and security. This very atmosphere (Please turn to page 10)

A Study of God

The Holy Spirit—Article Eleven

By R. H. Judd

IT WOULD be intensely interesting to pursue somewhat further references throughout Scripture to the work of creation, and to the wonders wrought by the Spirit of God in the heavens and the earth. Probably in the natural sphere nothing has so captivated the minds of men, when not too engrossed in the search after gain, than the starlit heavens above. Right down through the ages men have lifted their eyes heavenward, and like Isaiah of old have exclaimed in unbounded admiration, "Who hath created these?" (Isa. 40:26.) That question still echoes in our day, but the believer in the Word of God finds the answer in those sublime utterances: "God created the heaven and the earth" (Gen. 1:1), and, "by his spirit he hath garnished the heavens" (Job 26:13). Here it is of interest to observe that the reading of the Revised Version is: "by his Spirit the heavens *are* garnished" (italics ours)—thus showing, as illustrated in our last, an act that is continuously exhibited, though not always in the same manner, place, or time, and is certainly incidental proof that the Spirit of God *is* continually present.

The Bible account of the creation of the heavens and the earth is admittedly the shortest on record, and is contained in a single verse—Genesis 1:1. Nor does the account of its surface re-creation, in preparation for the immediate coming of man, occupy but a comparatively small portion of that Book of books which we call the Bible. So concisely, yet so fully has it been expressed that its accuracy has never been disproved, though there have been many attempts.

It was the recognition of the greatness of these "mighty deeds" (Job 26:14, R.V., footnote) that caused King David to ask on more than one occasion, "What is man, that thou art mindful of him?" (Psalm 8:4.) Yet, as soon as man came upon the scene, these stupendous events fell into the background, and the whole interest of the Almighty became "bound up" (see Gen. 44:30) in the life of man. So evident was this the case, that as we go through the Record we find that every animate and inanimate thing in heaven above and on earth beneath comes into mention only as it relates to him. Man is, or rather is intended to be, the crowning masterpiece of God's creation—with Christ Jesus as the Pattern and Head. Nor is it difficult for the Bible Student to discern an undercurrent of anticipated knowledge revealing the existence in the mind of the Almighty of a plan He ear-

nestly desires to carry out, and will carry out; and which explains the manifestation of those attributes of patience, long-suffering, gentleness, loving-kindness, goodness, and faithfulness, as in His dealings with man He seeks to bring this plan to fruition. Thus it is we find that the *scene of interest* of the operations of God *through His Spirit* apparently changes and is directed more and more into human channels, and to the choosing of special men for special service in the carrying forward of His purpose.

It would also seem to be true that the purpose of God from the very beginning has proceeded upon the basic principle, "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46). Hence we find the early dealings of the Spirit of God with men were along the same line, and that gifts to men along the material plane were first emphasized. Thus in the experiences of the Israelitish people in the making of the tabernacle, we read that God "filled him (Bezaleel) 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 . . ." Such facts as these are repeatedly stated. (See Ex. 28:3; 31:3, 4; 35:31, 35; 36:1.)

Nehemiah's wonderful prayer (Neh. 9), in which he recited the whole history of Israel from its beginning to his own times, declared, "Thou gavest also *thy good spirit to instruct them*" (v. 20). The Psalmist David pleaded with God, "Take not thy holy spirit from me" (Psalm 51:11), and in Psalm 143:10 (R.V., marg.) he prayed, "Teach me to do thy will; for thou art my God: let thy good Spirit lead me." In Isaiah 11:1, 2, the Prophet Isaiah, under the guidance of the Spirit of God, uttered a prophecy concerning the "stem of Jesse" and the "Branch" that shall "grow out of his roots." In this connection, the Revised Version rendering is most interesting, for it reads: "A branch out of his roots shall *bear fruit*." Then in verse 3, the Prophet enumerated the fruits of the Spirit of the Lord, and these are said to "make" the predicted Messiah of "quick understanding *in the fear of the Lord*." How incompatible with fact would the latter portion of the verse quoted be, if the current doctrine of the Person of Christ and the doctrine of the Trinity were true! As we have on previous occasions remarked, it is incidental testimony of this kind that provides the strongest testi-

mony against error—because it is undesignedly and naturally expressed.

Another thought, however, is introduced by the rendering of Isaiah 11:2 in the Revised Version. The present writer has long believed that with only few exceptions where revelation has obviously been given directly, as in 1 Corinthians 15:51, the teachings given us by the prophets of the Old Testament, and by the apostles in the epistles in the New Testament, *are the result of the study of earlier scriptures*, and are an answer to that prayer of David's uttered by each of them: "Open thou mine eyes, that (in order that) I may behold wondrous things out of thy law" (Psalm 119:18). For confirmation of this, turn to Galatians 5:22 and Ephesians 5:9. There, notice the evident connection with the attributes of God already mentioned and the fruits of the Spirit cited by Paul in the passages we have just referred to, and notice the unmistakable identity of these with the Revised Version rendering of Isaiah 11:2. That Paul's statements in Galatians

5:22 and Ephesians 5:9 are gleaned from such passages as Exodus 34:6; Isaiah 11:2 (R.V.), and numerous others, there would seem to be little doubt, if any. The Spirit in Galatians 5:22 is God Himself—for "it is God which *worketh* in you both to will and to do (by His Spirit) of his good pleasure." (Phil. 2:13; see also 2 Cor. 3:5, 8.) Thus we have illustration of the statements in Hastings' Encyclopedia that—"The Spirit of God is not distinct from God. The Spirit of God is God Himself—God at work."

We notice the same thing again in 1 Thessalonians 4:8 (R.V.), where we read, "God . . . *giveth* his Holy Spirit unto you." That statement is in full accord with Nehemiah 9:20—"Thou *gavest* . . . thy good spirit to instruct them." Isaiah 40:13 shows very clearly the inseparable relationship of the Spirit of God with God Himself: "Who hath directed the Spirit *of* the Lord, or being his counsellor hath taught *him*?" The latter portion of the verse is only a repetition of the (Please turn to page 11)

Let Us Be Missionaries

By Robert Hardesty

HOW glad we are to hear of the opportunity that has been presented for missionary work in India! The "Macedonian Call" has been sounded. Never before has the Church of God of the Faith of Abraham had better opportunity. Oh, that we might carry the gospel message to every land!

It is pleasant to sit back for a few moments and dream about the prospect of foreign missions of the Church of God, but daydreaming will never bring results. Success requires *action!*—not only on the part of leaders and evangelists, but it requires action on the part of each and every individual interested in this work. Idleness never accomplished anything. We must co-operate! Every member of the Church of God must do his part!

Perhaps not everyone can contribute financially, but that is not the only way one can help. He can help by devoting spare time to the work of his local church, by encouraging others to accept the Saviour, and by a truly consecrated life. It may be only by kind deeds, or by words of comfort or encouragement, but it will help in a big way. By building strong churches at home, we shall be better able to support and direct missionary work in foreign fields. It behooves each member to do his *best*, not *second best*, in service and financial contributions that our churches at home may be strengthened, thereby giving greater support to the foreign missionary effort.

In 2 Corinthians 8, the Apostle Paul told how the Macedonian churches had given liberally, though they were poverty-stricken. They gave, not because Paul had asked it of them, but of their own free will. Paul said to the Corinthian brethren, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (v. 9). If Jesus had not been willing to deny Himself—if He had thought of Self above all else—you and I would be poor, indeed, insofar as spiritual wealth is concerned. Think of the countless hundreds of persons who may never hear the gospel, if we are unwilling to give of our prosperity to missionary and evangelistic efforts. We should be so grateful for the sacrifice our Saviour made, that we will want to do all in our power to carry the message of salvation—the gospel of the Kingdom—to those who have never heard it.

Paul's advice is that a man give willingly according to his abundance, to avoid the possibility of some being eased and others burdened. (2 Cor. 8:10-15.) This method lays the burden equally upon all. He that has little is not expected to give as much as he that has great wealth, but each according to his ability.

Let's get behind the missionary effort! Build up the work at home! Support evangelism! Spread the gospel in India and in all other parts of the globe.

The Zionist Movement

By Emory Macy

THE Zionist Movement may be described as an organized effort on the part of the Jews to re-establish themselves in Palestine. At the beginning of the Christian Era, there were "devout Jews from every nation under heaven staying in Jerusalem" (Acts 2:5, Moffatt). Although there were about seven hundred thousand Jews living in Palestine at that time, there were about three million Jews scattered throughout Libya, Egypt, Italy, Greece, and Mesopotamia. The destruction of the Temple in Jerusalem by Titus, in 70 A.D., and the Jews' desperate struggle for independence through a course of several years, left the Jewish State in a complete ruin.

Though the Jews were reduced to a few hundred, and seldom enjoyed more than a grudging freedom in the land, there was a remnant that did live through the dark days of many centuries. It was not until the Sixteenth Century that the tide began to turn. Poverty-stricken as the land was, there began a little stream of emigration flowing from Eastern Europe, and by the year 1770, the Jewish population had grown to about five thousand.

At the close of the Eighteenth Century a new life began to spring from the Jewish people throughout Eastern and Western Europe. France, in 1790, granted the Jews full rights of citizenship, and they were given voice in the government of the State. Then the Jews of other parts of Europe began to fight for emancipation, and eventually ceased to be known simply as "Jews." They acquired the titles of Englishman, Frenchman, German, and proceeded to take part in political allegiance.

The Jews began to consider life seriously, and entered wholeheartedly into their trades, or business professions, but forgot their prayers unto God. They were well contented and willing to live in Europe. "Zion" came to be merely a figure of speech. No sooner had the lid been taken off (that the Jews might have unreserved right in the land) than there arose anti-Semitism in Germany. The anti-Semitism became an organized force trying to get the emancipated Jews back into the box (the ghetto).

Moses Hess, born in Bonn, Germany, in 1812, had a German education and took active part in German politics. He declared emancipation was a failure, saying:

"The European nations may tolerate us, but they will never respect us, so long as we place the principle above our own great national memories. . . . Even conversion

itself does not relieve the Jew from the enormous pressure of German anti-Semitism."

Hess was one of the few Jews in whose heart was embedded thoughts of the "homeland." He tried to burn into the hearts of his countrymen that, "It is only with the *national rebirth* that the religious genius of the Jews will be endowed with new strength and again be re-inspired with the prophetic spirit." Hess recommended that Jewish colonies be established in Palestine as soon as possible, and he thought that France would help.

A few pious Jews helped to spread the propaganda of colonization, and to cultivate and improve the old, abandoned, sacred soil. Hirsch Kalischer took steps to establish a Jewish agricultural school in 1870, near Jaffa, which is still in existence.

George Eliot's "Daniel Deronda," which appeared in 1876, was a passionate plea for the foundation in Palestine of "a new Jewish polity, grand, simple, just, like the old . . . a new Judaea, poised between East and West, a covenant of reconciliation." These glowing visions were again and again translated into concrete proposals by men like Lord Shaftsbury and Laurence Oliphant.

The Zionist Movement had very little visible form until 1881, at which time anti-Semitism had reached a climax. Russia, having some political trouble within her borders, burst into a storm of madness when Alexander II was assassinated. Hundreds of Jews were killed and thousands were rendered homeless. This disaster set the Jews on the march. Jewish refugees began to pour westward in a steady stream, the greater part of them making their way to the United States. One million three hundred forty-one thousand Jews entered the United States from 1889 to 1914.

Africa? Argentina? Palestine! !

The world at large began to realize the Jewish people were in need of a homeland—a place to be at ease in religion, and where they might enjoy freedom and peace. At the request of Mr. Joseph Chamberlain, the British Government was the first to offer them a territory, having an area of six thousand square miles, but being in East Africa. Another offer pointed to Argentina, and there is today a small Jewish colony there. Deeply as the Jews were moved by so encouraging a mark of British sympathy, and urgent as was their need for an outlet, they insisted that the Jewish national home must be in



Emory Macy

Palestine and nowhere else. Zionism, in obedience to a deep-seated instinct, declared itself once and for all a movement concerned wholly and solely with Palestine.

Palestine!

The Jewish population of Palestine had grown from thirty-five thousand to one hundred thousand, between 1889 and 1914. The small agricultural colony founded near Jaffa had become a flourishing settlement by 1882. Other colonies began to spring up in Samaria, lower Galilee, upper Galilee, and in the Valley of Jezreel. Little agricultural experience, poor equipment, and malaria, gave not a little trial to their unconquerable spirit.

At a time when the pioneers began to flow into the land against the odds that were before them, when they needed not a little sympathy, there was a movement by Russian Jewry, called "*Choveve Zion*" (Love of Zion). The movement was to rebuild a Jewish society on the soil of Palestine, and to aid all Jews who wished to settle in Zion. One of the greatest financial aids to the struggling settlement was that of Baron Edmund de Rothschild of Paris. He took under his wing three colonies in 1883, and, by 1914, one half of the Jewish rural population lived in seven colonies that can be called the Rothschild group.

The sound, though somewhat unimaginative, methods were beginning to bear fruit, and the colonists were steadily advancing toward economic independence. The Turkish authorities in Palestine were suddenly reminded that foreigners were prohibited by law from acquiring land in the territory, and that the prohibition was to be strictly enforced. In spite of all odds, the Jews were making steady progress. They made an annual output valued at nearly five million francs (about one million dollars). They were producing thirty per cent of the oranges, ninety per cent of the wine, and the bulk of the almonds, which together formed half the exports of Jaffa.

At Jaffa, the Jewish population, which was less than two thousand in 1882, had grown to about nine thousand in 1914, while in the adjacent township of Tel Aviv the Jews were building up an urban society of their own. Here they had made Hebrew a living language in the home and in the school. Little by little, a new type of Jew and a new type of Jewish society were emerging. The Jews of Palestine still had a long road to travel before the reunion between the land and the people could be completed.

The outbreak of the World War, in 1914, brought constructive work in Palestine to a standstill—at the very moment it was well under way. The Turks set their hands against occupants with forcible expulsion. The agricultural colonies were hampered by the stoppage of foreign trade, and the ruthless requisitioning of animals and their crops. These disasters, with the locust plague of 1917, reduced the number of Jews from the growing

number of one hundred thousand to not more than fifty-five thousand.

When the pioneers of Palestine were depending upon the construction and support of the Zionist organizations of the East, they were cut off from their resources—leaving them to weather the storm alone. The Jews of Great Britain and of the United States tried to fill the breach; but when the war was over, the best they could do was to send relief to the stricken communities and help to re-establish the refugees in their homeland.

The Balfour Declaration

The British Army began driving the Turks out of Palestine on January 9, 1917, and after two attacks on Gaza, failed to dislodge the enemy. General Sir E. H. Allenby then took charge of the army. The following November 7, the British Foreign Secretary, Arthur Balfour, pledged the British Government to the "*establishing in Palestine of a National Home for the Jewish people.*" Then, within a few days of November 9 and 10, 1917, General Allenby began to make successful attacks on Gaza, Ascalon, and Ashdod. Jerusalem, fully surrounded, fell without a fire of a gun, on December 10.

The Armistice had hardly been signed when a number of young Jews and Jewesses made preparation to emigrate into Palestine. There were twenty agricultural schools, model farms, and training institutions in various parts of Central Europe to prepare these young people for their life's work. The schools were designed to furnish Palestine with much needed craftsmen of every profession and trade: carpenters, engineers, cabinet makers, printers, shoemakers, and so forth.

The Hebrew University

The laying of the cornerstone for the Hebrew University in Jerusalem on July 24, 1918, was a happy realization of Zionism. This event took place on a beautiful spot outside the walls of Jerusalem on Mount Scopus, on an estate purchased by Sir John Gray Hill of Liverpool, England. The University views Jerusalem on one side, and the valley of Jordan and Dead Sea on the other.

The ceremony was opened by a chant of praise, then Dr. Weizmann (whom the British Government had sent to Palestine to help with the construction) laid the foundation stone. He, and others, laid stones in behalf of the Jerusalem community, Jewish Regiment, Baron Edmund de Rothschild, various towns, colonies, teachers, and the future generations. Dr. Weizmann then signed the parchment and buried it under the first stone. The scroll reads:

"Wednesday, the fifteenth day of the fifth month, the month of Menachem-Ab, being in the year five thousand six hundred and seventy-eight from the creation of the world, one thousand eight hundred and forty-nine from the destruction of our second Temple. . . ."

Dr. Weizmann then delivered an address, parts of which are here quoted:

(Over)

"We have today laid the foundation stone of the first Jewish University, which is to be erected on this hill, overlooking the city of Jerusalem. Many of us will have had their thoughts cast back to the great historic scenes associated with Jerusalem, scenes that have become part of the heritage of mankind. It is not too fanciful to picture the souls of those who have made our history here with us today, inspiring us, urging us onwards, to greater and ever greater tasks. . . .

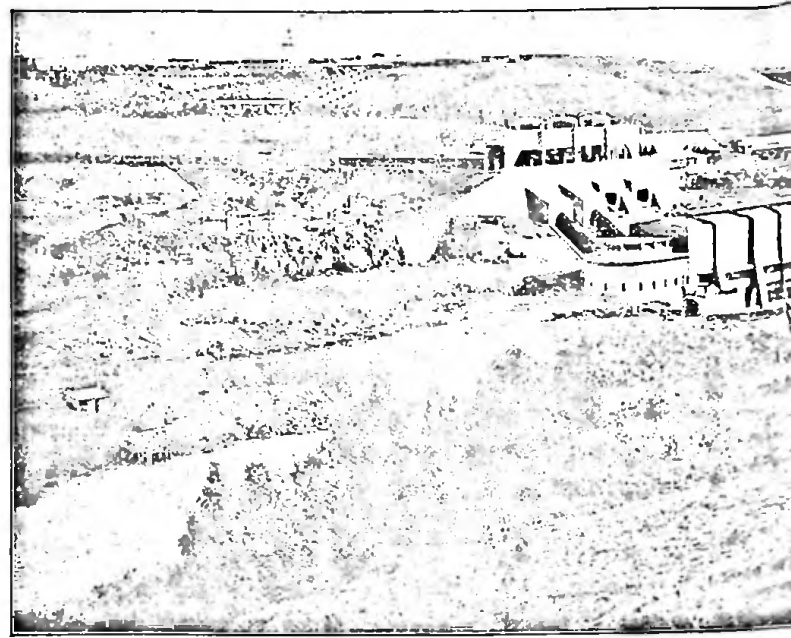
"A week ago we were keeping the Fast of Ab, reminding us that the Temple had been utterly destroyed and the Jewish national political existence extinguished apparently forever. But, throughout the long centuries we, the stiff-necked people, have refused to acknowledge defeat, and 'Judea Capta' is once more on the eve of triumph. Here, out of the misery and the desolation of war, is being created the first germ of a new life. Hitherto we have been content to speak of re-construction and restoration. . .

"What is the significance of a Hebrew University? What are going to be its functions? Whence will it draw its students, and what languages will it speak? . . .

"In the darkest ages of our existence we found protection and shelter within the walls of our schools and colleges, and in devoted study of Jewish science the tormented Jew found relief and consolation. Amid all the sordid squalor of the ghetto there stood schools of learning where numbers of young Jews sat at the feet of our rabbis and teachers. Those schools and colleges served as large reservoirs where there was stored up during the long ages of persecution an intellectual and spiritual energy which on the one hand helped to maintain our national existence, and on the other hand blossomed forth for the benefit of mankind when once the walls of the ghetto fell. . . .

"The University, as its name implies, is to teach everything the mind of man embraces. No teaching can be fruitful nowadays unless it is strengthened by a spirit of inquiry and research; and a modern University must not only produce highly trained professional men, but give ample opportunity to those capable and ready to devote themselves to scientific research to do so unhindered and undisturbed. Our University will thus become the home of those hundreds of talented young Jews in whom the thirst for learning and critical inquiry has been engrained by heredity throughout ages, and who in the great multitude of cases are at present compelled to satisfy this, their burning need, amid un-Jewish, very often unfriendly surroundings.

"A Hebrew University! I do not suppose that there is anyone here who can conceive of a University in Jerusalem being other than a Hebrew one. The claim that the University should be a Hebrew one rests upon the values the Jews have transmitted to the world from this land. Here in the presence of adherents of the three great re-



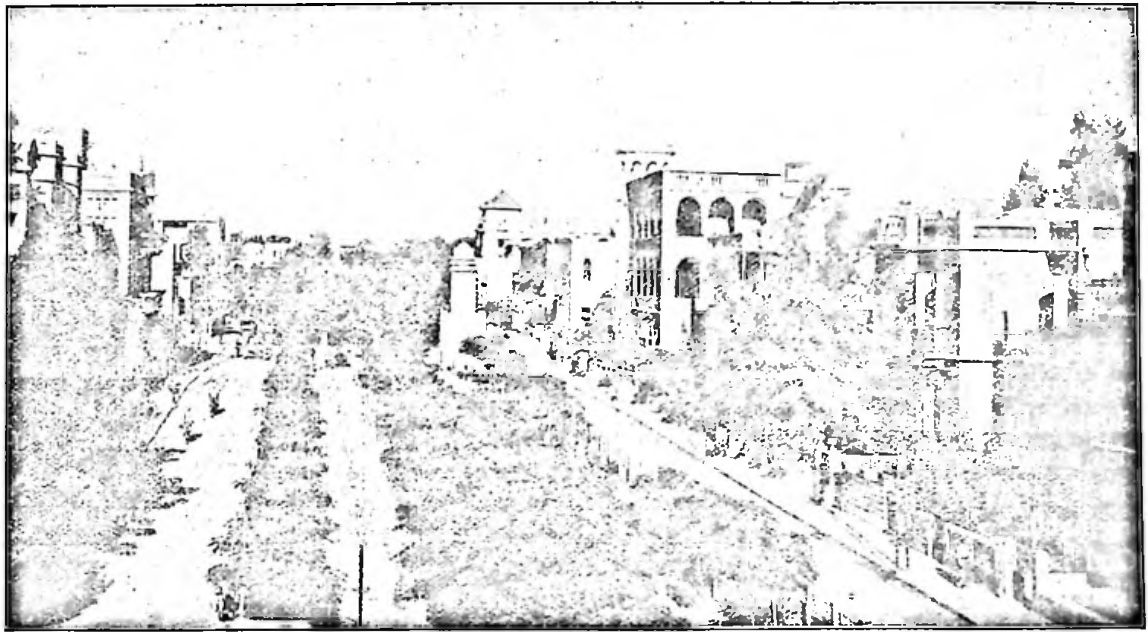
RUTENBERG POWER PLANT ON THE JO

ligions of the world, which amid many diversities build their faith upon the Lord who made Himself known unto Moses, before this world which has founded itself on Jewish law, has paid reverence to Hebrew seers, has acknowledged the great mental and spiritual values the Jewish people have given to it, the question is answered. The University is to stimulate the Jewish people to reach further truth. . . .

"Since it is to be a Hebrew University, the question hardly arises as to its language. By a strange error, people have regarded Hebrew as one of the dead languages, whilst in fact it has never died off the lips of mankind. True, to many of us Jews it has become a second language, but for thousands of my people Hebrew is and always has been the sacred tongue, and in the streets of Tel Aviv, in the orchards of Rischon and Rechoboth, on the farms of Hulda and Ben Shemen, it has already become the mother tongue. Here in Palestine, amid the Babel of languages, Hebrew stands out as the one language in which every Jew can communicate with every other Jew. . . .

"The Hebrew University, though intended primarily for Jews, will, of course, give an affectionate welcome to the members of every race and creed. 'For my house will be called a house of prayer for all the nations.' Besides the usual schools and institutions which go to form a modern university, there will be certain branches of science which it will be peculiarly appropriate to associate with our University. Archaeological Research, which has revealed so much of the mysterious past of Egypt and of Greece, has a harvest still to be reaped in Palestine, and our University is destined to play an important part in this field of knowledge. . . .

"Here the wandering soul of Israel shall reach its



ROTHSCHILD BOULEVARD IN TEL AVIV

haven; its strength no longer consumed in restless and vain wanderings. Israel shall at last remain at peace within itself and with the world. There is a Talmudic legend that tells of the Jewish soul deprived of its body, hovering between heaven and earth. Such is our soul today; tomorrow it shall come to rest, in this our sanctuary. That is our faith."

The establishment of the Hebrew University in Jerusalem, open to all creeds and races, was the foundation for the education of the pioneer Jews. In 1924 there were one hundred twenty educational institutions maintained by the Hebrew Educational Board, anything from kindergarten to teachers' training colleges. Ninety-six per cent of all Jewish children between the ages of five and fourteen years attend school.

Recent Developments

Today, new settlements are being planned. In the Valley of Jezreel alone, over thirty thousand acres of pestilential marsh has been drained and made tillable. Terracing, clearing of the stony soil, crop rotation, and improving cattle breeding are a few of the works that are being directed by the *Agricultural Experiment Station* at Tel Aviv. The sand wastes are beginning to yield beautiful and delicious oranges, the swamps producing waving golden grain, and the rapids of the Jordan River are furnishing electricity for the modern "Garden of Eden." There are today, no fewer than three hydro-electric power plants beside the historic River. The first project completed was the Rutenberg hydro-electric plant a few miles south of the Sea of Galilee. To meet the increased demands for power, Jerusalem built her own plant. There is, also, a power plant on the Auja River, serving Tel Aviv.

During the early days of colonization, it required about

sixty acres of land to provide for a family. Today, with irrigation and improved methods of farming, five acres will sustain a family comfortably, and they expect within a short time (with the aid of the Dead Sea) that three acres will be sufficient!

The "Death Valley" of Palestine is at the mouth of the Jordan River—1292 feet below sea level. So desolate is it, that a bird dares not to fly over it. On the east, are sheer mountains of salt rising some 4,400 feet to the Plateau of Moab, and on the west rising 2,000 feet to the Plateau of Judah. Into this spot, for centuries past, the Jordan has washed the world's greatest wealth. It has been since the sands of Palestine began to yield her fruits, that the Jews have investigated the waters of the Dead Sea.

In 1930, a group of Jews and Gentiles banded themselves in an international company called the "Palestine Potash Ltd." They began "sea mining" for the minerals that are deposited in the Dead Sea. Of greatest aid to the farming of Palestine is the potash, which is taken from the Sea. It may be through the discovery of potash that "the wilderness and solitary places shall be glad . . . and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

The estimated wealth of the chemical salts of the Dead Sea is beyond comprehension. The area of the Dead Sea is about 340 square miles, or 217,600 acres, valued at \$39,000 per acre. This is equal to four times the wealth of the United States.

Finally, as an encouragement to Zionism, we report: in 1940, the population of Palestine was 1,529,559, including 456,743 Jews. Emigrant allotments are being increased. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:15).

“YE ARE MY FRIENDS”

By Barbara Fish

CHRIST is our true Friend—our Friend as well as our Saviour, for “a friend loveth at all times” (Prov. 17:17). We may worry over our own troubles or the troubles of the nations, and sometimes we feel as though we are sinking into quicksand and that there is no power within us to free ourselves. Let us slip our hand into the firm clasp of our Friend; He will give us aid. Never will we be too deep in the quicksand of life, if we are willing to be led up the long and narrow path that leads to eternal life. When we are in need of a friend, our earthly friends may be too busy to help us, or too far away, but Christ is always standing by with a friendly smile and a strong hand.

“God is love” (1 John 4:8). Christ, the Son of God, leads us with love, not force. To be like Christ, we also must live with love in our hearts; we cannot walk in love unless we are the children of God. It is the true Christian who is willing to walk in the footsteps of Christ, our Elder Brother, and to help those who know not Christ to learn of Him.

If quicksand were to engulf us, all would be very dark and the air would be choked from us. Sin also is dark and all life is choked from us unless our hand is within the Lord's. If you know a person who is sinking fast, quickly, friend, take his hand and keep him from falling deeper into blackness. Teach him of Christ, that He may lift such one from the quicksand.

A sacrifice is giving to another what the giver could use for himself. This is a definition which seems to describe so well what Christ did for us. Christ must have had a great and lasting love for us, to be willing to give Himself for a sacrifice, that we might be saved. When Christ sacrificed Himself for you and me, He did not seek to know if we loved Him, but gave His life regardless of the knowledge that many would reject Him. Christ had the power to establish a Kingdom and to be recognized as King of the Jews, but our dear Lord was strong enough to reject such worldly glory, that He might do God's will. How the Father must love His Son who was willing to sacrifice His very life, that the Father's other children might be returned to the family fold again!

Jesus said: “Love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends . . .” (John 15:12-14). Christ is our example, and He is perfect. We wish to be like Him, but it is not our true nature, for we are the sons and daughters of Adam, a man of sin. Therefore, we must do what we learn is right, according to God's Word. “This commandment have we from him, That he who loveth God love his brother also” (1 John 4:21).

Christ loves all; even His enemies, for as He hung on the cross He prayed for God to forgive the ones who crucified Him, saying, “Father, forgive them; for they know not what they do” (Luke 23:34). If Christ could forgive His murderers, surely we should forgive and love those about us. We are all the friends of Christ, so let us love one another as Christ loves us.

WHAT YOU MISSED

Commenting on Daniel 12:3, Lucy C. Stone said:

“When you were asked to take a Sunday school class, did you pass the request lightly by? Did you stop to think when you declined this call you had missed one of the richest opportunities of your life?”

“Missed the privilege of being a co-worker with God?”

“Missed fellowship with the best people in the church?”

“Missed the joy of companionship with children and youth?”

“Missed the reward of sacrificial service?”

“Missed the benefit of increased Bible study?”

“Missed the biggest possible incentive to a consistent Christian life?”

“Missed a new song on your lips?”

“Missed a new prayer in your heart?”

“Missed an opportunity to be ‘wise’?”

“Missed a call to ‘shine . . . as the stars for ever and ever’?”

“Missed the privilege of turning ‘many to righteousness’?”

“And you thought that if you accepted the invitation to teach a Sunday school class you would be conferring a favor on the superintendent!”

“‘Are you sowing the seeds of mercy,

Fellow pilgrim, day by day?

Are you helping to point the sinner

To the true and only Way?’”

Then, let us not be weary in well doing, for in due season we shall reap, if we faint not.— *Selected by Lottie Young.*

*Send The Restitution Herald to your friends
New subscriptions—nine months for one dollar*

TODAY'S CHALLENGE TO THE CHURCH

(Continued from page 3)

will be very noticeable, and will be longed for by others who come in contact with its sweetness.

This is our challenge! Not only to preach a true gospel in words, but the world challenges us to live true Christian lives and manifest the true characteristics of Christianity.

A STUDY OF GOD

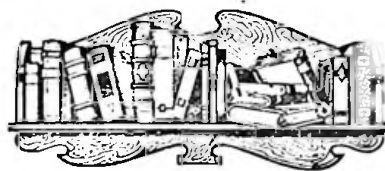
(Continued from page 5)

first part expressed in other words, for the pronoun "him" has unquestioned reference to "the LORD." The margin of the verse gives the alternative rendering as, "meted out," instead of "directed," and the question as a whole instinctively suggests that the very thought of applying "measure" to Him who *by His Spirit* "fills heaven and earth" (Jer. 23:24; Psalm 139:7, 8) is out of the range of possibilities. Though the Spirit cannot be measured, it can be given by measure. (John 3:34.) To doubt the existence of the Spirit of God and its spheres of influence (though humanly unexplainable) in the face of such numerous expositions from Scripture, seems to us to be not only illogical, but irreverent. Were any proof needed that the Spirit of God is not a Person, but the Spirit of a Person, we surely have it here.

We will call attention to only one more phase of the workings of the Spirit of God before drawing to a close our comments in reference to this topic, and then, in our next, to enter briefly into the explanation of those few passages relied on by "orthodoxy" as *proof* of the Personality of the Holy Spirit as the Second Person in a trinity of Gods.

We have already called attention to the fact that the early manifestations of the Spirit of God were more generally on the material than the spiritual plane of action. Probably no better example of this latter phase appears in the Old Testament than the "last words of David," as recorded in 2 Samuel 23:1-5: "*The Spirit of the Lord spake by me, and his (God's) word was in my tongue.*" There was not among the Israelites any person so respected, feared, and loved in all the varied callings of that people as the man, or the woman, who was acknowledged to be the bearer of "the word of the Lord." To be reckoned a "prophet in Israel" was indeed a high honor, and David certainly had the honor of being among the prophets. That the verse quoted (v. 2) had reference to all the Psalms of David there can be little question, and in the study of them we do well to bear in mind that fact, for the very sternness of some of them offers a temptation to doubt their divine inspiration.

That God can be "angry" with sin to the point of the *destruction* of the sinner is equally as fully evident in Scripture, as the fact that He is also a God of loving-kindness and mercy. That God spoke both good and bad "by the mouth of his holy prophets" (Luke 1:70) is the clear teaching of Scripture; and that "holy men of old spake as they were moved by the Holy Spirit" is the Bible explanation of a phenomena that cannot be explained by any other method.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

At only 35 cents, *Best Sermons of the Year* (1942 edition) offers the minister, or the student minister, ample return for his money. Published by the *Pulpit Digest*, which itself prints practically nothing but sermons, it carries the virtue of being not merely anti-modernistic, but definitely Biblical.

The *Pulpit Digest* (\$2.00 a year) always has confined itself to publishing the best utterances of clergymen who are opposed to the theory that the "social gospel" is the end of all Christian teaching, that improvement of economic and political conditions is the sole purpose of Christianity. *Best Sermons*, etc., presents the cream of the 1941 crop of theological oratory as it originally appeared in *Pulpit Digest*.

The book covers a wide variety of subjects, and an equally wide variety of Protestant denominations is represented by the authors. We were particularly drawn to "What Is 'a Good Sermon'?"—by Richard W. Lewis, founder of *Biblical Digest*—which analyzes what makes a sermon good, and concludes by summarizing in seven points the things which most ministers forget, but should remember, in the preparation of their Sunday addresses.

Of course, there is James J. Sessler's sermon, "God Invades the World," which assumes the orthodox viewpoint on the Christmas story; but the usable items in the book are so much more numerous than the items which are useless that the latter may be disregarded without in the least impairing the value of *Best Sermons of the Year* for the Church of God pastor.

Naturally, you will not want to read the sermons verbatim, any more than you would read verbatim the sermons in *Doran's Minister's Manual*. But you will find suggestions and thought-germs in these sermons that will often lead to a half dozen new ideas. And you will see prime examples of how sermons should be constructed in order to be effective.

For one who is not actively engaged in the ministry, or training for it, *Best Sermons of the Year* acts as a book of religious articles—of articles on so varied themes that the book never becomes monotonous. Writing is not "high-toned"; the style is neither pedantic nor dull.

• • • •

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



"Not my will, but thine, be done" (Luke 22:42).

On the Way to Gethsemane

After Jesus and His disciples sang a hymn, they "went out into the mount of Olives" (Wednesday). Then Jesus told His disciples that they would not understand what was to take place that night. (Mark 14:27.) Peter was sure *he* would understand. Nothing could make him stumble or be offended. Our Lord said, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice" (Mark 14:30). However, Peter continued to think he would not deny Christ—even if he were to die with Him. The others, too, said they would be faithful.

In Gethsemane

Peter, James, and John were chosen to go a little farther into the Garden with Jesus. (Mark 14:33.) They were told to "watch"; they went to sleep, instead. Are we who are looking for Jesus to return going to sleep? Will the "cares of this world" (Luke 21:34) keep some from the marriage of the Lamb? (Rev. 19:7-9.) When Christ returns, those who are looking for Him (Heb. 9:28), and doing "good works" (Titus 2:14), will be caught up with Jesus. They are to be "kings and priests" on the earth, reigning with Christ. (Rev. 5:10.)

Betrayed and Denied

Judas, the traitor, came to Jesus (Matt. 26:47), and said, "Hail, master," and kissed Jesus. They were still in Gethsemane. One with Jesus cut off the ear of a servant of the high priest. Jesus healed the ear. Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Then all the disciples ran away, leaving Jesus alone with His foes. "They led Jesus away to the high priest" (Mark 14:53).

What of Peter? He followed "afar off, even into the palace of the high priest." There he sat with the servants. Then he denied he knew Jesus. The third time he denied Jesus, the cock crowed for the second time. "And the Lord turned, and looked upon Peter . . . And Peter went out, and wept bitterly" (Luke 22:61, 62).

Jewish Time

Our morning: 6:00 o'clock—first hour; 9:00 o'clock—third hour; 12:00 o'clock—sixth hour; 3:00 o'clock (our afternoon)—ninth hour; 5:00 o'clock—"eleventh hour" (Matt. 20:6). Our night: 6:00-9:00 o'clock—even or first watch; 9:00-12:00 o'clock—midnight or second watch; 12:00-3:00 o'clock—cock-crowing or third watch; 3:00-6:00 o'clock—morning or "fourth watch" (Matt. 14:25). These times are used in our next lesson as well as in today's. What took place in our study for Wednesday? Nisan 14 began with the time called "even," when Jesus partook of the Passover and the Lord's Supper was eaten for the first time. Peter denied Christ at the "cock-crowing," so these other events happened in between "even" and morning. The last, in the "morning," was when Jesus was taken before the council.

Our Chart

(Wednesday, Nisan 14, continued from last week.)

Jesus in Gethsemane
 Jesus betrayed
 Jesus denied at cock crowing (Mark 14:67-72)
 Jesus before the council (Mark 15:1; Matt. 26:57)
 Jesus before Pilate (Mark 15:2; Luke 23:1)
 Jesus before Herod (Luke 23:7-11)
 Jesus before Pilate again (Matt. 27:26)
 "And it was the third hour, and they crucified him"
 (Mark 15:25).
 Jesus placed on the cross the *third* hour, or 9:00
 o'clock, Wednesday morning.

Place your charts side by side and study them. We will learn more next week. Look up all the scriptures. Study!

Happy Birthday Wishes

Elsie Barnum, age 12, May 25, Hammond, La.
 Margaret Capps, age 14, May 26, Shady Springs, W. Va.
 Rosa Mae Philips, age 4, May 28, Hammond, La.
 Hilda Richardson, age 5, May 26, Hammond, La.
 Betty Ann Liestman, age 10, May 30, St. Cloud, Minn.
 Junior Gainey, age 7, May 30, Hammond, La.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hiukley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Spring and Buds and Growth

Over on "D" Street we saw a nice looking, dark brown, brick house surrounded by a broad, green lawn and tall maple trees with a new set of leaves. But what we appreciated most were the small fir trees not over eight or nine feet tall. At the tips of each of their branches were new little light green needles, still very young and growing closely together. Contrasting greens displayed by the tree further beautified the entire scene. We believe that in this little observation of nature, we may be able to draw a lesson in increasing the size of our organizations and the interest of the members.

The primary purpose of the tree was to beautify a lawn, perhaps to give shade, and to help to purify the air. The larger the tree, the greater the benefits in each case. The healthy tree performed each of the duties throughout the year, but in the spring a great effort was made to enlarge the size, thus increasing the benefits.

Those little firs sent out a new bud at the tip of each limb, and this little bud grew very rapidly, forming needles, light-colored miniatures of those of the main tree. The entire resources of each tree ended at the tip of the branch, fed the new member, and helped it grow much faster than any of the older members.

Later, as the new needles reach the approximate size of the older ones, they will grow darker and stronger and the stem around which they grow will be ready to send forth its new bud to continue the cycle. All trees use much the same method to increase their size, and if they are not destroyed by man, some of them reach tremendous proportions.

If we were to use much the same methods in building our church organizations, perhaps we could see the same increase in size, at least until men in the future actually prevent us from so doing. We must depart slightly from the true procedure of the tree's growth in getting the new member, but he may be anybody you know. He may not believe in your religion, but if he agrees on enough other things to be your friend, he will surely follow you to a few services if he feels that you will welcome him.

When you have persuaded him to attend a service, he becomes the responsibility of every member of your or-

ganization. He still has not professed a belief in your doctrines, he does not yet know exactly what you believe, and can tell how believing what you do affects a person only by observing how it affects you and your fellow members. If his reaction is favorable, he may take a real interest in your work and start to "bud" even before he may officially join your group. Then, if your membership is strong in the knowledge of the Word of God and its application to daily life, you will by your daily living and the discussions in your study periods be able to guide your new member until he is strong enough to assume his share of the responsibility of building new members.

All this entails much work. You might like to content yourself with telling him that you do not think the soul ascends to heaven at death and that Christ is coming again to set up a kingdom on earth. You may even show him what your Bible with its overlapping cover and gold-edged pages looks like on the inside, take him to look over your church, its minister and the congregation, and tell him where he may get a few tracts if he cares to. Is there not a danger, however, that with this scattered effort he may miss the idea that you want him to join your group so you can help him, rather than that he should come along and help you get some more people to come along and help you?

If you are not doing it at present, why not try nature's method of growth? First, see that you are strong in faith and in knowledge, and that the others of your group are determined to be likewise. Then you are ready to bring in new ones to prove to them the advantages of Christian principles and doctrines above the best "thought up" and devised by man. After you have stated your case, do not forget to "follow up." Satan is running an advertising department on a continuous shift. Your material will be much better and will exert more influence, if your newcomer has a chance to become acquainted with it.

How many new members can your group serve? How many can you feed from your knowledge of the Bible? clothe with faith by your example and teaching? and shelter from worldly lusts by teaching and providing recreation within your group? You will get exactly as many as you are prepared to help.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 26-31—Annual May Meeting at Fonthill, Ont.
 June 4-7—The Northwest Conference at Corvallis, Ore.
 June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
 June 10-14—Minnesota State Conference at Eden Valley.
 June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 June 28—California Conference at Pomona.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

TEMPE, ARIZONA

Members and friends of the Church of God in Tempe enjoyed both beautiful and inspirational services on Mother's Day.

The Redewill Music Co. of Phoenix installed, for demonstration, a piano attachment called the "Solovox." Several selections were played on this in the morning before the special Mother's Day sermon.

In the evening, the ladies of the church, under the direction of Bro. C. E. Lapp, with the help of two very capable ladies, Mrs. Susan Guthrie and Miss Ada Maskrey, presented a short but beautiful program entitled, "The Mothers of Long Ago."

As "Memory" sat on the flower-bedecked stage pouring through her book of memories, "Youth" appeared and asked if she might bring some of her friends to share in some of these interesting memories. The friends proved to be candle bearers representing the virtues of service, courage, devotion, faith, and sacrifice.

Each candle bearer asked to read a short history of some famous American mother. As she read, two small girls held back the curtains showing, in a frame, the Mother of Long Ago while Sr. Louise Lapp played the Solovox very faintly in the background—thus presenting a most lovely picture.

When the Mothers of Today came to ask the advice of Memory on how to keep their candles of Motherhood burning brightly, the Mothers of Long Ago appeared and advised feeding the flame from the Book of Life. So the Mothers of Today lighted their candles from the candles of service, courage, devotion, faith and sacrifice. Ella K. Saylor, Secy.

OREGON BIBLE COLLEGE

Mrs. James Galbraith \$1.00
 O. F. Marsh 2.00

COME TO SUMMER SCHOOL

The time for the Summer Bible Training School is rapidly approaching. The dates for this six-weeks' course are June 16—July 24. Unless students hoping to attend make immediate plans, they will soon be hurried and, if too hurried, may easily be lured to spend the summer in some project less profitable. Youth, decide to use six weeks of this summer in better equipping yourself for service to your Lord and Saviour.

Brothers C. E. Randall and Vivian Kirkpatrick will conduct four classes daily, five days each week, and there will be a daily devotional period. Besides the study hours, there will be time and opportunity for recreation. Faithful "Mom" Wiggins will again be the matron. Students are solicited from far and near. Churches will do well to encourage prospective leaders to attend.

The cost is unbelievably low: thirty dollars per student for board, room, and tuition—not for a month, but for six weeks!

Let those who love the Book, study to know and love it better. Let those who will study with us in this Summer Bible Training School, whether young men or young women, enroll now by using the coupon on the opposite page. . . . We need more students, eight or ten more, and have facilities for any number that may come. Will you not be one to take your place in this enlistment for the Lord? Write us the last three words of Genesis 24:58!

Sydney E. Magaw, Chairman
 Board of Religious Education.

LOUISIANA CHURCH NOTES

The strawberry season is over, now, and the attendance is getting back to normal again.

This year, four of our church and Sunday school members were graduated from high school. Their names are, Thelma Richardson, Lillie Barnum, Peggy Ruth Campbell, and Marie Laundry. Congratulations!

Private Vernon Lobell recently enjoyed a two-weeks' furlough, and was a regular attendant at all our services while home. On his return to camp, he was taken ill and spent three weeks in the hospital, but at this writing he has been discharged from the hospital and is much improved in health. His address is 393 School Squadron, Keesler Field, Miss.

Born to Mr. and Mrs. William Young, a girl, named Karen Marie.

Born to Mr. and Mrs. Lawrence Bollin, a boy, whose name is Frederick Severin.

It looks as if one, and possibly two; of our young folks will attend the Summer Bible Training School. Harry Gockler, Pastor.

HERALD RECEIPTS

A. L. Bonner; Mrs. John S. Taylor; A. R. Johnson (for another); Mrs. Eva Phelps; Evangelism (for others); Mrs. J. L. Harland (for another); Clyde M. Long; Albert Weed; Eva L. Stearns; Mrs. Mary A. White; Cecil Patrick; Glenn Birkey (self & another); Orland F. Marsh; W. W. Arbogast (for others).

CALIFORNIA CONFERENCE TO MEET

June 28 at Pomona

The second California Conference of 1942 will meet at the William Street Chapel, Pomona, on Sunday, June 28.

No definite list of speakers can be provided as yet, although it is hoped that an out-of-state minister will be available. Sunday school will meet at 9:30 a.m., church service at 10:30; Communion will be observed at 11:30. In the afternoon, a single devotional service will be held at 2:00; a business meeting that promises to have unusually important implications for all Church of God members in the Southwest will convene at 3:00.

Everyone is extended a cordial invitation to attend the conference. A basket lunch will be served at noon. Arlen Marsh, President.

RIPLEY, ILLINOIS

Our annual business meeting for hiring a pastor was held Sunday, May 17. Sugar rationing is somewhat of a handicap to basket dinners, but we still had plenty to eat.

Bro. Richard LeCronc was rehired for the coming year by unanimous vote of the congregation. We consider ourselves fortunate in again being able to have him with us.

Our parsonage debt is reduced to the point where we hope to wipe it out by the end of the year. The church voted to take a special offering the first Sunday in June for the fire escape on the State Conference dormitory in Oregon.

So far, we have one girl, Marjorie Burnett, who is definitely planning to attend the Summer Bible Training School.

Laurence Howell, Secy.

OREGON BIBLE COLLEGE NEWS

Friday, May 8, students and teachers gathered at the Students' Home for a party. We had "lots" of fun playing games. Everyone went to see Richard Smith leave via the Zephyr for Grand Rapids, Mich. We enjoyed the refreshments that "Mom" Brewer had prepared.

Quite unusual: We are having tests every few days. It is quite different than having them once in six weeks.

The 15th of May, Hazel Burk gave a shower in honor of Iris Hall. We all enjoyed the games and the refreshments. We had as much enjoyment out of watching Iris open her gifts as if they were our own.

On Sunday, May 17, the students had a picnic at "the Pines." We liked playing ball, and had "lots" of fun. Some of the students found themselves sore and stiff from an unexpected fall. We hope you recover, Glenn and Dick.

The Freshman public speaking class had a visitor last week. Mr. Prehn, a local minister, was here. We hope he comes again.

Beth Hoganson, Reporter.

"INDIA"

Mrs. E. C. Olmstead \$5.00
 Mr. & Mrs. C. E. Lapp 2.00

MINISTERS' FUND

Previously reported \$1,067.85
 Hector, Minn. 7.51
 William J. Dick .60
 Total \$1,075.96

ADAMSON - ABLITT

Simplicity was the keynote for the wedding of Miss Margaret Jane Adamson, daughter of Mr. and Mrs. J. Edgar Adamson, 931 Weber St., Pomona, Calif., and Lieutenant William E. Ablitt of the United States Marines, which was solemnized at seven o'clock, May 1, 1942, in the Church of the Open Bible, Pomona, Calif., of which church the bride is a member. The bridegroom is the son of Earl Ablitt of 1087 Weber St.

J. E. Adamson, pastor of the church and grandfather of the bride, officiated. Approximately seventy-five guests were in attendance, including the four grandmothers of the bridal couple: Mrs. J. E. Adamson and Mrs. Alma Steffa (the bride's grandmothers), and Mrs. Florence Ablitt and Mrs. Ida Rohrbaugh (the groom's grandmothers).

Lieutenant and Mrs. Ablitt left after the ceremony for Corpus Christi, Texas, where he will resume his duties as flying instructor at the air base.—Adapted from Newspaper Clipping.

NATIONAL BIBLE INSTITUTION

W. A. Reid	\$4.00
Mrs. James Galbraith	1.00
Maybelle Hanson	5.00
Mr. & Mrs. Charles Netts	5.00
O. F. Marsh	6.00
Mrs. J. W. Grimsley	5.00

MRS. MYRTLE PRICHARD

Mrs. Myrtle Prichard, wife of Elza Prichard, fell asleep in death at her home, 1352 S. Jay St., Kokomo, Ind. She was a member of the Kokomo Church of God, being baptized by Bro. J. H. Anderson in the year 1932.

Funeral services were conducted by the writer, May 15. True to her allegiance and faith in her Saviour, her hope and assurance was that she will come forth in the first resurrection unto immortality.

Sr. Prichard leaves to mourn her death: her husband, and five children—three of whom she had the pleasure of seeing baptized into the one faith.

O. J. Parker.

EVANGELISM

W. A. Reid	\$ 4.00
Mr. & Mrs. C. E. Lapp	5.00
Mrs. John S. Taylor	3.00
Mrs. James Galbraith	1.00
Maybelle Hanson	5.90
Mr. & Mrs. Howard Moore	11.20
Clyde Long	10.00
Mrs. Lela Drake	1.00

COMMENCEMENT

Commencement exercises for the first graduating class of Oregon Bible College will be conducted at the Church of God, Oregon, Ill., at 7:30 p.m., June 12. Bro. C. E. Randall, Fonthill, Out., will be the speaker.

LUCIELE KELSEY ROMINE

Luciele Kelsey, daughter of J. H. and Nellie Kelsey, was born in South Bend, Ind., February 28, 1914. She was united in marriage with Otis Romine, November 3, 1934. They continued to reside in South Bend until 1937, when Otis was transferred to Peru, Ind., and from there to Fort Wayne, Ind., and in December, 1941, on account the young wife's health, they moved to San Diego, Calif., where, despite all that human hands could do, she died in Mercy Hospital, April 23, 1942, leaving surviving, of her immediate family: her husband, her father and mother, and one sister.

Luciele was exceptionally cheerful and of sweet disposition. No matter as to her physical condition, she had a smile for everyone she met, and made no complaints. She was loved by all who knew her.

Memorial services were held in Hope Chapel in South Bend, Ind., city of her birth, where a profusion of beautiful floral offerings and a commodious auditorium was filled with neighbors and friends assembled to pay tribute to one they loved.

She sleeps in peace, awaiting our Lord's return.

L. E. Conner.

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.

Gleanings From the Field

"The field is the world."—Jesus.

Hear Him: Bro. L. E. Conner, president of our General Conference and oldest active minister of the Church of God, will preach at Burr Oak, Ind., May 31, and at Casey, Ill., June 7.

Have you ordered your new Truth Seekers' Quarterlies? They're in the making. If there is no Sunday school teaching the "gospel of the kingdom" in your vicinity, the opportunity is yours to organize one.

Enrolled: Iola Magaw has signed an enrollment coupon for the Summer Bible Training School. Let's hear from others, pronto!

Bro. Gerald L. Cooper will preach at Oregon, Ill., Sunday evening, June 7. "Come early for a back seat."

City on wheels? We recently heard about Richard Smith going to Grand Rapids on the Zephyr.

A Word for India: "One is thankful to have this door opened again. May God lead in this foreign missionary work in a way to save many lost souls."—Mrs. E. C. Olmstead, Hines, Minn.

Concerning Sr. Florence E. Tuttle's article in issue of May 12, Sr. Anna Eidemiller, West Milton, Ohio, writes: "That article was worth the subscription price of The Herald." She further writes: "We surely thank all the writers for their good articles"—and so does the Editor; keep them coming!

"Your rousing article on foreign missions was very well taken and appreciated."—Evangelist J. W. McLain.

"We pray to come through this time of trouble worthy of a place in God's Kingdom."—Mrs. J. W. Grimsley, Little Sioux, Iowa.

Congratulations to the following young folks of the Oregon, Ill., congregation who will graduate from high school, May 29: Marianne Wilde, Edith White, Johanna Meier, Gladys Reed, Larry Nedrow, and James Mattison. Betty Jean Lindsay was graduated from Mount Morris High School, May 22.

"Satan is running an advertising department on a continuous shift."—Berean editorial, page 13.

"The Hour . . . Now Is" for consecrated young men and young women to sign their enrollment coupons for the Summer Bible Training School.

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by _____

My name is _____

My address is _____

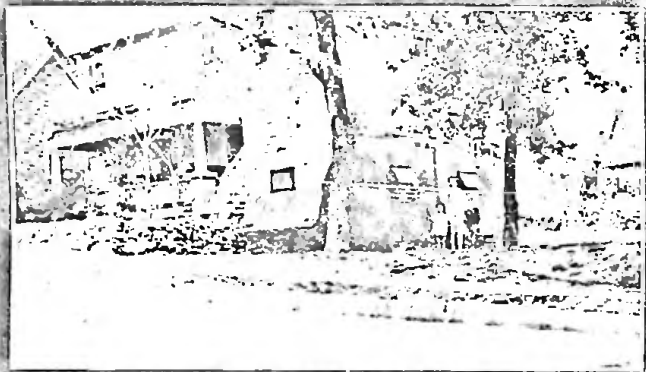
National Evangelism At Kansas City, Mo.



Sunday Afternoon Meeting



Elder and Mrs. J.F. Green



Fred and Cora's Home



Field Office



Meeting at Raymore, Mo.



At Kansas City, Kansas



Personal work



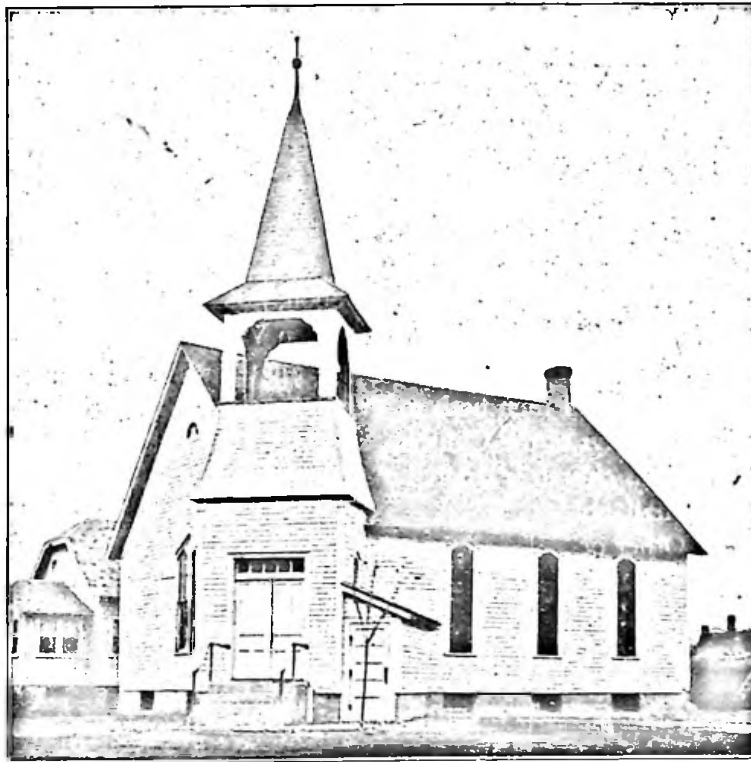
Meeting For Students

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JUNE 2, 1942

NUMBER 35



CHURCH OF GOD, EDEN VALLEY, MINNESOTA
(Sixty-Seventh Annual Conference, June 10-14, 1942)

The Sixty-Seventh Annual Conference of the Church of God in Minnesota will convene, the Lord willing, at the Church of God in Eden Valley, Minnesota, June 10-14, 1942. As usual, it will probably be one of the summer's largest gatherings of our brethren. President John Denchfield and Secretary S. O. Ross, of the Conference, and Pastor Walter Wiggins of the Eden Valley church, extend an all-out-for-Christ invitation to members and friends both far and near.

The six following ministers, and possibly others, will spread the gospel-of-the-Kingdom table with "meat in due season": Gerald Cooper, John Denchfield, Walter Wiggins, Vernis Wolfe, Tom Savage, V. R. Thoms, and Emory Macy. "*Come and dine*"!—and "so much the more, as ye see the day approaching" (Hebrews 10:25). "Blessed are they which do hunger and thirst."

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 Minnesota Conference

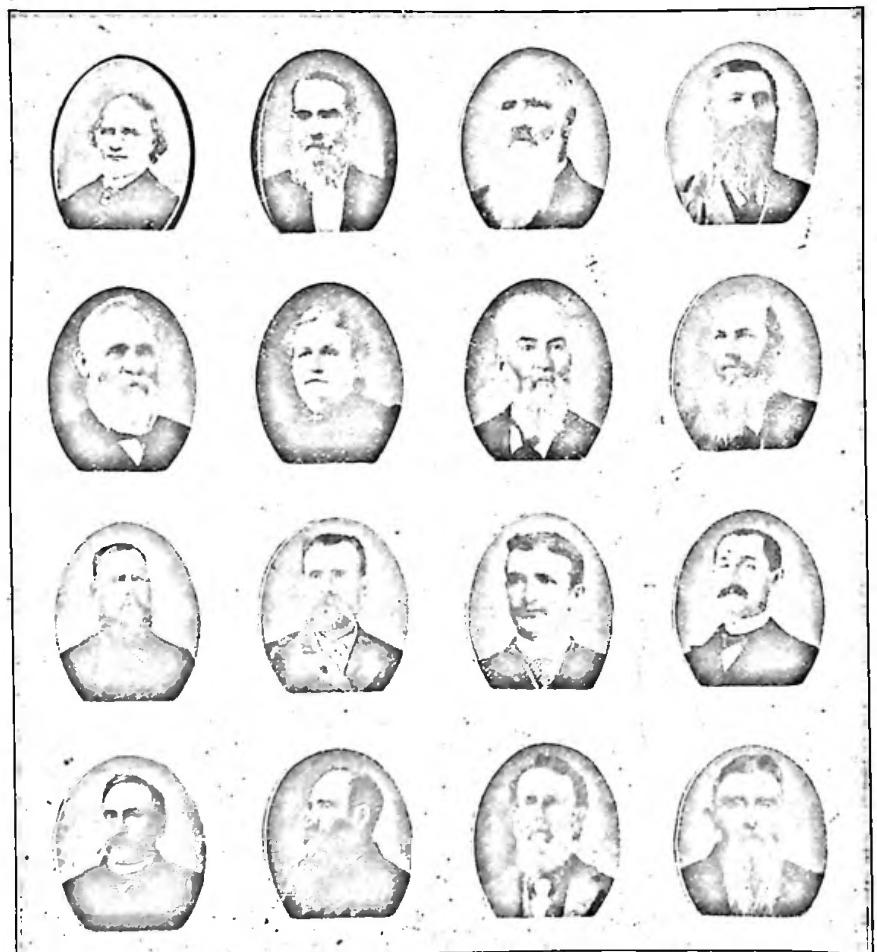
The Minnesota Conference of the Church of God, organized at Dassel, Minnesota, December 18, 1874, was well rooted in the hope that "maketh unashamed." The coming of the Lord Jesus was preached with spirit and power. There were waves of evangelistic effort. Men "of whom the world was not worthy" gave their lives' strength upon the altar, preaching for little money but receiving rich remuneration. There was faith that worked. Brethren knew that division was sin, and unity was natural. Thank God for the Spirit that moved men both to fear and to love the Lord in the early days of the Church of God in Minnesota. Thank God, His church is "marching on"—and "the gates of hell shall not prevail against it" (Matt. 16:18). Other organizations, whether clubs or clans, sparkle for a moment, then burn out into the darkness of forgetfulness, but *the Church of God shall never pass away!*

We are pleased here to present the pictures of sixteen of the pioneer preachers in Minnesota. Left to right, they are: C. D. W. Scott, William Parson, co-founders of the Conference, Parson being the first president, Jedediah Raymond, who, as a sea captain twelve times crossed the Atlantic, then became a most faithful minister and was rewarded with more than ninety-three years of vigorous life, Simon Peter Matheny, E. E. Thoms, Mrs. E. E. Thoms, J. L. Chadwick, A. J. Randall, Henry A. Dingman, John Wesley Dingman, P. L. Sweany, Charles A. Blanchette, J. P. Driver, Christopher Racy, Loxley R. Wood, and H. H. Ranney. . . . Many other faithful ministers might here be mentioned, notably James A. Patrick, long-time editor of the *Day Dawn*, first president of the General Conference, now in declining strength, but still "at his post," in Ashland, Ohio. Send him a bit of cheer!

The Minnesota Church of God has at dif-

ferent times showed good missionary spirit. Charles R. Vedantachari, a native of India, was ordained by the Minnesota Conference in session at Saint Cloud, June 20-24, 1912. Sarah K. Taylor, founder of the Bible Faith Mission in India, was ordained at Eden Valley, November 15, 1914. Favorable comment and several donations for the proposed India work have come from Minnesota.

Soon, June 10-14, another State Conference will convene at Eden Valley. There, many of the pioneer preachers are awaiting the resurrection which they so zealously and fluently proclaimed. There, if our ministry respects the high standards of her dead, the gospel must this Conference be proclaimed in its simplicity and convicting power.



A Call to Faith

By Orpha LeMasurier

GOD is today calling out from the Gentiles a people for His name. (Acts 15:14.) The opportunity to be in this group of "called out ones" is still ours, though few people of the world realize it, and too few who have heard the call realize its value. All of us have at one time studied, or will study in the future, to fit ourselves for positions in this world. True enough, that is a necessary part of our lives, but too many of us in our preparation for work in this world forget, or perhaps never knew, that this life is merely the training field, the preparation period, wherein we may qualify for service in the Kingdom of God. God *desires* that we choose His way, but it is *our responsibility* to choose which way we shall go. In the period of time allotted us, let us continue to tell the story of life—that many will choose to enter before time is no more.

Isaiah admonishes us: "Seek ye the Lord while he may be found, call ye upon him while he is near" (55:6), implying that we will not always be permitted to seek and have the assurance that He will hear our call for help.

The basis for our faith is imbedded in the promises God made to Abraham. (Gen. 12:1-3.) These promises were repeated to Isaac and Jacob, and may apply to us if we so desire. Romans 4:23, 24, speaking of Abraham's faith and imputed righteousness, reads: "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we *believe* on him that raised up Jesus our Lord from the dead." Belief in God our Creator is the beginning of our faith, but to really believe creates in us a desire to understand more fully His plan of salvation. Jesus told Thomas, "I am the way, the truth, and the life: no man cometh to the Father but by me."

With Christ plainly pointed out as the Way, Galatians 3:27 tells us: "As many of you as have been baptized into Christ have put on Christ." Baptism seals our faith and makes us children of God. "We are debtors, not to the flesh, to live after the flesh"—for if we do we shall die, but if through the Spirit we mortify the deeds of the body we shall live—for we have received the "Spirit of adoption," making us children of God. (Rom. 8:12-14.) Verse 17 states: "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."

When once we have named Christ, our lives take on a new meaning. With our new relationship, there comes sacred responsibilities. We are called "a chosen genera-

tion, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). God is our Father and Jesus our Pattern, as we start this new walk of life.

When God spoke to Abraham, telling him to leave country, relatives, and home, I presume that Abraham did so hesitatingly in heart at first, for he was an ordinary man and, naturally, was well settled where he was then located. I will venture to say that Abraham's faith was not too great at the first, but that it increased as he saw that God was good to him and kept His word. Do you remember how he laughed at God when he was told that he would be a father? God proved to Abraham that all things are possible with Him, and blessed him bountifully for his faith. Read Genesis 24:1, 35. Although Abraham died without receiving the promises, he died in faith—knowing that, as surely as God sent Isaac in his old age, God would keep all the promises made.

As Abraham was tested and proved faithful, we as followers of the Christ may share with Abraham when the Kingdom is established *if* we are faithful, *if* we stand the trials of life and live by *faith*. We should expect to have trials along the way, for they are the purifying fires that burn out the dross and make us better Christians. God in His infinite wisdom knows our needs, permits us to be tempted only as we are able to withstand the temptation, and knows, too, whether the temptations we resist will strengthen us, or if we can stand to receive blessing and still remain true to Him.

Our reward at the time the Kingdom is established will be according to our faith and will be a gift from God—eternal life. Our faith must be accompanied by Christian works, if it is to be seen of God as true faith. Nevertheless, lest some of us might boast about our works, God does not permit us to gain life *by* our works. The time to prepare for promised life in the Kingdom is not tomorrow, or next year, but *today!* "Now is the accepted time, now is the day of salvation" (2 Cor. 6:2).

Youth, start this way of faith, *today!* Give yourselves wholly to the cause of Christ and prepare to help others along this way, that they, too, might share in the Kingdom soon to be established on the earth. To those of you who once started the "strait way," but who today find yourselves not as interested as you once were, renew your faith and start again the way that leads to life everlasting with Christ. Let us all "fight the good fight of faith" and "lay hold on eternal life." "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Jesus Is Coming Again

By Harry Goekler

THE one bright ray of sunshine in this world grown dark with war and sin is the glorious truth that Jesus will return to this earth. This fact, repeated over and over again in the New Testament, stands clear and true in the midst of confused ideas and false religious teaching.

There are those today who teach that the coming of Jesus is spiritual, or that it is a fairy story, and that, although taught in Scripture, it really is not true because the disciples were mistaken, and intelligent people no longer believe in "such foolishness." This latter view is believed and taught by one of America's most outstanding religious leaders.

The disciples who lived and talked and worked with our Saviour were told often by Him that He would "come again." (Read Matt. 24:27-51; 25:31-46; John 14:1-3.) They were given to understand that the Kingdom they had so long desired would be established, not at His first coming, but His second. (See Luke 19:11-27.) As the eleven disciples stood with Him on the Mount of Olives and watched Him disappear into the clouds, the voice of the angels gave them this comforting message: "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).

No words could have been plainer or more positive. Jesus would come again some day, just as He went—literally, visibly, personally. Then the disciples understood fully their mission and their message. They knew where in their hope lay. Yes, some day the Kingdom would be established on the earth; the Kingdom that Jesus had preached to them and to others. That was *the gospel*. The disciples knew full well, however, that it could not be a real Kingdom until the King was ready to sit on the throne. The rightful King had gone into heaven, but—glorious truth!—He was going to come back. This, therefore, was their mission: to preach the gospel of the Kingdom and the sure return of the King. This was their hope and their inspiration.

Did they preach this message? Listen, reader, to the

words of the Apostle Peter only a short time after Jesus had gone into heaven: "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" (Acts 3:19-21).

Then turn to the writings of this same Apostle, as recorded in 2 Peter 1:16-19 some thirty years later, and read another of his references to the return of his King.

Was Peter the only disciple who wrote about the return of Jesus? Ah, no! Please turn to 1 John 3:2, 3, and you will find these stirring words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Later, John, on the Isle of Patmos, received the visions and revelations recorded in the Book of Revelation. In chapter 22, verse 12, Jesus spoke and John wrote: "Behold, I come quickly; and my reward is with me,

to give every man according as his work shall be." In verse 20, John wrote: "Even so, come, Lord Jesus."

The great Apostle Paul, converted under the power of the resurrected and living Jesus, time and again referred to the return of Christ. To him, as well as to the disciples, the return of Jesus meant everything. It gave him faith and courage to endure the many trials and hardships in his preaching. He had a hope, a glorious hope the world could not offer. In writing to Titus, he referred to the coming of Jesus as "that blessed hope." (2:13.)

Each chapter of 2 Thessalonians closes with a reference to the return of Jesus. In practically every book Paul wrote, we can find one or more references to this great truth. Listen to a few of them: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall

SLUMBERING SAINTS

By Mary Mae Nedrow

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

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

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

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

change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

The church lives nineteen hundred years later, and the return of Jesus is still the hope of all true Christians. It

still is preached by many. God's Word is true and faithful. What the Word declares, that shall it be. The gospel message is still the same today as in the days of the apostles—it is the return of the King and the establishment of His Kingdom. The setting up of the Kingdom, the resurrection, the judgment, the giving of rewards, all await the return of Jesus. He will surely come in the fullness of time. May we all be watching and ready when that glad Day comes.

Bible Dreams

By Lottie E. Young

DO YOU dream during the dark hours of night? How many of the ideas which then pass through your brain can you remember when you awake? Most of my dreams are truly of unsubstantial fabric, and so unreal to life, that I was quite amazed to find the subject an important one in the Bible where at least twelve notable dreams are mentioned. Job 33:14-16 reads: "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." When we examine each one of these Bible dreams, we find that there was truly a purpose in them.

The telling of Joseph's dreams caused his brothers to hate him, although his interpretation of the dreams of Pharaoh was the cause of his elevation in Egypt to the place of power. Daniel had a wonderful dream by which he was enabled to look into the future, seeing the time when there should be a King whose dominion will never pass away. His interpretation of the dream of Nebuchadnezzar, showing the Great Image (still the subject of many sermons), caused Daniel to be made chief over all the other so-called "wise men" of Babylon. The foster Father of Jesus was warned in a dream, as follows: "Take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." The vivid dream of the wife of Pilate made that vacillating ruler hesitate as to what the verdict should be at the trial of Jesus Christ.

These dreams are quite familiar, and the one I am thinking about is particularly equally familiar. It takes us back to the long ago days when Isaac and Rebekah, dreading the vengeance of Esau upon Jacob for the sin which he had committed, sent Jacob on a long journey to find a wife among his mother's people. Genesis 28:11 tells how the wanderer, Jacob, came to a "certain place, and tarried

there all night, because the sun was set" and he needed rest. Though his pillow was a hard one, he had a wonderful dream. He saw a ladder reaching to heaven on which the angels of God were ascending and descending, while Jehovah spoke to him the comforting words found in Genesis 28:13-15. This marvelous vision so impressed Jacob, that when he awoke he exclaimed: "Surely the Lord is in this place; and I knew it not." Pouring oil upon the stone, Jacob called the place of his rest "Beth-El," or "house of God."

Does this dream have any message in it for us who are living so much further down the stream of time? First, we shall note that Jacob was tired and needed sleep. Surely in the world of today with its turmoil and strife, with its newspapers and radios constantly telling of horrors everywhere, that is what we are all needing—quiet nights of rest, where the cares of the day are forgotten. Blessed is he whose last thought, as he lays his head on the pillow, is the prayer of David: "I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety." He will awake in the morning refreshed for a day of toil.

The ladder was fixed on the earth, but reached into heaven, and the vision of angels "ascending and descending" tells of the communion one may have with the Father, if his mind is stayed on the truths of the Bible. The ladder represents Jesus Christ, the only One who could say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jacob and his posterity were promised an earthly home. Although it was to be "a land of milk and honey," the children of Israel encountered trials and difficulties, temptations and hardships, wars and famines, because they forsook their God. We, too, are looking for "a city whose builder and maker is God," where the promise He gave

(Please turn to page 11)

Jericho—Romantic, Rich, and Ruined

By Ellsworth Routson

IN HIS "Out-of-Doors in the Holy Land," Henry Van Dyke says of Jericho: "In the memory of every visitor to Jerusalem the excursion to Jericho is a vivid point, for this is the one trip which everybody makes, and it is a convention of the route to regard it as a perilous and exciting adventure. Perhaps it is partly this flavor of a not-too-dangerous danger, this shivering charm of a hazard to be taken without too much risk, that attracts the average tourist, prudently romantic, to make the journey to the lowest inhabited town in the world."

It seems that since the beginning of Jericho, it has had an ill name because of its weak walls, weak hearts, and weak morals. In the days of Joshua the walls fell:

Priests of the Lord carried the ark of the covenant around the walled and doomed city once each day for six days, while seven other priests blew with their trumpets. Armed men went before the trumpeters, and the ark of the covenant followed after. All the people were silent until the seventh day. On the seventh day they encompassed the city seven times in the same manner, the "people shouted with a great shout," and the walls "fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (Josh. 6:20).

One family, that of Rahab the harlot, was saved from the general massacre. She had received and befriended the spies which Joshua sent into the city before its fall, and they had promised protection to her and her household. She thus became the wife of one of the spies, and was an ancestress of David. Joshua pronounced a curse upon anyone who should ever attempt to rebuild the city. This curse was fulfilled in the time of Ahab, about five hundred fifty-six years afterward, in the sorrow which came to the house of "Hiel the Bethelite." (1 Kings 16:34.) Thus, this ancient city of splendor and renown was left a heap of ruins until this day.

Ancient Jericho was located nearly a mile from the mountain to which the spies fled when sheltered and directed by Rahab. (Josh. 2:22.) About a mile to the west of ancient Jericho, suddenly rise the Quarantine Mountains, a thousand feet in height. Following is an interesting quotation about Jericho from Hott's "Journeyings in the Old World":

"There is one fountain which gurgles up as in ancient time and offers the traveler its refreshing draught as it did nearly twenty-eight centuries ago. It flows from under the hill on which the ancient Jericho of Joshua's time was built. It is to this day called *Elisha's Fountain*. It gur-

gles gently out from beneath the hill and flows over a beautiful pebble bottom into a basin of hewed stone about forty feet long and twenty-five feet wide. Small fish sport in this basin, and birds of song warble and make music in the thorny bushes of 'Balanites,' or balsam tree, and other thick underwood which grow in the plain below. This fountain is one of the most delightful in all Palestine. Tradition from the first has held it to be the water which Elisha healed with a cruse of salt while he remained at Jericho soon after the ascension of Elijah. The situation of the city was 'pleasant,' but the water was 'naught,' therefore the land was 'barren.' But Elisha 'went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters' (2 Kings 2:21)."

Roman Jericho, or Jericho in the time of Christ, was situated upon the brook Cherith, and was slightly to the east of the location of the ancient Jericho. Jericho of this later period must have been a splendid city. Hott states, "Around it were the groves of palms and gardens of balsam. Herod adorned it with royal splendor; and here he ended his earthly career."

In Jericho lived Zacchaeus, the publican of wealth who climbed the sycamore tree (the branches of which stretched over the highway) to see the Master as He passed by. (Luke 19:1-10.)

We read in Mark 10:46: "They came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway . . . begging." Jesus healed him. It was here, too, that Christ uttered that wonderful Parable of the Nobleman who delivered the pounds to his servants. After such teachings, and after His blessing Zacchaeus and Bartimaeus, Jesus ascended the mountains toward Jerusalem—and from Bethany made His triumphal entrance into the city of the great King.

Hott also says: "South and west a mile or more from Elisha's Fountain are some of the ruins of the aqueducts and towers of the Jericho of Christ's time, while over two miles south and east of the ancient Jericho is a miserable village of stone and mud huts known as *modern Jericho*." Morton, in his "In the Steps of the Master," describes it thus: "In the street of mud huts, Arab houses, and banana groves, which is modern Jericho . . ."

From the road, much higher than Jericho, the city looks much closer to the Dead Sea than it actually is. From this point, the greenness of Jericho appears to be an oasis

in the dreadful desolation, yet Morton writes from personal experience: "Jericho with its flamboyant vegetation, its reptiles and its insects, could be a terrible nightmare."

Concerning the people of Jericho, we quote again from Henry Van Dyke: "The people of Jericho were famous for light fingers and lively feet, great robbers and runners-away. . . . Nothing fine or brave, so far as I can remember, is written of any of its inhabitants, except the good deed of Rahab, a harlot, and the honest conduct of Zacchaeus, a publican. To this day, at the tables d'hote of Jerusalem the name of Jericho stirs up a little whirlwind of bad stories and warnings." Even in these modern times, the road from Jerusalem to Jericho is not considered safe to travel after dark, because of robbers who act practically the same as Jesus told in the famous Parable of the Good Samaritan.

Morton gives a clearer description of *ancient Jericho*, thus: "I discovered the Jericho of the Old Testament about two miles from the modern town. It stands on a level plain, and behind rises the mountain Jebel-Quarantal, on which Joshua's spies sought refuge. There is nothing today but a huge mound of sun-caked earth and stone from which the point of a stick will turn up fragments of ancient pottery. This mound rises to a height of about twenty or thirty feet, and from the top you get a good idea of the ruins of houses and the line, here and there,

of a narrow, twisting street. The town was evidently a small one, covering about ten acres, and surrounded by a wall perhaps twenty-six feet high and seven feet thick, made of mud bricks on a foundation of stone.

"When Moses looked down upon the Promised Land from the heights of Mount Nebo beyond the Dead Sea, he saw this walled town standing in an enormous palm grove surrounded by its gardens. It must have looked to the hungry Israelites the very symbol of luxury and richness. Jericho has been called the 'key' and the 'guard-house' of Judea, but George Adam Smith preferred to call it the pantry! It was the first city in the path of the invading Jewish tribes when, after crossing the Jordan under Joshua's leadership, they carried out their famous maneuver with the ram's horns and the ark of the covenant.

"The excavations which Professor Garstang conducted recently on the site on ancient Jericho seem to prove two very interesting things: that the Biblical computation of the date of the Exodus is more accurate than that of modern Egyptologists, and that the walls of Jericho actually did fall down. It is considered that they were destroyed by an earthquake, or some similar disturbance, which overthrew them with great violence.

"After Joshua's destruction of Jericho it seems to have remained a ruin for several (Please turn to page 10)

Have an Answer

By Glenn Miller

"**S**ANCTIFY the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Peter's message in this verse is of great importance. His choice of words can leave no doubt as to the intent of the text.

By *sanctifying God in our hearts*, we need never again fear worldly lusts. "Sanctify" means to "separate," that is, *remove* all fleshly lusts and let God have full control. How can one destroy the world in his heart? After all, everyone is human and has carnal desires. Christian education and conversion offer the best means of achieving this goal. By determining our weaknesses beforehand, we can be prepared to overcome them when they arrive. The proverb, "An ounce of prevention is worth a pound of cure," presents an excellent truth. God will provide the strength and knowledge with which to overcome, but each one must use the will power that God has granted him.

Thus far we have been growing as babes in Christ. Peter next leads us further in this new life. He gives us the commission of spreading the gospel. "Be ready always." Ready for what? Ready to answer the scoffer of our doctrine. Ready to produce the "peace that passeth understanding" for the sin-sick individual. Present our bodies living sacrifices or epistles, as Paul wrote. (Rom. 12:1; 2 Cor. 3:1, 2.)

Peter also counsels how to give the answer: not with the air of superiority, but with "meekness and fear." God has always recognized humility as an outstanding virtue.

How can we "have an answer"? This time, Paul's counsel comes to the front. In 2 Timothy 2:15, we read: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." By constant meditation and prayer, we shall have the love of God which is in Christ Jesus that cannot be destroyed. Possessing this love, we shall always "have an answer."

New Life in the Millennium

(Broadcast by E. J. Springett over Radio Station CFRB, Canada)

WHO can envisage what shall be the experience of the translated and resurrected in the Millennial reign of our Lord? There are some things which may be known; there are other things of which we are constrained to say, "It doth not yet appear" (1 John 3:2). Let us look at a few of the things we may know, regarding the translated and resurrected.

Headship

First, and above all, the whole body of the redeemed will find their supreme head in Jesus Christ our Lord. We shall not look to Adam, the natural head of the Adamic race, for he forfeited his headship when in him the Adamic race died. We shall not look to Abraham, our father, as our supreme head neither according to the flesh, nor according to faith, for he could not transmit the heritage of eternal life. We shall not look to Jacob—Israel—the father of the twelve patriarchs and of the twelve tribes, for the same reason. But we shall look to Jesus Christ who is "the Lord from heaven," for He has "the words of eternal life" (John 6:68), and that is His gift to us.

Therefore, in the Millennial reign of our Lord, every son and daughter of Adam who enters into life will look to Jesus Christ as the author of life. He, the Capstone of our being, will be present in Person as our Lord and King during that reign.

His court will be the center of our national life. His Person will be seen and known to us all. Necessarily, this means glory of His Personality will be veiled proportionately to our vision. He who sees most clearly will behold more fully His glory.

The Full Company

Next, we are assured that the patriarchs and prophets will be present in the Millennial reign of our Lord. Among the resurrected they will take a leading part. We may assume that their resurrection glory will be tempered to the vision of the mortal generations of the seventh millennium of Adamic history. We may also assume that in the assemblies of the resurrected and translated, when mortals are absent, they will shine forth in resurrection glory. But those of the resurrected who will be met by mortals in city or country will be "men" in appearance as from the beginning.

The Twelve Apostles will be present, for our Lord said to them: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

The Resurrection Body

The resurrection body will so clothe the personality that it will have perfect contact with the earth, and with the generations upon it. Perhaps this is the reason for the re-clothing of the redeemed with resurrection bodies—to meet the needs and limitations of those on the earthly plane. When it comes to our life not associated with the mortal generations, "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).

Because the manifested glory will be tempered to meet the needs of the mortal generation, we may estimate what that glory shall be. But in the immortal assemblies . . . it will become "the glory which excellet." Evidently, there will be contact and intercourse, tangibly and naturally, between those who have by resurrection or translation attained immortality, and those who are still living the mortal life. This is interesting and important, and speaks of a condition of things very different to that obtaining now.

The Rule and Sustenance

For purposes of tuition, of control, and of judgment, the New Age will excel. The elders, prophets, and apostles will be present to reveal truth, and to lead onward in the mastery of life and of all things connected with it, the mortals of earth.

The apostles will be present, as we have seen, not then to preach the gospel, but to judge the Tribes. The multitude of the redeemed will be present, from righteous Abel to the last convert to the faith of Christ. What an uncountable multitude! How will the earth sustain them all?

The mortal generation will still look to the earth for sustenance. This they will find in abundance; for then the earth shall yield her strength. The curse of the ground will have been removed, and the earth will no more bring forth thorns and thistles. The natural crops, sevenfold more abundant than the cultivated one of this period, will consist of seeds and fruit suited for human consumption. Not by sweat of face shall men henceforth eat bread. To harvest and prepare for food will be the extent of the husbandman's task. To prune and gather the fruits of fig tree and vine will be the extent of the vinedresser's labor.

The resurrected and translated will not require the fruits of the soil. Their bodies will know neither hunger, nor thirst and fatigue. From the elements of the universe they will draw their sustenance, if sustenance they need.

Therefore, as now, the mortal generation will be the only ones requiring sustenance from the earth.

The mortal generation will still be subject to earth's gravital pull. They will be held, as we now are, to the surface of the earth, and will still require means of locomotion. The resurrected and translated will not be subject to the earth's gravital pull, but will have their dwelling on earth or away from the earth, at will, even as our Lord. . . . Their movement from place to place will be by act of will, without means of locomotion.

The Center of Government

The court, speaking from the standpoint of the mortal generation, will be at the Jerusalem which is yet to be. What a glorious center of social life this will be! To it will come the tribes of Israel to worship God in His holy Temple, and to pay homage to Jesus Christ the Son of Man, the King of Israel and of the whole earth. They will travel by every method of transportation; by land, by water, and by air. Means of travel of which we have not yet dreamed, and developments of present means beyond our present conception will bring the mortal earth-dweller annually to worship at Jerusalem. It will, of course, be impossible for them all to come together, otherwise the city would not contain them. Consequently a marvelous procession will be arriving daily, and an endless procession departing, from and to the ends of the earth.

What a stirring pageant! What a glorious spectacle from day to day the court of the King and the Temple of the Lord will show! Thus of the mortal generation.

The resurrected and the translated, that is to say, the immortals, will come and go at will, pursuing the tasks appointed, and fulfilling the pleasure of Jesus Christ our Lord. They will not travel by earthly means of transport, except by choice, for they will be independent thereof.

The Nations

There will still be distinct nations. Certain nations will still be there, but not all nations. "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." He shall say to those on His right hand: "Come, ye blessed of my Father, inherit the kingdom . . ." He shall say to those on His left hand: "Depart from me, ye cursed . . ." (Matt. 25:31-34.)

Thus the servant nations will remain. The predatory nations will be gone. These are the same "all nations" which will have gathered against Jerusalem to battle. The same "all nations" which will have moved against "Sheba, Dedan, the merchants of Tarshish, and with the young lions thereof" (Ezek. 38:13).

The nations which remain will occupy their appointed territories, and they will form part of the Millennial Kingdom. They will be subject to the reign of our Lord, but

they will not all willingly submit to the Lord's rule. "He shall rule them with a rod of iron." (Psalm 2:8, 9; Rev. 2:27; 12:5.)

Around the throne will be a representative gathering of the kingdom-nation Israel. They will be arranged according to their tribes, occupying the territory around the temple and palace of the Prince.

The world will be at rest. There will be no international situation, for the Kingdom will embrace all nations. The kingdoms of this world will quickly become the Kingdom of our Lord and of His Christ. No religious question will arise. "The Lord is in his holy temple" (Hab. 2:20) will be a fact so manifest as to be doubted by none. Jesus Christ our Lord will be obeyed and known by all, for "every eye shall see him" (Rev. 1:7).

Politics

There will be no political question. Democracy with its usurped franchise—for all law-making belongs to God—will have given place to direct divine rule of our Lord; for He and His ministers will carry on the administration. So, political turmoil will be unknown.

Finance

The question of finance will not arise; for all shall seek to serve, and none shall seek to make inordinate gain, nor tolerate the practice. Every man shall sit under his own vine and his own fig tree. The earthly manifestation of the Kingdom will be glorious. . . . God grant the experience may come to a weary world very soon.

Production

The activities of life will be abundant. For the engineer and other workers, there will be the whole material plane with all its natural forces. For the student, scholar, scientist, the whole realm of knowledge will be as an open book, every fact and truth clearly demonstrated. For the sociologist, there will be a universe of personalities with whom to collaborate and to whom to minister. For all, there will be the present, active Personality of our Lord, to lead us in the worship of God, the eternal Father.

Darkness or Light

Now, one asks: "Why trouble about these shadowy things? Why not stay with realities, the hard facts of the world in which we live?"

Well, young man, it is the natural question of youth, but many among us are no more young. Threescore years and more have passed over our heads, and most of the things of life have gone by into the shadow land of memory. What you term the hard facts and realities of life are very largely such no more for us. The hard things, good and ill, pleasant and painful, are passing. The hard facts and realities of the future are pressing upon us in mind and heart. What are they? Where are they? When are they to appear? These are the questions which come to us now. Shall we ignore them and finally go out into

the dark? Or, shall we turn to the illuminating page which lights up the future, and make ourselves master of these things? We will. We will glory in unfolding facts and abounding certainties which call and beckon us to more than youthful energy, to more than mature judgment, knowledge, and wisdom, to greater achievements, larger responsibilities, richer joys, and a life abounding in the Kingdom of our Lord.

We triumph, we glory in the more abundant life purchased for us by our Lord, and freely given to us by Him who declared: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).
—Selected by Arthur Gilbey.

JERICHO—ROMANTIC, RICH, AND RUINED (Continued from page 7)

centuries. In time another city grew up there, a city rich in the vegetation which springs up wherever water is poured on the Jordan Valley, a city of dates and balsam and corn and fruit. . . . In perfect tune with the exotic character of Jericho is the fact that it once belonged to Cleopatra. . . . One cannot withhold admiration for Antony's skill in sidetracking Cleopatra from Judea to the balsam gardens of Jericho. One wonders how he did it.

"The gift, however, was one that must have pleased her, because Jericho was a great farm for the raw materials of perfumes, sweet-scented oils, and other aromatic substances. And she arrived in Jericho somewhere about 35 B.C. to visit her plantations. Josephus says that she even made an attempt on what one must humorously term the *virtue* of Herod, and that he, considering her a danger to lesser princes, took counsel on the advisability of killing her, probably on the bandit-haunted road from Jericho to Jerusalem. But she departed safely out of Judea, taking with her a shoot of balsam from Jericho, which she planted in Heliopolis.

"How rich Jericho was at this time can be estimated from the fact that Cleopatra rented her balsam groves to Herod for a yearly sum of two hundred talents. Soon after renting Jericho from Cleopatra, Herod decided to build a town worthy of the rent he was paying. He settled on a site some distance from the ancient town and about two miles south of modern Jericho. . . . This was the Jericho that grew into a splendid Romanized town. . . . The Jericho built by Herod the Great is the town mentioned in the Gospels. During the annual Passover pilgrimage to the Temple at Jerusalem, the Jews of Galilee were in the habit of traveling down the Jordan Valley to Jericho, and approaching Jerusalem by the mountain road to avoid the often dangerous consequences of traversing the hated Samaritan country. It was at Jericho that these

pilgrims linked up with Jews from Perea (now Trans-Jordan) and went up in crowds to Jerusalem. . . . That is why we find Jesus and the disciples at Jericho before Passion Week. . . . Today you can stand, as I did, upon the brown, uneasy mounds, and by an effort of the imagination try to build up a vision of the town that Christ saw."

A LESSON OF SERVICE

"In the cool of the glad spring morning,
The Master came to me;
'My seed of truth must be planted,
Will you help in the work?' asked He.
And I answered, 'Wait but a little,
The day is fair—so fair—
When the mornings are less enchanting,
In Thy fields I will do my share.'

"At the dawn of a summer morning,
I heard the Master say,
'My truth must be watched and tended,
Will you work in My fields today?'
But I said, 'The days are so dreamy,
And summer has just begun—
I will do my part in Thy labor
When the glory of June is done.'

"In the dew of an autumn morning,
The Master came once more.
'My harvest is white,' He whispered,
'And reapers are needed sore.'
'But this autumn joy,' I pleaded,
'I must quaff of, ere it wane—
Just a few more draughts of sunshine
And I'll help Thee garner the grain.'

"In the chill of a winter morning,
The Master came to me.
The ice-bound river was silent,
And snow lay white on the lea.
'O, Master, I now am ready,
To work in Thy fields,' I said.
But the Master smiled in pity
And sadly shook His head.

"'The harvest is over,' He answered,
'And winter comes apace.
But some wheat lies all ungarnered
Because of your vacant place.
You have spent the year in pleasure,
I have pleaded all in vain—
But what of your own remorse?
And what of the wasted grain?'"

—Edith Portens Thayer; selected
by Jessie M. Wilson.

THE ABRAHAMIC PROMISES AND BAPTISM .

By Robert Hardesty

WHAT are the requirements for a valid, Scriptural baptism? Some say that belief in Jesus Christ as the Son of God is all that is necessary. Others say belief in the teachings of Christ, and repentance of sins are essential. Then, there are some who tell us that we must believe in the promises which God made to Abraham.

According to the Bible teaching, there are two essential steps which must precede baptism. Without either, baptism can be of no effect. Jesus, in the Great Commission to His apostles, said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Herein we find that belief is one of the essentials. In Acts 2:38, we read that Peter commanded those who believed *to repent* and be baptized. Thus, the second requirement is repentance.

Upon close examination, one finds that belief and repentance are more closely related than is apparent at a casual glance. If one who hears the gospel message becomes "pricked in his heart," as did the Jews who heard Peter on the Day of Pentecost, and believes—truly believes—he will be unable to refrain from fulfilling the second requirement. On the other hand, if one refuses to believe, repentance can in no way find a place in his heart. Belief, then, the first step toward baptism, is the most important requirement.

Now, since we know that belief is most necessary, we want to know *what* to believe! Again referring to the Great Commission, Jesus said that it is *belief in the gospel* that is essential to salvation—belief that the Kingdom of God will be established upon the earth, that Jesus will reign as king, that Israel will be regathered, and that the dead shall be raised.

According to Galatians 3:8, the gospel was preached to Abraham. Can it be that the gospel message as we know it was known to Abraham two thousand years before Christ? If this be true, what evidence can one find to verify it?

If one will read God's promises to Abraham as recorded in Genesis 12:2, 3; 13:14-16; 17:4-8, and other similar texts, he will see how the message of the Kingdom on the earth, the coming Messiah, the restoration of Israel, and the resurrection from the dead were preached unto Abraham.

Is baptism without faith in the promises made unto Abraham valid? Baptism must be based on gospel faith, and "the promises" comprised the gospel! Paul said in Galatians 3:27, 29, "As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Now, if by putting on Christ we become heirs *according to the promise made to Abraham*, how can we

say that that promise has no direct meaning to the Christian? Moreover, if the gospel preached to Abraham was the same one Jesus and the apostles preached, how can we say that faith in the Abrahamic promises is unnecessary to make baptism valid?

If one does not have faith in the promises to Abraham, he cannot have faith in the gospel of Christ. If one has not faith in the gospel of Christ, his baptism is of no value. Consequently, faith in the Abrahamic promises *is* required for a valid, Scriptural baptism.

WHEN THE SKIES ARE GRAY

Have you learned to trust when the skies are gray?

And when all is dark, have you learned to pray?

Trusting all to Jesus will bring thee peace

And by fervent prayer shall thy strength increase,

As you walk by faith on the homeward way.

Though the mountains shake and the hills remove,

You shall still abide in His changeless love—

O, the grace of God reaches far and wide,

To protect and strengthen, to bless and guide.

Shall we give Him less than our love and trust,

When so much, in Christ, He hath giv'n to us?

Look away to Jesus lest fears arise,

When the dark clouds gather in yonder skies.

In this confidence let your heart find rest,

That, to those who love Him, God gives His best.

Gertrude R. Dugan; selected by Mrs. T. J. Ellis.

The Time Is Ripe to:

"Enter ye in at the strait gate."

"Take heed that no man deceive you."

"Preach the gospel to every creature."

"Come out from among them, and be ye separate."

"Do all things without murmurings and disputings."

"Repent and be baptized for the remission of sins."

Enroll in the Summer Bible Training School.

BIBLE DREAMS

(Continued from page 5)

that tears shall be wiped from off all faces, where pain and sorrow shall be forever past, and even "the last enemy"—Death—shall be conquered, and, best of all, we shall be "for ever with the Lord." The Apostle Paul could say, "Comfort one another with these words" to the early church. Thank God, we have the same "blessed hope" of soon seeing our Lord and Saviour in the Kingdom which shall never end. *All* need rest, closer communion with God, a more careful study of the Bible, better knowledge of Jesus Christ, and a more hopeful uplook which will make the trials of today seem truly "light afflictions."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

June Graduation

Following the usual custom, those of our Everyday Christian Expression (ECE) Club who reach their sixteenth year are taken off the active list of members. The graduates are: Virgil VeNard, Macomb, Ill.; Kathryn Lamb, Cleveland, Ohio; Irene Smith, Cleveland, Ohio; Robert Potter, Springfield, Ohio; Neville Richardson, Hammond, La.; Versal Dennis, Vanzant, Mo.; Mary Landry, Hammond, La.; Oral Capps, Shady Springs, W. Va.; Emogene Hawkins, San Saba, Texas; Phyllis Ann Johnson, Hector, Minn.; David E. Rahn, Pomona, Calif.; Margaret Coulter, Eden Valley, Minn.; J. C. Kennedy, Hammond, La.; Ruth Graham, St. Louis, Mo.; David Unterkircher, Sherrard, Ill.; Richard Savage, Waite Park, Minn.; Leland VeNard, Macomb, Ill.; Iola Magaw, Oregon, Ill.; Stewart Gatewood, Springfield, Ohio; Margaret Smith, Dayton, Ohio; Thelma Richardson, Hammond, La.; Beatrice Elslow, Cleveland, Ohio; Juanita Macy, Troy, Ohio; Winford Tackett, Mount Vernon, Ark.; Iris Foster, Ponchatoula, La.; Marie Landry, Hammond, La.; Robert Croxton, Macomb, Ill.; Lucy Bankston, Ponchatoula, La. We extend best wishes for a useful Christian life. May your lives shine for Christ as the light that "cannot be hid."

From the Cross to the Tomb

Mark is the only Gospel writer who records the time Jesus was placed upon the cross: "It was the third hour, and they crucified him" (15:25). The "third hour" is nine o'clock in the morning, our time. From noon until three o'clock in the afternoon (sixth to ninth hour), there was darkness over the land. When Jesus died, the veil of the Temple was torn in two. (Mark 15:33; Luke 23:44.)

While Jesus hung upon the cross, the soldiers cast lots to see who should receive His cloak. Two thieves were crucified with Jesus—one on either side of Him. To one He gave forgiveness. The other died in his sins. Jesus said to the forgiven one, "To day shalt thou be with me in paradise." Jesus meant "in that day when I set up my Kingdom, then I'll remember you." The forgiven thief still sleeps, waiting for his reward. (Heb. 11:13, 14.)

The Special Sabbath

Jesus died upon the cross that Wednesday. It was the preparation day for the High Sabbath which followed. A man named Joseph took the body of Jesus and laid Him in his new tomb. They hurried to be through by sundown, when their Sabbath Day began. It was unlawful to leave a person hanging on a cross over a Sabbath Day.

This special Sabbath was not the weekly seventh-day Sabbath. This was the "feast of unleavened bread" which followed the Passover. (Lev. 23:6.) No work could be done upon this day. (John 19:31.)

Our Charts

Nisan 15

Thursday

Jesus in the tomb

(Luke 23:50-53.)

Sabbath of Unleavened

Bread

Watch selected

Seal set (Matt. 27:62-66.)

Nisan 17

Saturday (Mark 16:1, 2.)

Jesus in the tomb

Weekly Sabbath (Luke 23:56.)

Nisan 16

Friday

Jesus in the Tomb

Preparation of spices

(Luke 23:54-56.)



Jonah 1:17: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jesus said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Happy Birthday Wishes

Jerry Ford Coulter, June 3, age 2, Eden Valley, Minn.

Doris Noske, June 3, age 10, Cleveland, Ohio.

Betty Gay Kennedy, June 4, age 8, Hammond, La.

Sally Robertson, June 6, age 12, Cleveland, Ohio.

Bonnie Wilde, June 9, age 10, Eden Valley, Minn.

Richard Liestman, June 9, age 11, St. Cloud, Minn.



Editors:
 Evan Knodle, 205 N. Hinkley
 Rockford, Illinois
 Muriel Randall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois

Let Us Advertise

* * *

By Ernest Barnum, Hammond, La.

When a hen lays an egg, she tells the world about it. She advertises by raising her voice in "song," until the whole community hears her.

Now, if a hen advertises so much over an egg, why should not we advertise the Word of God which is much more important? How can we advertise? In the same way the hen does—by our voice and actions. God gave us voice—why not sing His praise?

Our lives and actions should be like a light on a high hill. They should be a guide and help to all who pass by. Jesus said, in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us advertise the importance of obeying the gospel and dedicate our lives to Him.

We found in a study of a recent Berean lesson that if we are not actively *for* Jesus, we are *against* Him. He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

A most excellent way to advertise Christianity is to ask someone to attend services with you. See how many people you can help next month. If you feel that you have little success, double your efforts in the following months.

Signs

A number of years ago a man mixed up a little special phosphorescent paint, spread it on the back of a little half-round piece of glass, and fastened the glass to a board or something. When he placed his little piece of glass in the dark and directed a light toward it, many of the light rays were reflected back to him. He sold this practical discovery to sign manufacturers, and in many states today highway warning and direction signs guide the way to safer driving through the liberal use of those little reflectors.

Millions of drivers take advantage of the signs they observe along the road and are thus able to avert accident. After they have learned, possibly through reading safety bulletins and most likely by actual experience how to interpret the placement of the glass reflectors, they are able to drive almost as easily at night as during the day.

The Christian needs a sign now and then to guide him

along life's pathway. His highway is not paved very smoothly and his sole propelling force is faith which he must constantly renew with knowledge. His position differs slightly from that of the motorist in that the Christian is not so much interested in getting from here to there with the least possible mishap as he is interested in life, its present use with the least possible error and its continuation sometime in the future where its usefulness may be fully utilized.

God created the terrain upon which roads are built. Man came along, studied the "lay of the land," and began laying out the highway, sometimes surrendering to hills by going around or over them, and sometimes continuing straight by cutting right through a hill and filling up a valley. The laws of nature dictated the action to be taken, and when the road was completed, signs were erected to guide all travelers.

God has provided a place where we may live and has given certain laws which must be obeyed. Christ, His Son, clarified many of these laws and became an Example which we can ever strive to equal. The Scriptures provide the sign to guide the lives of all those who would believe in God and His Son.

The Bible tells us how people began to serve God, how they are acting at present, and what they can be expected to do in the future. It tells how God blessed the faithful and punished the wicked in the past, how He is watching over all people at present, and what He has in store for humanity in the future.

Is it safe for you to drive down the highway looking at the scenery or at a certain part of your car to see how it is operating, while someone beside you reads the signs and tells you when you had better turn, slow up, or stop? If not, do you consider it safe for you to be concerned almost entirely with life's material needs and its pleasures, while you let someone else read the Bible for you and tell you what it says either through preaching or through the written word? Or, would it be better for you to read the "signs," relying on the speaker as a guide and the article as a map?

Question: How many years can a person be a true Christian without becoming thoroughly familiar with the Bible?

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 4-7—The Northwest Conference at Corvallis, Ore.
- June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
- June 10-14—Minnesota State Conference at Eden Valley.
- June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
- June 16-July 24—Summer Training School, Oregon, Ill.
- June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
- June 28—California Conference at Pomona.
- July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
- July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
- July 28—August 9—Illinois Bible School and Conference at Oregon.
- July 28—August 9—General Conference at Oregon, Ill.
- August 13-23—Virginia Conference and Bible School at Maurertown.
- August 15-23—Iowa Annual Conference at Waterloo.
- August 16-23—Western Nebraska Conference at Holbrook.
- August 23-31—Eastern Nebraska Conference at Omaha.

LAST CALL FOR STUDENTS

This is the last call for students to attend the coming six-weeks' Summer Bible Training School, Oregon, Ill., June 16-July 25. We are now assured of having a goodly number in the School, but there is room for more. We trust that several more students will enroll during the remaining few days.

Students planning to come who have not yet reported are asked to use the enrollment coupon on opposite page.

Sydney E. Magaw, chairman,
Board of Religious Education.

MICHIGAN CONFERENCE

June 15-21, 1942

M—W. Lyon will be the guest speaker
I—n the Southlawn Church,
C—ity of Grand Rapids.
H—ymns will be sung in praise to God,
I—nvocations rendered for continued guidance,
G—race from our heavenly Father outpoured.
A—s we have been blessed, so let us give.
N—ow is the time to make your plans.

A—t the throne of grace we will humbly bow.
N—ot a doubt or fear can harm us there.
N—earer, yes nearer, Lord, draw us to Thee.
U—will be there for spiritual food, I'm sure,
A—t all meetings, both afternoon and evening.
L—et us Learn, Love, and Live.

Program

Our Theme: "Christ for Victory"

Worship service each evening at 7:45, Sunday morning at 11:00, and afternoon at 2:30. Bible study each afternoon at 1:15 and 3:00, from Monday through Friday. Business session, Saturday afternoon at 1:30. Basket dinner at Ideal Park on Sunday.

This is YOUR conference. Will YOU make it a success? Mrs. L. F. Slocum, Secy.

OREGON BIBLE COLLEGE NEWS

Plans, plans! It seems that is all one hears at the Students' Home or in the classroom these days: plans for commencement, plans for next term at Oregon Bible College, plans for the Summer Bible Training School, plans for showers, plans for weddings, plans for employment this summer, plans for positions for the present seniors, plans for this, and plans for that. However, without planning comes stagnation, therefore we continue to plan.

Tuesday evening, May 26, found all the male inhabitants of the Students' Home on a "stag" party. Why? Well, because ladies of the community had taken over the Home for a prenuptial shower in honor of Miss Beth Hogganson. As the ladies were departing for their respective homes, the male element "showed up" and presented the honored Miss and her espoused, Harold Hardesty, with a dog collar and leash accompanied with a very fitting poem written by one of our talented students. We felt that Harold's "new 'leash' on life" should be the best.

The date for enrollment of the present students of the Oregon Bible College for next year has been set as May 29. We are all looking forward to a profitable School year, and are hoping to see many new faces among the old.

Misses Hazel Burk and Wilma Williams, accompanied by Paul Williams, Richard Smith, and Terry Ferrell, spent the week end in Iowa. Richard Smith officiated in the pulpit at Gladbrook, Iowa, the evening of May 24.

R. E. Parish, Reporter.

HERALD RECEIPTS

Mrs. Margaret Canode; Mrs. William Lansbery, E. C. Pearson; Mrs. Amos Holzhauser; Anna Eidemiller (for another); Clarence Carpenter; Mrs. Claude Rinchart; (self & another); LaVerna Dimmick; Mary Hale (for another); Carroll Hutchinson; Mrs. Clara Venard (for another); Elizabeth Dauterich; Mrs. George Ott; Mrs. Carl Weatherwax, Jr. (self & another).

NATIONAL BIBLE INSTITUTION

Francis Burnett	\$ 2.75
Amy Dunbar Frye	3.00
Mr. & Mrs. Harvey Krogh, Jr.	2.00
Lottie E. Young	20.00
Mr. & Mrs. J. W. McLain	3.00
Mr. & Mrs. Delos Andrew	1.00
Oregon Church of God	15.15
Mr. & Mrs. Claude Rinchart	4.50
Maurertown, Va., S. S.	6.75

MINISTERS' FUND

Previously reported	\$1,075.96
Tempe, Ariz., S.S.	1.00
Delta, Ohio, Bereans	8.66
Mr. & Mrs. Claude Rinchart	5.00
Mr. & Mrs. William Hanson	2.00
Total	\$1,092.62

GOLDEN RULE HOME

Mr. & Mrs. Claude Rinchart \$5.00

Gleanings From the Field

"The field is the world."—Jesus.

Margaret Smith, Dayton, Ohio, and George Walters, Dixon, Ill., have enrolled in the Summer Bible Training School. We anticipate hearing from several others; the door is still open!

"In these days when 'Buy Stamps and Bonds' is heard constantly, I still think there is need of funds for carrying on the Lord's work, and am pleased to see the substantial sums which are being provided by various members and friends. 'Who does God's work will get God's pay,' and, while it may not be as practical in this world, we know it will be a 'crown of glory that fadeth not away' in the Kingdom."—Lottie E. Young, 1924 46th Ave., S.W., Seattle, Wash.

"We hope you will have a glorious summer at Oregon, Ill., this year. We shall be with you in spirit and back your efforts with our prayers."—May and Arthur Gilbey, Winona, Ont.

Bro. Glenn Miller of the Oregon Bible College recently went to his home in Saint Cloud, Minn., to visit his mother and a brother who will soon be leaving home to serve Uncle Sam.

Bro. and Sr. Ellsworth Routson, and the Misses Jean Cordess and Iola Magaw, Oregon, Ill., spent the week end of May 29-31 at the Brush Creek, Ohio, church.

Miss Georgia Johnson, Oregon, Ill., is enjoying a two weeks' vacation with her grandparents near Huntington, Ind., and with friends in Fort Wayne, Ind., after which she will become an employee of National Bible Institution, taking the place of Sr. C. R. Randall as the Editor's stenographer.

Bro. and Sr. C. R. Randall, following Bro. Randall's graduation from Oregon Bible College, June 12, 1941, will move to near Hillisburg, Ind., where Bro. Randall will begin his first pastorate.

Bro. and Sr. Fred E. Hall, Ada, Mich., have announced the coming marriage of their daughter, Iris, to Mr. Francis E. Burnett. The ceremony will be performed by Gerald L. Cooper, an uncle of Mr. Burnett's, at four o'clock, June 7, 1942, in the Church of God at Oregon, Ill.

Sr. Goldie Currens, Burr Oak, Ind., has been able to return home, following a major operation.

"I am leaving here (Bartlesville, Okla.) May 28, the Lord willing, for a meeting near Hartshorne, Okla."—T. A. Drinkard, Handley, Texas. Churches which may wish to communicate with Bro. Drinkard relative to evangelistic meetings may address him at his home—Handley, Texas.

EDEN VALLEY, MINNESOTA

The church at Eden Valley, Minn., has installed new pews and oak flooring, which, with the interior redecorated, add to the appearance of the church and make it more comfortable.

The attendance has been good. Some of our membership have not been able to attend because of their occupations, others are having to conserve tires—the church membership is scattered over a radius of fifteen to some twenty miles. We are very thankful for the spirit of co-operation that is being manifested in the improvements and other work of the church.

We have had two funerals here in the last few weeks. One was that of Lee Bennett, father of Alvin Bennett and grandfather of Bro. Carroll Bennett and Sr. Ivan Mills. Funeral was conducted by the writer.

The other funeral was that of John Nicol. While Mr. Nicol was not a member of the local congregation, he had attended church at Mannah, some five miles south of Eden Valley. The writer was called to his home during his illness to comfort him in reading the Bible and having prayer with him.

April 29, at the parsonage, Miss June Thoms became the bride of Edward Kirkpatrick. Mrs. Kirkpatrick is a very faithful member of our congregation, very seldom missing a service. Mr. Kirkpatrick is also a member. We wish them much happiness as they start out to make a home for themselves. We hope they will locate near Eden Valley.

We were favored with a surprise on Mother's Day—Bro. Gerald L. Cooper came with Sr. Orpha LeMasurier and daughter Diane. Bro. Cooper gave the morning sermon. We are glad to see Bro. Cooper in the work again.

We are looking toward conference time now. The local church will entertain the Annual Minnesota Conference, June 10-14. After that, the Pastor will be a bachelor for six weeks, while the wife is in Oregon, Ill., being matron for the Summer Bible Training School.

Time flies; soon the Lord will come! Are we ready? Walter Wiggins, Pastor.

Send The Restitution Herald to your friends.

THE DISCUSSION

I wish to give a brief report of the discussion held at Bristow, Okla., May 11-15, between Bro. T. A. Drinkard of the Church of God and Elder F. J. Crosswell of the Advent Christian Church. The attendance was good, considering the weather. Bro. Drinkard affirmed for the first two nights that the same Israel that has been dispersed among all nations will be restored to their own land, giving about one hundred and fifty passages of Scripture that directly or indirectly teach it. The opposition failed to answer them, however claiming, without giving proof, that the return of the Jews from the Babylonian captivity was a fulfillment of all the promises relating to a restoration of the nation of Israel.

On the fourth night, the opposition affirmed that the one thousand years of Revelation 20 was in the past. To sustain his claim, he claimed that Papal Rome bound Pagan Rome for a thousand years. Bro. Drinkard charged the opposition with teaching that one devil bound another devil. Bro. Drinkard affirmed that probation beyond the second coming of Christ was for the purpose of preparing subjects for the Kingdom.

The members of the Church of God in Christ who attended the discussion, also many outsiders, are highly pleased with the way Bro. Drinkard presented truth throughout the discussion, and believe that lasting good will result from the investigation. J. M. Morgan.

LOS ANGELES, CALIFORNIA

Perhaps there is no other church or Sunday school of our people so seriously affected by war conditions as we are in Los Angeles. Being located in the center of a great manufacturing district, which factories are engaged in the production of war materials, and the necessity of the employees' locating as closely as possible to their work on account of the tire situation, together with the draft and other hindering causes, we are confronted with the need of urging increased diligence and extra effort to keep our work progressing. So many of our Sunday school children have had to move, recently, that our attendance has been reduced to forty-two. We are planning another canvas of the local homes in an effort to bring in any newcomers in the vicinity of the church.

Removals and sickness have greatly reduced the attendance at the Dorcas Society meetings, but a few are always faithful to this phase of the work. The attendance at Berean meetings continues about as usual, except that our efficient president, Dr. S. Phillip Meyers, has been hindered by sickness both within and without his family circle. We have a small Bible class in Hynes, in Sr. Smith's home, where fundamental truths are being taught. Since automobile tires are becoming so precious, we are going to Tulare once a month on the bus to proclaim the Word to those who are ever faithful there.

The new and important phase of our work, that of getting the truth on the air each Sunday evening at 6:30, took a step forward when we ventured to engage a stronger and more expensive station, KFOX of Long Beach, which operates from Los Angeles by remote control. Bro. G. E. Marsh is a fine radio speaker, giving out concise Biblical information in a very clear distinct tone of voice. Many gratifying cards from our isolated members and others were received after we made this change, also help for the extra financial expense. On June 7, special all-day services will be held in commemoration of the fifth anniversary of the dedication of our church building. Emma C. Railsback.

OREGON BIBLE COLLEGE

Mr. & Mrs. Arthur Gilbey	\$4.50
Lora N. Spindler	2.00
Lottie E. Young	5.00
Mr. & Mrs. J. W. McLain	3.00
Mr. & Mrs. Claude Rinehart	5.00
A Friend (E. M.)	6.00

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.

"SPIRITUAL BEINGS"

By G. E. Marsh

Will saints immortalized at the second coming of Christ be immaterial, as ghosts, or will they be real? "Spiritual Beings," a new tract by Brother G. E. Marsh of Los Angeles, California, well answers this question. Read it; distribute it!

Though the publication of this tract was by courtesy of Brother John Lehman, West Milton, Ohio, the regular prices for six-page tracts are being quoted to assure republication when the present supply is used.

Prices: dozen — 15¢; 100 — 90¢.

National Bible Institution
Oregon, Illinois

SUMMER BIBLE TRAINING SCHOOL

Enrollment Coupon

I plan to attend the Summer Bible Training School to be conducted June 16—July 24, at Oregon, Illinois. It is my understanding that the cost of my six-weeks' special training will be only thirty dollars, plus the cost of two or three textbooks.

Recommended by

My name is

My address is

Go-Pher Evangelism

SPONSORED BY THE MINNESOTA STATE CONFERENCE

J. L. Denchfield, President
1525 - 10th Ave. S., St. Cloud

S. O. Ross, Secretary
425 E. 4th St., Litchfield

Hear Ye! The Trumpet Calls!

* * *

By John L. Denchfield

"The Lord spake unto Moses, saying, Make thee two trumpets of silver; . . . that thou mayest use them for the calling of the assembly. . . . When they shall blow with them, all the assembly shall assemble themselves" (Num. 10:1-3).

Hear ye! The trumpet calls! The Church of God in Minnesota is sounding the trumpet call that all its members and friends may assemble together at Eden Valley, June 10-14, 1942, that, "according to the measure of the gift of Christ," we may the more effectively work together "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." (Eph. 4:7, 12, 13.)

Remember, "the Lord himself shall descend . . . with the *trump* of God," and, "we shall not all sleep, but we shall all be changed . . . at the last *trump*."

Heed the trumpet's call today, that you may hear the "trump of God" tomorrow!

Welcome!

* * *

By Walter Wiggins

A welcome to the Minnesota State Conference at Eden Valley is extended to all who wish to come, and especially to the members of the Church of God in Minnesota.

As we enter this first Conference in World War II, we should remember the words of the writer of the Hebrew letter, saying: "Not forsaking the assembling of ourselves together, as the manner of some is . . . and so much the more, as ye see the day approaching" (Heb. 10:25).

The signs point to the soon coming of our Lord. We now have to deny ourselves many former personal liberties, as planting certain crops, usage of tires, gasoline, and sugar, and many other things, especially those made of steel. We would not for one minute say that this is the mark of the beast, but it brings it to our minds.

With this in mind, we urge you to do as the Master said: "Watch . . . and pray always, that ye may be accounted worthy to escape all these things" (Luke 21:36).

Many other signs point to the "last days." People want teachers that will tickle their ears (2 Tim. 4:3, 4), and men are "lovers of pleasures more than lovers of God" (2 Tim. 3:4). Church of God, awaken!

The church at Eden Valley will be the meeting place, and, as its pastor, we welcome you to meet with us for these four days. The church has installed spring-cushioned

chairs for your comfort. Several speakers will be present to furnish spiritual food, and the ladies will provide the material food.

Forsake Not the Assembling

* * *

By Vernis Wolfe

The trumpets that the Lord had Moses to make were for "the calling of the assembly. . . . When they shall blow with them, all the assembly shall assemble . . . to thee at the door of the tabernacle of the congregation." With no less importance this page of THE RESTITUTION HERALD reaches you as a proclamation to assemble for our State Conference. The conditions of the present are even more the reason that we should assemble, not only for the comforting of one another, but for the gaining of efficiency in our work for the Master while time is yet pending; a united brotherhood in assembly will do much for this purpose. The prayer is for the attendance, efforts, influence, and support of all to be with our coming Conference. Brother Denchfield's and Brother Wiggins trumpets have been sounded. We want you to assemble with us.

Daily Program

Wednesday, June 10:

7:45 p.m.—Song service, Tom Savage

8:00 p.m.—Sermon, John Denchfield

Thursday, June 11:

10:00 a.m.—Bible study, Gerald Cooper

2:00 p.m.—Bible study, Vernis Wolfe

7:45 p.m.—Song service, Elmo Gaspar

8:00 p.m.—Sermon, Gerald Cooper

Friday, June 12:

10:00 a.m.—Bible study, Walter Wiggins

2:00 p.m.—Bible study, Vernis Wolfe

3:00 p.m.—Bible Study, Gerald Cooper

7:45 p.m.—Song service, V. R. Thoms

8:00 p.m.—Sermon, Vernis Wolfe

Saturday, June 13:

10:00 a.m.—Bible study, John Denchfield

2:00 p.m.—Business meeting (election of officers)

4:00 p.m.—Recreation, Stanley Ross

7:45 p.m.—Service in charge of State Bereans

8:15 p.m.—Sermon, Gerald Cooper

Sunday, June 14:

9:30 a.m.—Love Feast, George Randall

10:00 a.m.—Sunday school

10:45 a.m.—Sermon, Walter Wiggins

11:45 a.m.—Communion Service

2:30 p.m.—Sermon, Gerald Cooper

7:45 p.m.—Song service, John Denchfield

8:00 p.m.—Sermon, Tom Savage

Everyone Welcome!

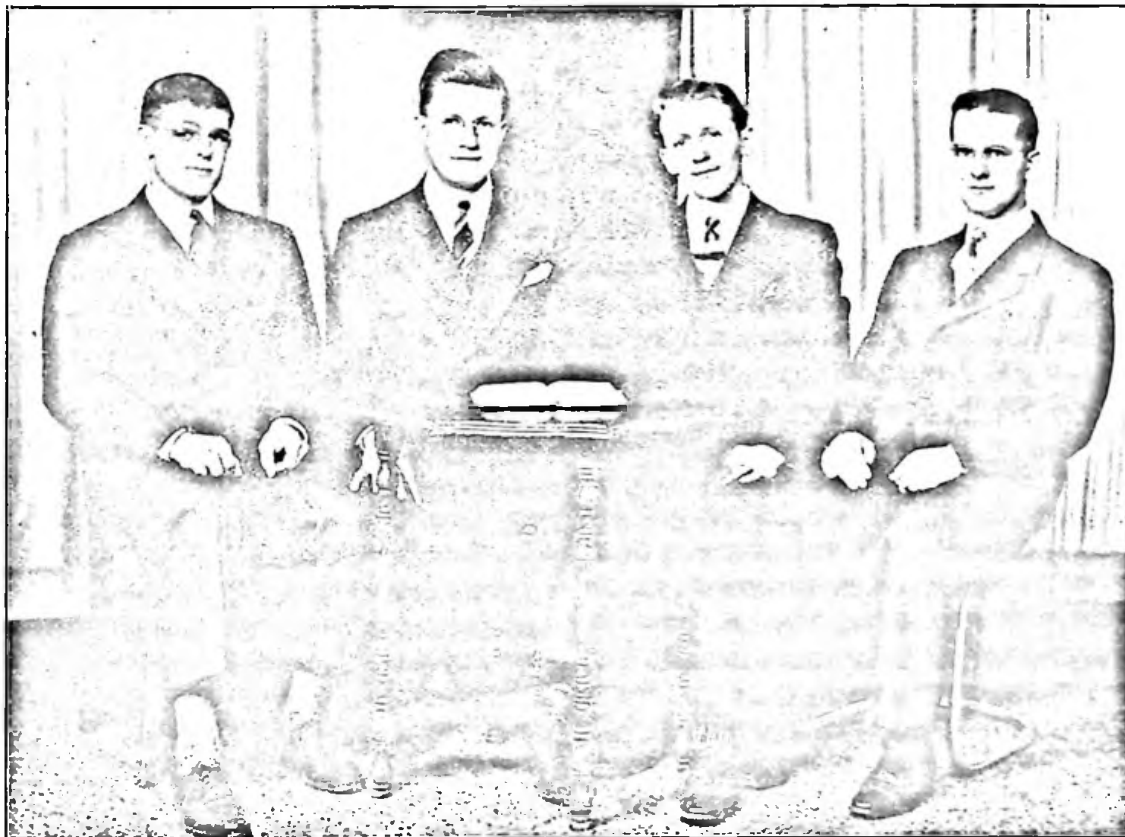
Stanley O. Ross, Secy.

THE RESTITUTION HERALD

VOLUME 31.

OREGON, ILLINOIS, JUNE 9, 1942

NUMBER 36



SENIORS OF OREGON BIBLE COLLEGE

(Commencement — June 12, 1942)

Four seniors of Oregon Bible College, Oregon, Illinois, will be graduated June 12, 1942, commencement exercises being conducted at 7:30 p.m., in the Church of God, Oregon, Illinois. The seniors, in order shown, are: E. Richard Smith, Dayton, Ohio; Ellsworth Otto Routson, West Milton, Ohio; Celaine R. Randall, Fonthill, Ontario; and C. Alan McLain, Ripley, Illinois—addresses being their home addresses at time of entering the School. These four young men are ready and zealous to preach the gospel of the Kingdom of God.

Brother C. E. Randall, member of the Board of Religious Education and father of one of the graduates, will give the commencement address. Brother L. E. Conner, two-years' instructor of the graduating class, will charge the young men to loyalty in their *high calling*. May God direct and bless, and may there be rejoicing and thanksgiving among all His people.

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 Instructed Israel

Not Noah, not Moses, not Samuel, Elijah, nor any other prophet educated the Israelites, except as each of these servants, and others, spoke the Word of the Lord. Notwithstanding the means of human instrumentality, God, and not man, instructed Israel. Said Moses: "The Lord's portion is his people; Jacob is the lot of his inheritance. *He* found him in a desert land, and in a waste howling wilderness; *he* led him about, *he instructed him*, *he* kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so

the Lord alone

did lead him, and there was no strange god with him. *He* made him ride on the high places of the earth. . . . and *he* made him to suck honey out of the rock, and oil out of the flinty rock . . . and thou didst drink the pure blood of the grape" (Deut. 32:9-14).

Speaking also of the Lord's care and instruction of Israel, in Deuteronomy 4:32-36, Moses marveled:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

"Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that *he might instruct thee.*"

Whether by angel, vision, miracle, or prophet, the message to Israel was always a "thus saith the Lord"—for Israel was God's nation and God instructed His own. All

other teachers were measured true or false by the standard of God's instruction: "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).

God's Word Today

True, God's message, His instruction, has varied from time to time: once God said "circumcision," now He says "baptism"; once God said "slay," now He says "I will repay." Nevertheless, God's word and instruction continue the same in being the only dependable, life-blessing, life-giving instruction among men. Though there are ten thousand fortune tellers, there is only one God. His Word is truth, and truth is final. "From a child," Timothy knew the "holy scriptures" which, said Paul, were "able to make (him) wise unto salvation." The Scriptures, "given by inspiration of God," not by the craft of man, are today "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

Who today would learn the secrets of the Eagle? Who today, by the blessing of the Lord alone, would ride the high places of earth? Who today would suck honey out of the rock? or oil from flint? "Out of heaven he made thee to hear his voice, that he might instruct thee." Would you hear Him? Would you see Him? Would you eat His manna? "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" (Heb. 1:1, 2).

Today, God speaks through Christ. Christ, in turn, says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Let him who would today "drink the pure blood of the grape" commune with Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

Warning: "But Jeshurun (Israel) waxed fat, and kicked . . . he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. 32:15). Be true; *be true!* God, who made and instructed His Israel, is today through Christ blessing His church. Let us highly esteem the Rock of our salvation.

Service Flags

By Vivian Kirkpatrick

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:3, 4).

THERE is a church which has at the front, where all may see, a service flag of goodly proportions. This flag is white, bordered, I believe, in red. On the white center is placed a blue star for every boy of the church who is now in the armed forces of his country—a blue star for every individual who, theoretically, is willing and eager, if need be, to shed his lifeblood for his country in accordance with all the newspaper and radio propaganda dinned into us from every side.

Visitors to this church find the members proud of the record number of boys who have left their church for the armed forces of Uncle Sam. It is with pride that they point out to you the meaning of their service flag, name over to you the list of boys who are represented upon that particular flag, and tell you of others in their rank who are being called to active service.

It is not my wish or desire to belittle what is being done. While it may appear so, that is *not* the purpose of this little article, though it will probably be evident that this church and I are not in full agreement on this question. I refer to this service flag for another reason.

I have visited in a number of our churches. There seems to be in evidence considerable pride in their young men who have entered some branch of armed service. Pride is evinced in speaking of a single member or in speaking of many members who have been successful in some particular field or line of endeavor. I can recall not a single church, however, which has pointed with pride, or otherwise, to any member of its congregation whose name should be on a different honor roll.

There are to be graduated from Oregon Bible College, June 12, four young men who will have completed the specified training as planned by the Board of Religious Education of the Church of God. These young men will go forth into the world—two already have regular pastorates—to face far greater obstacles than those facing the armed forces of the nation. For them there is no fanfare, no representative star on a service flag, no letters of encouragement from members of the home church to tide them over periods of trial and despondency. It is neither right nor fair!

Why should there be that discrimination in favor of the individual going out to take life (following Matthew 5: 43-48 and Luke 6:27-36?) for the honor of the state, and

against the individual going out to save life under the leadership of the Saviour of men? Why should we discriminate in favor of the one who pledges his very life, to slay before he is slain, for the honor of his country, and against the individual who does give his life in long years of service to bringing hope and encouragement to those who have had no hope or who have lost hope? Why should anyone look upon the takers of life as the ideal standards of manhood, and the givers of life and hope as effeminate weaklings?

I believe there should be a service flag in every church. I believe on that service flag should be placed a star for every young man, or woman, who goes out from that church pledged, not to take life, but to give life; pledged, not to spread hate and greed and race discrimination, but to spread love that is so great and all-embracing that it will even include within its folds those who would do you harm, the love that will embrace all races and creeds, the love which has no place for personal greed and discrimination, but is all-embracing. (Matt. 12:30.)

Four young men, the first of a mighty army yet to work for the Messiah, spreading the gospel of love and hope, going out into a hostile world to fight the hardest fight of all—that against sin, discouragement, despondency. They need your prayers. They need your words, and letters of encouragement. They need to feel the backing of their church—to know their work is considered of enough importance that their church is proud to acknowledge through a "service flag" that it is elated to be the home church of a "good soldier of Jesus Christ." Have you done that for yours?

Our four graduates need, too, an assurance that their work will not have been in vain. They need an assurance that there will be following them an ever-increasing stream of young men and women who will be receiving training, and who will be graduated out into the world to carry on the Lord's work already organized, else they will have run their race in vain.

Am I wrong in concluding that we by our actions show those things which are of primary importance to us? Can that be the reason why churches send the majority of their young men into training to take life, and fail to encourage young men who want to train for service for Jesus Christ?

Christian Work

By C. R. Randall

OFTENTIMES, when anyone mentions work, different reactions take place in the minds of individuals. The majority of persons differ in their reactions concerning the subject of work. These reactions range all the way from the progressive reaction to that of the retrograde motion. Of course, we always have the medium or middle class, and that consists of the individuals who are indifferent. They neither progress nor do they decline. This, perhaps, can be illustrated to a certain degree in everyday activity, but not so in Christian activity. There are only two reactions or motions from the Christian standpoint: the progressive and the retrograde.

In 2 Corinthians 5:20 we read: "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." According to Paul's words to the brethren at Corinth, they were considered ambassadors for Christ. The brethren at Corinth could react only two ways to Paul's words, either they would accept them or question them. Here we find an illustration of our statement which was made before in the article, that there are two reactions to work from the Christian viewpoint. Either the brethren would accept their commission as ambassadors and make progress to fulfill their appointment, or they would reject it, thereby proving to be untrue ambassadors.

Messengers

Not only have we been given the commission as ambassadors, but we are commissioned messengers of Christ. We have been given the message to convey to all the world. Christ preached and taught the gospel of the Kingdom while He was here on earth. The majority of Christ's teachings concerned the gospel of the Kingdom, or in some manner linked up with this subject. Therefore, it is our duty as good messengers to convey the message of our Leader to His people. Many persons, as yet, have not heard the gospel of the Kingdom. Are we lax, then, in presenting His message to people? Whether others accept it or reject it, is not so important to us as is our commission to carry the message. If we scatter the seed, God will be the One to give the increase. As messengers, we are not supposed to force people to accept our message, but merely to present it and let them make their decision. If we present the Kingdom message to the world, our duty as messengers is fulfilled.

True Ambassadors

We mentioned before that we were commissioned as

ambassadors for Christ, then we followed by presenting our duty from the messenger standpoint. These two link together quite easily since an ambassador is one who conveys a message from his country. In the majority of instances an ambassador to another country is a mediator between the country he represents and the one to which he is sent. He conveys the policy of his own country and informs the foreign government as to its actions. In very few cases do countries fail to understand the policies of another country, if there is an ambassador in contact with the government. Through the ambassador, they learn the strategy and plan of the government which the ambassador represents. Sometimes, of course, the policy is misrepresented and falsified. This plan is somewhat similar from a Christian standpoint. As ambassadors for Christ, have we fulfilled our task? Have we conveyed the policy of Christ and of the Kingdom of God to the people of the world? Do they know where we stand in strategy and plan for the future? There is a vast majority of people who know nothing of present or future policy of the Kingdom of God. Have we failed, then, to present our message to the people? Consider these words of Jesus: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Motive

In every action we should have a prompting motive. Nothing should be done without some reason behind it. This is also true in Christian work. There should be something which should encourage us to serve as ambassadors and messengers for Christ. In 2 Corinthians 5:14a, we read: "The love of Christ constraineth us." It should be the love for Christ which motivates and encourages our action. If we have this love prompting our service and sacrifice, then we shall be more willing to act as representatives for Christ.

Strength

To perform our Christian work, we cannot do it with our own strength. The Apostle Paul realized this when he wrote the Philippian letter. We read in Philippians 4:13: "I can do all things through Christ which strengtheneth me." We need not only physical strength, but spiritual strength. We can control, to some extent, our physical strength, but it is spiritually that we need strengthening.

Success

Paul realized that success was forthcoming if he undertook to accomplish anything with Christ's help. He could

do all things *if* Christ strengthened him. Even a faithful righteous man as Paul recognized that he needed the latent power which was available from Christ.

In Psalm 126:5, 6, we read: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing,

bringing his sheaves with him." If our sowing the seed of the gospel of the Kingdom is performed in the right spirit, it will be worth-while and bring forth results. May we realize the work which has been given unto us by our Saviour, and work toward the end of "bringing in the sheaves."

"Who Art Thou?"

By Richard Smith

THERE are times when the Christian comes to a point of stagnation; a listless, dull, "what is the use?" state of mind. His mind becomes filled with skepticism as to the truth of the teachings of God's Word. The Christian loses faith for what reason? We say he turns skeptic because he loses contact with God by forgetting the sacrifice of Jesus for him, the lowly sinner, without hope in the world. When Peter lost faith in Jesus, he sank in the waves of Galilee! Our faith being shaken by recurrent waves of skepticism seems to tend toward strengthening us as Christians. Without test and temptation, the Christian could not be perfected for the work of God. Without the fire, impurities could not be removed from gold.

It is not here our purpose to attempt to teach any certain doctrine or doctrines. It is rather an attempt to point the way to a richer, fuller, Christian life. We are afraid that the church, in standing for the truth, has overemphasized this one phase of the work to the detriment of the spiritual and practical part of Christianity. The late Brother S. J. Lindsay, while editor of THE RESTITUTION HERALD, once expressed the same thought. I quote: "Somehow we cannot help being influenced by the thought as the mail piles upon our desk what a change would come over our Christian experiences if we were all just as jealously guarding the practical side of our faith as we are the doctrinal side. Dear reader, would it make a difference in your life?" (November 13, 1912.) We believe that Jesus Christ, the Son and Representative of God on earth, taught and practiced the things concerning the Kingdom of God.

When Jesus called His disciples, His call was a simple one filled with the love and compassion of God for all men. "Follow me, and I will make you fishers of men." He did not ask, "Will you accept me as your Saviour?" but from the time of their calling, the disciples saw Christian love practiced. They heard the words of Jesus to the nobleman, "Thy son liveth"; they saw an impotent man healed at the pool; they saw His love and compassion manifested when He fed the five thousand hungry fol-

lowers. Jesus showed His disciples His true personality, practiced His beliefs, and through His love brought His followers to accept Him.

It was a great triumph for Jesus when to His question, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:67-69). With these words, Peter showed to Jesus his readiness for service. From that time forward to the end of their lives the disciples, though sometimes doubting, held to their only hope in life, Jesus the foundation and hope of the *world*. When, after His resurrection, Jesus had manifested Himself to the company of followers, they knew without asking, "Who art thou?" that "it was the Lord."

Christian, can you not teach the Word to the unbeliever by showing him the love of Christ, and Christ living in you? We can visualize Peter as he was about to be crucified head downward, James as he was to be beheaded, John as he sat in the chaldron of boiling oil, Mark, Paul, and the other holy men being persecuted to death, saying in their prayers to their Saviour, "We believe and are sure that thou art the Christ, the Son of the Living God." We can see in their hearts the same love for their tormentors as shown in the prayer of Jesus for His executors, "Father, forgive them; for they know not what they do." When they labored in the harvest of the Lord, when they went even to death for Him, they labored and died with the comforting hand of Jesus near them. They had in their hearts the peace that can come only through knowing the Saviour, the "friend that sticketh closer than a brother," even that "peace which passeth all understanding."

Why, friend, must you say in your mind, "Who art thou?" Say even as Thomas, "My Lord and my God." Draw nigh to Him and find the joy in service that no man can take from you, and "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Christ's Critics Crushed

By C. Alan McLain

IN the criticism of others, let us be careful how we judge. We should be like the man who never criticized without knowing all the facts—and then very seldom.

Criticism is like fire: it may be beneficial or destructive. Good logic is essential to good criticism. Good reasoning in criticism is edifying, but poor reasoning is like an unbalanced wheel. Do not build upon false premises. We are told, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. 7:1, 2). Who are we that we should judge? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

There were men during the ministry of Jesus who criticized Him because He did not fit into their scheme. Falsely, they judged Him worthy of death. Those who accused Him were scribes, Pharisees, priests, elders, Sadducees, and other wicked Jews. No doubt, they were cruelly jealous of Jesus. In many ways, they plotted to trap Him in His speech, that they might condemn Him to death, but by His extraordinary ability to meet every condition correctly they were repulsed. From Jesus comes the solution to all difficult problems.

While Jesus was teaching in the Temple, there came the chief priests who asked, "By what authority doest thou these things?" Jesus answered them, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things" (Matt. 21:24-28). The answers Jesus gave overwhelmed them.

The Pharisees counseled together how they might entangle Jesus in His talk—how they might catch Jesus off guard. These critics thought this would be the time they would succeed. The following quotation reveals how Jesus silenced them: "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They said unto

him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:17-21). . . . Thus, they were put to silence by His dynamic answers.

The Sadducees (who said there is no resurrection) also came to Jesus to tempt Him. They told about a certain woman whose husband had died, leaving no children. Consecutively, seven husbands had her to wife. Whose wife would she be in the resurrection, for all had her? Jesus told them that they did err, not knowing the Scriptures or the power of God. In the resurrection, they neither will marry, nor be given in marriage, but will be as the angels of God.

The officers sent by the Pharisees to take Jesus, said, when questioned, "Never a man spake like this man." The Pharisees replied, "Are ye also deceived?"

The Pharisees continued to tempt Jesus. They brought to Him a woman taken in adultery. According to the Mosaic law, they said, "such should be stoned: but what sayest thou?" Jesus, stooping down, wrote with His finger upon the ground as if He heard them not. When they continued to ask, Jesus rose and said, "He that is without sin among you, let him first cast a stone at her." "Again he stooped down, and wrote on the ground. . . . Being convicted by their own conscience, (they) went away one by one, beginning at the eldest, even unto the last." The woman was then alone with Jesus. He asked, "Where are those thine accusers? hath no man condemned thee?" She answered, "No man, Lord." Then Jesus said, "Neither do I condemn thee, go and sin no more."

Some of the Pharisees criticized Jesus, saying, "Thou bearest record of thyself; thy record is not true" (John 8:13). Jesus told them that His record *was* true. He said, "I am one that bear witness of myself, and the Father . . . beareth witness of me" (v. 18). By these two Witnesses, the truth was fully established.

The critics thought Jesus broke the Sabbath. Jesus asked them, "Is it lawful on the sabbath days to do good, or to do evil?" and, "Doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" The criticism came because Jesus healed on the Sabbath day. They were angry because he did not keep certain laws that they had made. When they warned Jesus of Herod, Jesus said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected" (Luke 13:32).

(Please turn to page 11)

Naaman the Leper

By Ellsworth O. Routson

IN 2 Kings 5, we read the story of Naaman the leper.

Let us go into Syria at the time long ago when Naaman was "captain of the host of the king of Syria." Through the streets of Damascus we hear horsemen and soldiers marching with military precision, looking neither right nor left, until they come to Naaman. They salute this man, standing high at the pedestal of success. Even the king looked up to Naaman as a great man, a leader, and a mighty man of valor who had given the Syrians victory. Naaman, however, was a leper. Though he had wealth, position, and many friends, he was sorrowful—leprosy was, indeed, a thorn in his flesh. Though he was brave in war, his heart sank as he meditated his future in the dreaded disease. Lepers in later stages of the disease must live apart from others. As a precaution, others walked on the opposite side of the street, lest the wind should carry the disease.

A little maid of Israel, one who had been taken captive by the Syrians, waited on Naaman's wife. One day the little maid said to her mistress: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5:3). Though she was a captive, she had learned to love her master, and it was her desire that he should be healed. One of the Syrians, hearing what the maid of Israel had said, reported her hope unto the king. The king of Syria agreed to send a letter to the king of Israel, asking him to heal Naaman. Not long thereafter, Naaman "departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment."

The message sent by the Syrian king read: "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy" (v. 6). The king of Israel "rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?"

Elisha, the man of God, heard that the king "rent his clothes," so he invited Naaman to come to him, saying, "He shall know that there is a prophet in Israel." Naaman came, and stood, and waited. No doubt, it seemed Elisha would never come—and he didn't! Instead, Elisha sent a messenger, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (v. 10).

Now the Jordan was muddy and not at all inviting. Besides, Naaman was angry because Elisha did not come out in person to call on the name of God and perform a

miracle, gracefully. "So he turned and went away in a rage" (v. 12). He was not willing to dip in the Jordan seven times until one of his servants said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Naaman, then seeing his mistake, went to the Jordan and dipped seven times. Not until the seventh dipping did he become whole and clean.

Naaman then returned to Elisha and acknowledged that there is no other god than that of Israel, and wanted Elisha to receive a blessing of the wealth he had brought along from Syria. Elisha refused, telling Naaman to go in peace, that the power had come from God, and that neither he nor his servant should profit by it. Thus, Naaman left them—his heart being full of joy and thanksgiving unto the God of Israel.

Gehazi, the servant of Elisha, decided for himself that if his master did a good deed for Naaman, and received no pay, then it was his right to "run after him, and take somewhat of him" (v. 20). Gehazi took the gift offered him, and hid it in the tower. Then his master, Elisha, rebuked him for his sin, and pronounced: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever" (v. 27). Then Gehazi "went out from his presence a leper as white as snow" (v. 27).

Let us consider a type from this story of Naaman. The initial appearance of leprosy is not noticeable. A tiny blotch on the skin does not itch nor hurt. Sinners may seem so innocent; a little bit of evil does not seem to itch or hurt. We swear a little—not seemingly bad—but the blotch grows. Men pervert the terminology of the Bible to promote holiness into swearing. Men drink a little—the first does not harm, it seems. Then they find the most excuses to drink: first they have an eye opener, then a drink for breakfast, one to keep going through the day, another for an appetizer before dinner, another to start the party, and so forth. Yet, they are "not drinking," so they say. Leprosy eats deeper. Sin is like that! At last, it cannot be thrown off, and death results!

As leprosy eats the body, the flesh drops off. Likewise, sin eats into one's health and strength. A leper is doomed to die; there is no cure. Sinners are doomed to die, but there is a cure! That cure is provided in the blood of Christ.

The simple way provided for Naaman to cure his leprosy was to come to the prophet of God and to dip in the water. Likewise, the simple way (*Please turn to page 11*)

How Long Will Jesus Reign?

By Francis E. Burnett

A SUBJECT about which we have heard considerable dispute is, How long will Jesus reign? It may, at the instant, seem ridiculous to ask such a question. We read in 1 Corinthians 15:24-26: "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." Now, it seems only logical that Jesus' reign, according to the preceding scripture, will end after death has been destroyed. The time of His reign must surely refer to the thousand years, as mentioned in Revelation 20:4: "They lived and reigned with Christ a thousand years." We grant that 1 Corinthians 15:24 states that Christ will deliver up his "kingship" (Weymouth) to God the Father. If this were the only scripture on the subject, we would definitely say that Jesus' reign would end when He gives it to God. Further in 1 Corinthians 15, we read these words: "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" (v. 28). Jesus Christ, the Son of God, will be subject unto God, but does that mean that Jesus will cease reigning? If this is so, what did the angel mean when he said to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"? (Luke 1:32, 33.) According to the angel's promise, Jesus will reign over the house of Jacob, at least, *forever!* He will reign forever from the throne of David which is to be given Him by His Father.

Isaiah, in his prophecy, has given us words of everlastingness: "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" (9:7). Again, we read in Daniel 7:14: "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." It becomes very evident that Jesus will reign for longer than one thousand years. Jeremiah expressed this same thought in these words, "Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (33:17).

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (Psalm 89:3, 4).

All the prophets were inspired of God in their writings. Whether it was in the period after Jesus' death, as were the writings of Paul, or in the time of Isaiah, God's guidance was the same. Perhaps we have not fully understood the Apostle Paul's words in 1 Corinthians 15:24-26. Perhaps we have too hastily inferred from Paul's words that Jesus will not reign after the thousand years. Paul did not say Jesus' reign would end.

We read in Isaiah 40:10, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Again, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him" (Isa. 62:11). "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: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne" (Zech. 6:12). On what throne will this be? It must be on the throne of David—which throne is promised to Christ forever.

The English Government has a king and a prime minister. The prime minister does most of the ruling, though the king is recognized as head of the nation. It is our thought that the heavenly Father's Kingdom will be conducted in much the same way. The following texts indicate that even the church will be subject to *both* God and Christ:

"Hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

"Heirs of God, and joint-heirs with Christ" (Rom. 8:17).

"Thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7).

"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" (Ezek. 37:24, 25).

Yes, Jesus will reign over the house of Jacob *forever*.

"Be Prepared"

By Terry Ferrell

THE Boy Scouts of America have a motto which could very well be adopted by every Christian in the world. The Boy Scout's motto is, "Be Prepared"—be prepared for every situation that may arise. The scout is taught how to cook over an open fire, how to build that fire by friction in case he has no matches, also to completely extinguish that fire when he is finished with it, to prevent damage to property. The scout is taught how to administer first aid in case of accident, and the principles of lifesaving in case of drowning. Bravery, courage, honor, loyalty, kindness, cleanliness, neatness, reverence, and respect are also drilled into the scout as being the finer traits of life which will help him to succeed in the world. The scout is prepared for the future.

Public schools are spending millions and training millions to prepare young men and women for a successful journey in life. A large teaching staff is maintained, a great number of buildings constructed, there are laboratories, complex equipment, instruments bought and yearly modernized, that youth may attain a higher education—a better preparation to cope with a more complex and scientific world. Colleges and universities were recently notified by the government that their output of engineers, dietitians, nurses, and doctors is not sufficient to meet the demand. Young men are being deferred from army duty, that they might continue their education—all in *preparation* for a greater work.

Our present government thinks nothing of spending billions to prepare our armies for victory. Our President, early in the European struggle, urged this country to prepare for war by making tanks, airplanes, cannon, and many other small arms; and by mobilizing all of the available men and equipment to support a large army and navy. The principal theme of that movement is *preparedness*.

The world is preparing for its own destruction, and we should be concerned with the current happenings, but the thing with which we should be more concerned is our Christian preparedness. What can we do to prepare ourselves?—to prepare ourselves for the Kingdom of God! First, let us notice a few of the things that God and Christ did to prepare the Kingdom for the overcomers.

In the beginning, God made this earth and all the animals and trees. It was God's will that all should be saved, but man proved himself unworthy of salvation, therefore he was accused and is under the penalty of death at the present time. God then selected from among the people

of the world those which He deemed more righteous than the others, and they became His chosen. Time after time, God provided opportunity for His chosen people to serve Him and redeem themselves, and time after time they failed. God prepared a plan of salvation so simple that anyone could be saved if he would just believe on God and His Son. Anyone who truly believes in the Lord will keep His commandments; and he will have enough faith to believe that whatever God says He will do, that will He do. God has *prepared* the way, and it is our charge to fulfill the will of God.

Christ also gave His all in preparing a future for the Christians. He gave His life on the cross, that through His death and resurrection we might be able to escape the damnation of the grave. Christ is still preparing for us, as He said in John 14:2, "I go to prepare a place for you." We know not what Christ is preparing for us, but we know that it will be for our benefit in the Kingdom here on earth, because in that same passage Christ also said He would "come again." Christ is *preparing* a place for us, if we overcome.

God and Christ prepared and are still preparing, but how are we to prepare for a place in the Kingdom? Let us notice the words of Paul as he was speaking of putting on "the whole armour of God." Among other things enumerated, he told us to have our "feet shod with the preparation of the gospel of peace" (Eph. 6:15). Then to face the world, we must let our feet be guided into right paths by the preparation which the gospel affords. To get prepared by the gospel, we must obey the commandments which are given to us in that gospel; we must be baptized, believing that Christ will save us if we believe wholly in Him. Our preparation must come from the Word, which is our guide and teacher as it contains the words of God. Try to imagine the magnitude of the Kingdom, then figure the amount of preparation it will require to work in God's vineyard.

The byword of the world is "Be Prepared." The Christian can well accept this as a motto to ever remind him of the preparation needed for the Kingdom of God and the coming of Jesus the Christ. Prophesying of Christ's coming, Malachi warned: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire . . . and he shall sit as a refiner and purifier of silver" (3:2, 3). Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom" (Matt. 7:21). "*Be Prepared!*"

Think on These Things

By Robert Hardesty

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

THE natural tendency of our everyday conduct is to follow the course of least resistance. To gain the respect of others; to live a clean, moral life; to obtain redemption through Jesus Christ; all these require unfaltering effort to oppose this weakness. It is easy just to sit back, take things easy, and let the world go by; but what is the pleasure, what is the gain in such a life? We well know what the future holds in store for a shiftless, indolent person. Because he does not care to advance himself, his family barely exists—never has any of the better things of life. For want of a little effort on his part, his entire family must suffer.

Have you ever stopped to think of how many professing Christians are of this "dead-beat" type? I do not mean that they neglect the welfare of their families, nor that they have no ambition to succeed in this life; but as Christians they are slackers. As Christians they are slothful. Many, many persons claim themselves Christian, while they know practically nothing of the life and teachings of Christ, far less put them into practice.

For as much as some people call themselves Christians, I might call myself an automobile mechanic. I have never really studied much about the workings of an automobile, but I have talked with those who have; and I know some of the principles on which an automobile operates. I have never had any practical experience as a mechanic; but if I should apply for work at any garage, I would surely be hired immediately. Why not? I know that automobiles are good things, and believe that they should be cared for and repaired when necessary. But what garage owner would hire a would-be mechanic with my meager qualifications?

Can one who has never learned the workings of Christianity—who has never made an attempt to learn—hope to receive the reward of a faithful servant?

Today, it is the common thing for a young man, if he has the means, to prepare himself for some specific occupation by enrolling in a school which will train him in his particular choice of work. If he is truly zealous, he will be willing to deny himself of some of the pleasures of life for the present time, that he might find far greater pleasure and comfort in later years. Many young men are giving everything they have—savings, time, and effort—that they might prepare themselves to become doctors, engineers, lawyers, accountants, or successful business

men in some other vocation; but how many are giving their all for the service of their Lord? How many are preparing for their *eternal* future?

Why should people be more concerned with the cares of this mortal life than they are with eternal life? Is not eternal life in the Kingdom of God of much greater value than the short span of life in this present world?

Again we say that the natural tendency of our everyday conduct is to follow the course of least resistance. If one has ever attempted to enter a building through a door by which a great number of people were leaving, he undoubtedly found that progress was very slow. In fact, he may have been carried backward with the throng. If one tries to enter where others are going in the opposite direction, he cannot take them in with him, neither will they let him go in while he is among them. The best way for him to make progress, then, is to enter at a door where the traffic is with him.

If you are trying to enter the Kingdom of God, but are being hindered by "the crowd," you had better get away from it. Worldly people are going the wrong way to help you into the Kingdom. Paul counsels, in 2 Corinthians 6:14-17, to separate ourselves from unbelievers. If worldly friends are preventing you from giving full service to your God, "come out from among them."

In order that one might please the world and be popular, he must be "modern"—he must do the things "everybody" is doing; he must go to the places where "everybody" is going; and he must talk about the things "everybody" is talking about. In order that one might please God, he must separate himself from the world, and keep himself pure. (See 1 Tim. 5:22.) Good counsel for every Christian to follow, is the motto, "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."

Our Saviour warned us, in Matthew 25:13, "Watch . . . for ye know neither the day nor the hour wherein the Son of man cometh." To insure himself of the Lord's acceptance at His coming, one must "study to shew (himself) approved unto God." He must apply to his daily life the teachings of Jesus. He must be ready and watching at every moment.

"Think on these things."

CHRIST'S CRITICS CRUSHED

(Continued from page 6)

Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). The criticism that Jesus gave was justifiable. If they would have heeded the warning, and repented, they would have been blessed. Jesus' criticism was based upon true logic, and would have been beneficial if they had obeyed. Some did.

Jesus many times denounced the scribes and Pharisees because of their wickedness and hypocrisy. He said they "for a pretence" made long prayers; that they omitted the weightier matters of the law; made clean the outside of the cup and platter, but within they were full of extortions and excess; they were like whited sepulchres, which appear beautiful outwardly but are within full of dead men's bones and of all uncleanness; and that they appeared unto men to be righteous, but were full of hypocrisy and iniquity.

When these cruel critics criticized Jesus for eating with sinners, He replied, "I came not to call the righteous, but sinners to repentance."

Acts that especially stirred up the hostility against Jesus were as follows: purification of the Temple; disregard of the traditions of the elders; denunciation of the scribes and Pharisees; His saying, "Destroy this temple, and in three days I will raise it up" (they thought He referred to the Temple, but He spoke concerning His own body); and His calling Himself the Christ, the Son of God, their Messiah. Because He taught "as one having authority," they denounced Him the more. They would not receive Jesus as their King; they said, "We have no king but Caesar."

Three times Pilate declared Jesus had done nothing worthy of death. When Jesus acknowledged He was the Christ, the Son of God, the high priest rent his clothes, saying Jesus had spoken blasphemy, and asked, "What further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" They answered, "He is guilty of death." (Matt. 26:65, 66.) "His blood be on us, and on our children" (27:25). Today, truly the Jews are suffering for the rejection and crucifixion of their Messiah. Jesus told them of the persecutions that they would see, of the desolation that would come to their land and to Jerusalem.

When the priests and elders received word concerning the resurrection of Jesus, they decided to bribe the soldiers, which they did. They told the soldiers to say Jesus' disciples stole Him away by night, while they (the soldiers) slept. Who would have dared to break the Roman seal that was placed upon the sepulcher? Surely not the

disciples!—they were too discouraged and heartbroken to have tried such a deed.

The accusations hurled at Jesus by the cruel critics were proved unjust by the fact that God raised Jesus from the dead. Their criticisms were not Scriptural. Jesus fulfilled the Scriptures. Jesus is God-sanctioned. Can man alter what God ordains? Man cannot even count the blades of grass or number the stars of heaven! There were over five hundred brethren who at one occasion witnessed the resurrection of Jesus; this surely was proof enough that the critics were wrong concerning the Christ.

When we are prone to criticize or condemn others, let us who are without sin cast the first stone. Let us not become like the scribes and Pharisees whom Jesus rightfully denounced!

 Don'ts for Student Preachers

- Don't gossip.
- Don't be late.
- Don't forget to shave.
- Don't break contracts.
- Don't argue with women.
- Don't needlessly go in debt.
- Don't hold the baby's mother.
- Don't wear a dachshund face.
- Don't imitate Mr. Know-it-all.
- Don't omit the use of Scripture.
- Don't gesture with a clenched fist.
- Don't expect always to be appreciated.
- Don't try to preach all the Bible in one sermon.

 NAAMAN THE LEPER
(Continued from page 7)

of our salvation is: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). What could be more simple?

The command for Naaman's obedience was not only simple, but it was rigid. He must do exactly as he was told, that is, he was told to dip *seven* times. Six times would not have healed him. Neither can we be *almost* persuaded and expect to be saved.

Another significance of Naaman's experience is that God's Word was infallible. God cleansed as promised, and Naaman *stayed cleansed*. The filthy rags of lepers were thrown into the fire outside the city on the first day of the week. The filthy rags of our self-righteousness must be destroyed when we are cleansed and are made new creatures in Christ Jesus. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Ye are witnesses of these things" (Luke 24:48).

Life's Question

"When all is said that may be said
And done that can be done,
The side you take—will it be right?
The crown be lost or won?
This is the question you must face—
Lost oft to human sight—
Not one of conquest—never! No!
Just, 'Am I in the right?'"

"Man's false ideals hedge you round,
Deception seeks to please,
And human hearts are satisfied
With trifles such as these.
But higher than the dreams of time
And all that brings delight,
The mighty question rings anew:
Say, 'Am I in the right?'"

"Truth on her scaffold, wrong at ease,
Both now appeal to thee.
Ask not for fame or idle dreams,
Reach for eternity;
It is not conquest that you need,
Or charms that touch the sight,
The question you must answer now
Is, 'Am I in the right?'"

—Robert Hare.

Alive For Evermore

The same Jesus that was dead was raised to life by His Father, according to Paul and others. We read portions of two verses: "Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up" (Acts 2:23, 24).

We who are Christ's do not need to study *proofs* of His resurrection to believe, for we are certain that He lives, or we would have no hope of living with Him. We read God's Word and it means something to us, for it is "mixed with faith" (Heb. 4:2). We read how He was seen of Mary Magdalene, of Peter, and others. Two men saw Jesus as they walked along the road to Emmaus. These were His followers, but not of the Eleven. How do

we know? These two returned to Jerusalem and came "unto the eleven." There were only eleven left, for Judas, the betrayer, was dead. (Luke 24:33.) As the disciples talked about these things, "Jesus himself stood in the midst of them." They saw Jesus, watched Him eat a piece of fish and an honeycomb. He was real!

Our Lord was seen by more than five hundred brethren at one time after His resurrection. (1 Cor. 15:6.) If we are His, and live by faith, we, too, shall see Him.

Soldiers for Christ

What kind of a soldier would you be if you went to war without a weapon? Or if you had one, but did not know how to use it? What kind of Christians are we if we leave the "sword of the Spirit" at home? Or if we cannot use it very well? (Eph. 6:17.)

The Word of God is a most wonderful Sword. It is sharper than a sword with two sharp edges! (Heb. 4:12.) Can you use it? Study!

Our High Calling

God has called us "unto holiness" (1 Thess. 4:7). It is a "holy calling . . . according to his own purpose and grace" (2 Tim. 1:9). "Many are called, but few are chosen" (Matt. 22:14). "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. . . . See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thess. 5:8-10, 15).

New Members

No. 252, Lois Elaine Litchfield; No. 253, Barbara Ann Litchfield. Both are from Macomb, Illinois.

Happy Birthday Wishes

Robert Voelker, June 12, age 13, Cleveland, Ohio.
Norma June Murphy, June 14, age 6, Longview, Texas.
Luella Mae Unterkircher, June 14, age 10, Sherrard, Ill.



BEREAN DEPARTMENT

Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Eden Valley Berean Society

* * * *By Lois Ruhn (President), Litchfield, Minn.*

At present, our society has a membership of twenty-seven. Our Bereans, who meet every Friday evening, consist of two classes, the Young People and a Junior Berean class. Different Bereans are appointed as leaders each week. When there is not a sufficient number of Bereans to have a class, the young people go in with the Adult Bible Class which is held on the same evening.

Socials are held monthly at the homes of some of the members, or in the basement of the church. The business meetings are held at this time. At the beginning of each year, a Year Book is made out, designating who is to give the party and who is to entertain each month.

To raise money for dues, and so forth, our society has employed the system of taking collections at each social. Other methods we use to raise money are an icè cream social held during the summer months, and this spring a pancake supper was given which was extremely successful. We believe the Bereans derive a great deal of good in co-operating in these activities.

The ABC's of Your Berean Society

* * * *Eden Valley Society Member*

When the letters A B C come to mind, they seem to signify the beginning and simplicity. The pattern laid out for us by Christ's life is a way of simplicity if we are willing to learn it. Our alphabet at school began with those important A B C's, and now we may apply them to our church school, or Berean class. The first essential is "attendance." Without your presence, *you* learn nothing and your teacher has lost that percentage of inspiration when there is that one less to teach—absentee you!

Attendance to really benefit cannot be occasional—that is, when you feel like it or when there is nothing else to do—but it must be regular appearance or you inevitably lose the line of thought or teaching that is your scarlet thread of information that concerns not only your very life, but the influence you have over others. Your A's are endless, for your class needs "attention" and consecration in studying God's Word, because it is no light subject; you need to "apply" this knowledge to your "actions" and thereby develop every "ability" you possess in service.

Through this, you can see "achievement" and an undying "adherence" to Christ's teachings.

"Believe." This is so necessary and yet a natural consequence because it is only after you believe that you can act with confidence. Throughout the Gospels and the Acts of the Apostles, this word "believe" is emphasized in the lives of the people who came in contact with Christ's teachings—they *believed*, were baptized, and became ardent Christians. For instance, when Philip taught the eunuch, he was asked by the eunuch, "What doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest."

"Consecration" is another natural consequence, for upon belief follows your determination to labor faithfully for your fellow Bereans. It is only through consecration that you can broaden and deepen your personal spiritual life, and this acts as sunshine that radiates in all directions and can act as a magnet to draw others to the fold.

Take heed, you Bereans, whose attendance and attention are lukewarm. Help build the morale of your class by your regular attendance, and watch your organization grow, for "a little leaven, leaveneth the whole lump."

Stop Worrying

* * * *Eden Valley Society Member*

"If God be for us, who can be against us?" (Rom. 8:31.) How many of us in the present world-wide stress remember these words of Paul? If only we would stop worrying about the conditions of the world and take time to learn to know God, our fears would vanish. We, too, with other Christians, would be awaiting the glorious coming of our Lord.

All of us who are already striving to be Christians should take more time for prayer and for reading the Word of God. We cannot give too much of our time to God. He gave His Son for us!

Editor's Lament

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We receive much good material, however, with the request to omit the writers' names if the material should be published. It is not right to do this. All published articles and reports must be signed.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 8-14—Annual Meeting of the Brush Creek Church of God between West Milton and Tipp City, Ohio.
- June 10-14—Minnesota State Conference at Eden Valley.
- June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
- June 16-July 24—Summer Training School, Oregon, Ill.
- June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
- June 24—Indiana Berean Conference (day and evening) at North Salem.
- June 27—Indiana Conference business meeting (afternoon) at North Salem.
- June 28—California Conference at Pomona.
- July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
- July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
- July 28—August 9—Illinois Bible School and Conference at Oregon.
- July 28—August 9—General Conference at Oregon, Ill.
- August 13-23—Virginia Conference and Bible School at Maurertown.
- August 15-23—Iowa Annual Conference at Waterloo.
- August 16-23—Western Nebraska Conference at Holbrook.
- August 23-31—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

- June 15-28—Special meetings at Saint Cloud, Minn.

SOUTHLAWN CHURCH OF GOD

Grand Rapids, Michigan

For the week end of May 31, while the pastor and wife were in Ontario for the May Meeting, the home pulpit was occupied by Bro. Emory Macy. The congregation was pleased to meet him, his wife, and daughter, and appreciated his work.

Our church here is observing Children's Day on June 7, in the morning, and conducting the Baccalaureate services at the local school in the evening.

From June 8 to 14, the pastor and wife will work in the Annual June Meeting of the Brush Creek, Ohio, church, and from June 15 to 21, in the Michigan Bible School and Conference at our home church. The church joins the State Conference in extending a cordial invitation to these meetings.

F. E. Siple, Pastor.

HERALD RECEIPTS

Mrs. W. F. Hoskins; Ella M. Siple; Wayne Yows; Mrs. R. A. Robinson; Clara M. Hunt; Jennie B. Boyle; Mrs. Roy Juden; Vernon D. France; Mrs. Emma Harlin; Glenn Dunbar; Mrs. A. L. Hicks; Mrs. Richard E. Powell; Mrs. R. C. Drew; Ruth Anderson; Mrs. Oscar Jenkins; Winfield McKaig; Mrs. Mittie Chandler; Mrs. Bertha Logan; Mr. & Mrs. Earl B. Friend (for others); Mrs. Allen Johnson; J. W. MacAllister; Mrs. Ella Skeels; Mrs. Mae Mercer; O. P. Nowlin (for others); a Friend (for another); Mrs. Lucy B. Groat (for others); Mrs. Alma Steffa (for another); N. Goodreau.

PLEASANT PRAIRIE CHURCH OF GOD (Iowa)

It is with much pleasure and satisfaction that the Church of God in the vicinity of Sac City and Lake View, Iowa, announce the purchase of the church house formerly known as Pleasant Prairie Church. While it has been our privilege to use this building for many years, it has not been our own.

We have cleaned up the grounds, refinished it inside, painted it outside, and hope to put on a few more touches of finishing in time for dedication services on June 28. We are hoping that many of our nearby brethren may meet with us on that day, a day which shall be one of rejoicing for us here.

We are also starting a Bible school, to begin next Sunday. Bro. E. L. Swanson is our superintendent. We pray that our Father may bless our effort to praise Him, and trust that we may be of service to some in our community, helping them to know Jesus as their Redeemer and Lord.

J. Arthur Johnson.

OREGON BIBLE COLLEGE

Alice Carpenter	\$ 4.00
Mr. & Mrs. Oscar Jenkins	3.00
Mr. & Mrs. Earl B. Friend	5.00
Mr. & Mrs. W. M. Nelsen	10.00

OUR FONTHILL TRIP

On June 1, we returned to Michigan from our week in Ontario, at the Annual Fonthill May Meetings. We feel it is only proper to express a word of appreciation of the brethren there and the splendid work which they are doing.

Bro. C. E. Randall has been pastor of the flock there for more than eleven years, and has done very fine work. The co-operation of the brethren is a real inspiration. It seemed good to see again the folding chairs in the aisles to seat the crowd.

We were made at home with the Randalls, who are genial hosts, indeed, and the week with them and their loyal congregation passed only too quickly.

Our ardent prayers rise for the welfare of the workers in the beautiful Niagara district.

F. E. Siple.

"INDIA"

Mrs. Edna Brewer	\$5.00
------------------	--------

GOLDEN RULE HOME

Mr. & Mrs. W. M. Nelsen	\$5.00
-------------------------	--------

SUMMER BIBLE TRAINING SCHOOL

Mr. & Mrs. Oscar Jenkins	\$3.00
--------------------------	--------

Gleanings From the Field

"The field is the world."—Jesus.

According to present plans, Bro. L. E. Conner will be working with Bro. Vernis Wolfe in evangelistic meetings at Saint Cloud, Minn., June 15-28.

Bro. C. E. Randall will give a series of special Bible lectures before the students of Oregon Bible College, June 9-12. Also, he will be the leading speaker for the commencement exercises, Friday evening, June 12.

"Today's Sunday school collection for National Evangelism was \$19.34."—Vivian Magaw, Tipp City, Ohio.

Evangelist J. W. McLain will soon be conducting special meetings at Cleveland, Ark.

"Suppose you have heard our good news, that Harvey Krogh, Jr., will become our pastor next September."—Mrs. L. F. Slocum, Secy. Pennellwood Church of God, Grand Rapids, Mich.

Sr. E. R. Burk, Tacoma, Wash., Sr. Alfred Anthon and her granddaughter Dora Jean Hathaway, Corvallis, Ore., and Fred Hoganson, Spanaway, Wash., arrived in Oregon, Ill., Saturday, June 6. At least two of the party plan to stay for the Summer Bible Training School.

"Surest recipe for a pleasant Sunday, free from headache: Rise early, wash briskly, be at Sunday school just before 9:45."—P. E. Siple in his Southlawn Church Bulletin, Grand Rapids, Mich.

In renewing her subscription, Mrs. Emma Harlin, South Bend, Ind., writes: "A friend had The Restitution Herald sent to me as a surprise birthday gift last year. It surely was the most precious gift anyone could have given me. . . . You have taught me through The Herald how to read my Bible and understand it far better than I have ever known before."

"I am very much interested in the prospect of foreign mission work in India. If this new work is taken up at General Conference, I am willing to pledge \$1.00 a month out of my meager income."—Jennie B. Boyle, Fort Worth, Texas.

Oregon, Ill., was the happy meeting place of many friends, particularly from Michigan and southern Illinois, June 7, when Sr. Iris Hall, Grand Rapids, became the bride of Francis Burnett, Ripley. . . . We anticipate similar joyous occasions.

Bro. and Sr. C. E. Randall, Fonthill, Ont., are expected in Oregon, Ill., tomorrow (Tuesday, June 9).

Bro. and Sr. Ellsworth Routson, Oregon, Ill., went to Marshall, Ill., for services, June 7.

"I think Bro. Emory Macy's article on 'Zionism' is perfectly sublime."—N. H. Geiselman, Tampa, Fla.

Bro. Gerald Cooper, Ripley, Ill., preached Sunday evening, June 7, at Oregon, Ill. Come again, "Jerry."

MINISTERIAL CONFERENCE PROGRAM

In accord with the demand of many ministers that the subjects offered for discussion at the coming Ministerial Conference be announced in advance, so preparation can be made for their discussion, we are announcing the following program and a brief description of the probable trend of discussion.

Papers by individuals on the various topics will be read, after which sixty to seventy minutes of discussion period will be allowed. It is hoped to conduct the discussion period on a strict question-and-answer basis—thus eliminating much worthless discussion. The group will be given opportunity of asking questions of the leader of the particular subject, and the leader in turn may refer the question to the group, if desired.

July 28

Devotional period—F. L. Austin.

Keynote of Ministerial Conference — James M. Watkins, Chairman.

The Past Year—C. E. Randall, President.

The Ministerial Association recognizes outstanding achievements by the individual ministers in the line of pastoral endeavor, research and study, building, spiritual life development, evangelistic effort, and so forth.

July 29

Unity of the Faith—Harvey U. Krogh, Jr.

The challenge of youth as presented in the article by Sr. Vernice Lawrence (Restitution Herald, March 3) will be considered. Are we failing youth by the lack of a united stand on many problems? How can we arrive at a unity of views without hampering individual study and thought? Does Ephesians 4:11-13 imply that without a unity of thought we have failed to grow to the extent we should? Are pet hobby theories, the cause of much discussion, the product of overstudy or under study?

July 30

The Pulpit Ministry—J. R. LeCrone.

How are we to meet the needs of our people in these times from the pulpit? Subject materials, preparation, presentation. How are we to maintain interest, gain hearers?

July 31

The Pastoral Ministry—Walter Wiggins.

What is the obligation of a pastor regarding weekday needs of his congregation? How shall he conduct himself at times of sickness, death, pastoral visits? How shall he conduct himself toward members and churches of other faiths?

August 1

The Pastor's Relationship to Community Activities—M. W. Lyon.

What part shall be taken in community projects, such as Red Cross drives, WCTU organizations, community church projects, such as union teachers' training classes, union services, joint Bible schools? Can we prosper as a church and exercise influence for good in a community by holding aloof from such activities?

August 3

The Pastor and State and National Organizations—Sydney E. Magaw.

How shall we bring our churches in closer relationship with such organizations? Shall we encourage our members to make direct contributions to such efforts, or budget our local churches to care for their needs? Do we need greater organized effort in certain fields? If so, what fields? Do we have sufficient pastoral interest and co-operation in special groups, such as Bereans, ladies' organizations, and so forth?

August 4

The Pastor and Opposition to Organized Church Finances—C. E. Lapp.

Shall we make a unified effort to encourage a more businesslike organization of church finances? If so, how? How shall we meet the

opposition to offerings? pledges? What are the reasons behind the lack of interest in financing?

August 5

Educating for a Place in the Church—F. E. Siple.

How can we educate our converts to take an active place in church work? How can we attain the ideal of every elder, deacon, and other officer making his office active? Shall an organized effort be made to educate people to these places? If so, how?

August 6

Marriage and Divorce in Relation to Baptism—G. E. Marsh.

Shall we baptize divorced individuals who were married prior to baptism knowing that the marriage is to continue? Is the sin of remarriage of a divorced person to be found in the act of remarriage, or in the continued marriage relationship? Does forgiveness for sins imply the forgiveness of the complete marriage relationship, or only the relationship up to the point of baptism?

August 7

Open session for personal pastoral problems.

August 8

Open session for personal pastoral problems. Unfinished business. Election of officers.

Program Committee

James M. Watkins, Chairman.

NATIONAL BIBLE INSTITUTION

Georgia Thompson	\$ 2.50
Mrs. R. A. Robinson	1.00
Mr. & Mrs. Paul Overholser	5.00
Dorothy Magaw	2.00
Bernice Roberson	7.00
E. A. Drake	5.70
Mr. & Mrs. Oscar Jenkins	2.00
Mr. & Mrs. Earl B. Friend	10.00
Mr. & Mrs. G. M. Siple	10.00
Jessie M. B. Kauffman	2.00
Luey B. Groat	6.00
Anonymous	3.00
Mr. & Mrs. W. M. Nelsen	5.00

EVANGELISM

Mr. and Mrs. Arthur Gilbey	\$ 5.00
Leora N. Spindler	3.00
Golden Rule Family	10.00
Pennellwood Missionary Group	25.00
Mr. & Mrs. J. W. McLain	3.00
Mr. & Mrs. William Hanson	20.00
Mrs. Addie Linsley	2.00
Mr. & Mrs. Claude Rinchart	5.00
Mary L. Hale	2.00
Golden Rule Church	3.01
Mrs. Emma Dodd	5.00
Mr. & Mrs. Elmer Winfrey	10.00
Blair, Nebr., S. S.	7.25
Oakley Krogh	15.00
Mr. & Mrs. Paul Overholser	5.00
Hope Chapel, South Bend, Ind.	3.00
The Zechiel Family	5.00
Mr. & Mrs. Earl B. Friend	5.00
Mr. & Mrs. W. E. Thomas	2.00
Mr. & Mrs. George Jones	2.00
Catharine Seely	5.00
Jennie Salisbury	2.00
Mr. & Mrs. W. M. Nelsen	5.00

MINISTERS' FUND

Previously reported	\$1,092.62
Blair, Nebr., S. S.	1.25
St. Cloud, Minn., S. S.	7.10
Mr. & Mrs. W. M. Nelsen	5.00
Total	\$1,105.97

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.

RALLY NEW READERS

for

The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I herewith enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U. S. money order or personal check.)

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

— Tracts and Books —

"This gospel must first be published among all nations" (Mark 13:10).

The gospel of the Kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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				
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				
What Must I Do to Be Saved? J. F. Waggoner	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				
Spiritual Beings, G. E. Marsh	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				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
				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, R. H. Judd	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 31

OREGON, ILLINOIS, JUNE 16, 1942

NUMBER 37

When Our Ship Comes In

By C. E. Lapp

MANY times we have heard someone say, "Oh, I'll do that when my ship comes in." Perhaps we have all said the same thing, but when we think seriously of the statement there is more than appears on the surface. If we expect our ship to come in, we must also remember our obligation when it docks. There are many who will never look out across the rippling waters of the bay to see their ship dropping its anchor, because none had ever been sent out. If we will have a ship come in, there is one thing certain: it must first be sent out.

Our National Work has been somewhat of this nature. When times were good before the "crash" in 1929 very few, if any, ships were being sent out. We were holding the fort until Christ should come. We were few, and tried to console ourselves with the scripture: "Fear not, little flock!" Our hindsight now tells us that the greatest defense is made by taking the offensive—but alas! it is so hard to learn. It was then a small voice of faith whispered: "We should prepare for the future, we should train our young people to work in the Lord's vineyard." The spark was fanned and finally burst into a flame, bringing with it the Training Class of 1928-'32. Storm clouds rolled black against the horizon. Waves of doubt rose higher and higher, as we pulled our tiny ship once more into port to await more favorable sailing. From all appearances, it seemed better to drop anchor and wait.

The good ship "Faith" lay at anchor for several years. Barnacles of doubt and indecision grew on her sides, and the task of refitting her was almost hopeless. Some said, "Let her sink." Others said, "It's no use trying to sail her again." Trusting ones said, "At least we can try." Courage was needed, for hope was fast waning. Who would sail the good ship "Faith" out of the "Slough of Despond"? A seasoned "Salt" was found in the person of C. E. Ran-

dall, who, with chart in hand and an eye on the sail, sallied forth. Many on the shore had misgivings and gravely shook their heads, for they knew he would fail. By lifting his eyes to the stars at night, and seeking the light of the "Son" by day, he sailed the good ship "Faith" past the rocks of Doubt and Fear—out into the open sea.



C. E. Lapp

Here the wind was stronger, and with every sail open to its full capacity she fairly flew. The fishing was far better than was expected, and we all waited with great anticipation for the ship to come in. We were fearing the worst and hoping for the best. To our great amazement, when she docked the last of June, out poured our first Summer-Bible-Training School personnel. The teachers took them in hand, and great interest was shown throughout the entire brotherhood. The ship had come in, and it brought a rich cargo.

At our General Conference we found that the good ship "Faith" was not yet ready to sail to better fishing grounds. Hence, she was brought into dry dock to fit her for a greater sailing the next summer. Time went by quickly, and again she sailed forth to gather in another "Summer Bible Training School." It was another time of great ingathering, and at General Conference it was decided that she should immediately put forth to gather in for a nine-months' school. That was three years ago. Since that time our ship has been busy both summer and winter, bringing in those who will work in the Master's vineyard. We sent the ship out, and she has been coming back every time in better condition than when we first sailed her. The reason? The barnacles have been almost entirely cleaned from her sides by the workers who sailed her, and she is now sailing more freely than ever before.

Only one year ago at our General Conference our good ship "Faith" was sailed into a (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

First Graduation Exercises

The Oregon Bible College of the Church of God, Oregon, Illinois, has graduated its first four students completing the prescribed three-year course of training. Commencement exercises were conducted at the Church of God, Oregon, Illinois, June 12, 1942, the *Degree of Bachelor of Theology* being bestowed upon Celaine R. Randall, C. Alan McLain, Ellsworth O. Routson, and E. Richard Smith.

Brother C. E. Randall, pastor of our churches at Niagara Falls, New York, Fonthill and Welland, Ontario, and father of one of the graduates, gave the commencement address, using the text, "Who Knoweth Whether Thou Art Come to the Kingdom for Such a Time as This?" (Esther 4:14.) His message showed the challenge of this present evil day, and encouraged the graduates to bravely meet this challenge, suggesting that God has called them "for such a time as this," as He once called Queen Esther to serve in a day of seeming despair.

Brother L. E. Conner, president of the General Conference of the Church of God, and two years an instructor of the graduating class, charged the four young men to loyalty in their chosen profession of the ministry.

Brother Leland T. Hanson, member of the Board of Religious Education, and one active in educational work nearly a quarter century, presented the Degrees.

Instructors Vivian Kirkpatrick, Leila Mae Doeden, and your Editor, also Sister Margaret Budrow, Sister Lois Carpenter, and several students participated in the program—a program both joyous and sacred.

May God multiply blessing upon these young men who, we trust, will soon become Oregon Bible College's best boosters—not by propaganda, but by ten-tithe consecration to Jesus Christ and to His gospel of the Kingdom of God.

General Conference Representation

Within a few days, Delegate Forms will be mailed to church and conference secretaries throughout the nation and in Canada. Churches and all conferences of the Church of God having headquarters at Oregon, Illinois, are requested to fill out and return these forms before

General Conference begins, July 28, 1942. The form provides for listing all active members of the church or conference signing, and for naming the delegate or delegates to represent the same.

Any church or conference secretary who does not receive one of these Delegate Forms within the next ten or twelve days should immediately thereafter write for one. To accomplish the most good, to which purpose our every organization ought, indeed, to be dedicated, every church and conference should not only be represented, but should *earnestly desire* representation. The Delegate Form facilitates the arranging for correct delegate representation; full details of the revised rules governing representation appear on this Form. Address the National Bible Institution, Oregon, Illinois, requesting one of these Forms, if, as secretary of a church or conference, you have not received one by June 28.

Suggestion: Churches and conferences will do well *immediately* to revise their membership lists, and *immediately* to select their delegate or delegates—this to avoid the too-frequent, last-minute rush, and as a courtesy toward your respective local secretaries who must await your action before filling out the Delegate Forms.

Next September's Nine-Months' School

At least ten students of this year's School are definitely planning to return next September. That is encouraging. It is a sufficient number of students to assure continuation of our present educational program. Nevertheless, concerted effort will be made to again enroll a large freshman class. To live and grow and serve as we wish to live and grow and serve, there should be at least seven new students next September. (Here is a secret: we hope to find, with your good, honest, help, *ten* new students.)

Everyone knows that it will be difficult to find many young men for attendance in Oregon Bible College this coming term. The war will make its claims. We recommend, therefore, two ways of surmounting this problem: 1) there must be an increasing percentage of young women to enter the School, and 2) young men interested in attending should *promptly* write us their conscientious intentions of coming—*decide today for Christ!*

Christ Will Return

By Mary Mae Nedrow

"Yet a little while, and he that shall come will come, and will not tarry" (Hebrews 10:37).

ONLY a scoffer would ridicule the thought of Christ's return. Christ will surely return, for He has many jewels bought with His atoning blood, which are very precious in His sight. As crystallization turns carbon into diamonds, so has Christ transformed many lives into bright jewels that reflect His glory. Our Lord has many hidden jewels of which the world knows nothing; it may be that little old man who lives all alone in the attic, or the poorly dressed widow who walks so far to hear a sermon—"a fine sermon," and she sweetly smiles, but she must sit alone because the good people in the congregation do not respect her as our blessed Lord would, were He here. Let us never allow prejudice to exist as it did among the Jews and the Samaritans in the days when Jesus trod the highways and byways of Palestine. God recorded the mistakes of different Bible characters, it seems, for our benefit—that we might see the error of their ways and do not likewise. Someday the homeless Man from Galilee will be King over all the earth.

When I was a little child, my mother told me beautiful stories about Jesus. She said that I must ever keep His dear face before me, if I would pattern after Him. In later years, I was privileged to hear a very impressive sermon preached by a kindly old minister who spoke along this same line of thought, and it brought back fond memories of my mother's teachings. He related to us a story about Leonardo da Vinci who painted the world-famous picture, "The Last Supper." He said that, originally, the picture portrayed the Christ with a goblet in His hand. One day, the painter invited his closest friend to see the finished picture. His friend was eloquent in his praise of the picture, and remarked, "What a beautiful goblet in the Saviour's hand!" Immediately, Leonardo da Vinci took his brush and blotted the goblet out of the picture, saying: "But I would have you look only at the face of the Saviour." We, too, must blot out that which would detract from properly seeing Christ.

We have come to the conclusion that it takes a strong heart in these trying days to carry on the Lord's work. Criticism is rife, it seems, and even our dearest friends put impassable barriers in our way. Our blessed Saviour was wounded, too, by those He loved. Someday those same friends, who might have helped Him so much to spread the gospel, will in sorrow ask of Him: "What are these wounds in thine hands?" Then he shall answer: "Those

with which I was wounded in the house of my friends" (Zech 13:6). Someday He will return, and "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail . . ." (Rev. 1:7).

When God sends Jesus, His only begotten Son, our Elder Brother, back to earth, He will be "king over all the earth" (Zech. 14:9). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him" (Dan. 7:27). "All nations shall call him blessed" (Psalm 72:17). "The upright shall dwell in the land, and the perfect shall remain in it" (Prov. 2:21). Then shall the saints of the Lord sing the beautiful song of redemption: "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).

Today the Jews are persecuted as never before, being driven from place to place among the nations. Soon their long mournful night of weeping will be over, for God has promised that they will be regathered from among the nations. Thus saith the Lord: "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" (Zech. 8:13). "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein . . . and the voice of melody" (Isa. 51:3).

As the Millennial Dawn approaches, may we use our every moment to spread the gospel, telling all that the time is at hand, and saying: "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." 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 3:19-21.) Christ *will return*, "for yet a little while, and he that shall come will come, and will not tarry."

The World's Coming Springtime

By G. E. Marsh

FROM the temple of the Holy Bible, God speaks to us as He spoke to Adam and Eve at the close of a memorable day long ago. But it is neither in warning nor in condemnation that He addresses us at this hour. For as we reverently bow before Him here, He would inspire and assure us with words of hope borne to us on the springtime air: the hope of new life, new beauty, new peace, and a new spiritual awakening to the wonder and reality of His love. Such is the message God brings to us today.

A king, whose wisdom came to him in answer to his earnest prayer, once said that "to every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1), in which he revealed one of the great characteristics of our Father's nature. God who rules the universe is indeed a Master of order. Everything He purposes to do has a set time for its accomplishment. Most of His mighty works, perhaps all of them, are carried forward under the impulse of divinely established laws, many of which we do not now fully understand. The processes He puts into operation are orderly ones, following in proper sequence, one after another. Time itself is marked off into periods of longer or shorter duration which we call "ages," each of which succeeds the one before it as spring follows winter, and summer spring.

As the student reviews the past, comprehensively, he is often surprised at the strange way in which history seems to repeat itself: not that the same events actually occur more than once, but that developments of the same general character apparently come in cycles, just as the seasons of the year return, each in its own time and in its long-established order.

By the "World's Coming Springtime," I do not mean to imply that the world has never experienced a condition comparable, at least in a degree, to that which God promises for the future. In fact, the reverse is true, for the earth has passed through many dispensational "springtimes," as well as "summers," "autumns," and "winters." By this title, I am suggesting only that a new and glorious dispensational "springtime" is at hand; that an age of new life for the world is approaching, when the gloom that has so long enveloped it will pass away like the bleakness of winter before the warm rays of the returning sun. That this new springtime upon which we are about to enter will be more glorious by far than any similar one of the

The following is a transcript of an address presented by the pastor of the Los Angeles, California, Church of God, over radio station KFOX.

past, is what God would reveal to us now.

Speaking of the resurrection of the dead, and comparing the new spiritual body with the heavenly orbs, Paul said: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (1 Cor. 15:41). So it is with the seasons of the year and with the dispensational seasons of God—one season differs from another season in glory.

Speaking from the temple of the Holy Bible, God assures us that the springtime that is soon to burst upon the world will exceed in glory, not only all other seasons of the prophetic year, but that it will transcend all previous springtimes humanity has known.

The history of our race began in a springtime of marvelous beauty. Life was new and the earth was verdant and blossoms of promise were bursting into flower on every side. So splendid was that first springtime of creation that "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). But the springtime that is coming, the one of which God speaks to us today, will exceed in glory and blessedness that first season of earth's awakening, as the springtime of the Temperate Zone exceeds in beauty that of the Arctic where only lengthened days assure the inhabitant that spring has really come!

Spring is a symbol of new beginnings. Old things have passed away, and all things have become new. Yet, the things we see around us in the springtime are not really *new*, but they have all been *renewed*; they have been changed; they have taken on new life, new beauty, new strength and vigor which they had not known before. Such will be the result of the coming of the world's most wonderful springtime.

God is the best Interpreter of His own great Book. When we read in Isaiah 65:17, "Behold, I create new heavens and a new earth," for the meaning of the prophecy we need only turn to the last book in the Bible where we are told that "he that sat upon the throne said, Behold, I make all things new" (Rev. 21:5).

We observe that He does not say, "Behold, I make all new things," but, "Behold, I make all things *new*," which is quite different, indeed. All good, beautiful, and useful things that now exist are to be transformed and become new by God's renewing power. (*Please turn to page 10*)

God and His Creation

By E. O. Stewart

BACK of all creation stands that Being who is its Source, the Fountainhead from, and out of, whom all creation came. "There is but *one* God, the Father, of whom are all things" (1 Cor. 8:6). "Of him, and through him, and to him, are all things" (Rom. 11:36). "Thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Creation Out of Nothing?

"I have made the earth, and created man upon it," declares God; but did God create man out of nothing? Certainly not! He assembled elements already in existence, and formed man. Whence came those elements out of which God created man? Did He abstractly create these elements out of nothing? If He did, how could creation be of God?

All of God's attributes, such as light, power, knowledge, wisdom, and love, are coexistent. One of these attributes was used by Him for the purpose of creating the elements out of which all things have been made. Scientists have demonstrated the fact that "light" can be congealed, so as to form material substance, just as vapor arising from the earth is sometimes congealed and converted into the hard substance of ice. After scientists had succeeded in thus congealing light, they severed it into small particles and analyzed it. By the analysis, they discovered that those particles contained the same elements found in water, air, and soil.

Light is one of the coexistent attributes of God. He declares in Isaiah 45:7, "I form the light, and create darkness." This passage, together with the discovery of scientists, solves the mystery of creation, and shows that God did not create the universe out of nothing. He employed light, which radiated from His very Being; formed it into solid substance so as to cast a shadow, thus creating darkness. Not one of God's attributes was ever abstractly created, for they are as eternal in their existence as He Himself.

When God existed alone there was no darkness. Light which radiated from His Person filled all space, and there was no obstruction to create darkness until He congealed light and formed it into solid substance. God did not begin His creative work in darkness and gradually work His way out into light. Wisdom, one of His coeternal attributes, was with Him before He created anything. Let us hear what Wisdom says concerning its existence: "The Lord possessed me in the beginning of his way, before his

works of old. . . while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there" (Prov. 8:22-27). As wisdom existed with God at that time, so did light, power, knowledge, and love. God's knowledge is such that He was able to declare the end from the beginning. (Isa. 46:10.)

"In the beginning God created the heaven and the earth" (Gen. 1:1). As to when the beginning was, we have no way of knowing. Heaven seems to be in the first order of creation. As to the length of time that elapsed between the creation of heaven and earth, we do not know. Wisdom declares, "When he prepared the heavens, I was there." The language leaves a strong impression on us that God prepared the heavens before He created the earth. Job spoke of the sons of God shouting for joy when God laid the foundations of the earth. These sons of God must have been angels, for the Scriptures lend no support to the theory of a pre-Adamic race of mankind.

Jude mentioned the angels which "kept not their first estate," but "left their own habitation." Peter said that God spared not the angels that sinned, but cast them down to *Tartarus*. What was "their first estate"? From whence were they cast down because of sin? Where was "their own habitation" which they left, if it was not heaven? We believe it *was* heaven, and they were there and shouted for joy when God laid the foundations of the earth.

Because of the sinning of those angels which kept not their first estate, a great catastrophe occurred, and the earth became submerged in water, and "darkness was upon the face of the deep" (Gen. 1:2). "The world that then was, being overflowed with water, perished" (2 Peter 3:6). This was God's "works of old" (Prov. 8:22). There must have been a mighty earthquake which caused the great upheavals which we now behold. Revelation 16:17, 18, seems to indicate such an earthquake before men were upon the earth. Let us read these verses: "The seventh angel poured out his vial into the air . . . and there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth." This seems to indicate that, before men were upon the earth, such an earthquake did occur. As this *last* earthquake will scatter the islands and cause the mountains to fall (v. 20), it reverses the condition caused by the great earthquake *before* man came upon the earth.

Christ was foreordained "from (Please turn to page 9)

"Fear Ye Not, Stand Still, and See"

By Emory Macy

TODAY, the doubting world refuses to believe in the second coming of Christ, demanding some event to prove the truthfulness of His promise to return. In this day of perplexity, when we dare not question what the morrow will bring forth, and with controversies on every hand, any of us may be tempted to ask the Lord for a sign of His soon coming. The Israelites lacked faith to believe the Lord would deliver them when they came face to face with the Red Sea. Likewise, Hezekiah could not comprehend the promises of God, and he asked for a sign—the return of the shadow on the sun dial—that he might believe God's promise that fifteen years were to be added to his life.

God's Power Revealed to Israel

There was a child born unto the Israelitish nation under the decree that all male children be slain. This child was protected by the eternal hand of God, that he might live and be a savior of his people. This savior was able, with the power of God, to perform miraculous wonders in the presence of his enemies. He had power to curse the land, to heal all manner of diseases, to speak and all nature obey his commands. This description, though referring to Moses, also well presents our Leader and Saviour who was able to calm stormy waves of the sea as easily as changing water into wine. The far-famed Moses (type of Christ) escaped death when a child, and with the help of the Lord, turned all the water in Egypt into blood, cursed the land, and brought disease upon man and beast, that Pharaoh "and the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them" (Ex. 7:5). One by one, the plagues were pronounced upon Egypt. Each time Pharaoh hardened his heart and would not believe.

Moses, whom the "I AM" had sent unto Israel as a leader to lead them "unto a good land and a large, unto a land flowing with milk and honey" (Ex. 3:8), did as the Lord had commanded. When the people began to murmur against him, when they were compassed about by the Red Sea and the pursuing Egyptian army, Moses said unto them, "*Fear ye not, stand still, and see the salvation of the Lord*" (14:13).

This same God that led the Israelites into the "trap" that He might open the Red Sea before them, and prove unto them His strength, permits temptations to come to you and to me. Walking in gross darkness, one is made

able to appreciate the light. We must recognize our sins and repent before we can appreciate the gift that God has given, namely, that we might be saved from eternal destruction. "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

Hezekiah Desired a Sign

Hezekiah was sick unto death. The Prophet Isaiah visited him and spoke the words of the Lord, saying: "Set thine house in order; for thou shalt die, and not live" (2 Kings 20:1). These words were not words of comfort to Hezekiah when he was sick. With tears and sorrow "he turned his face to the wall, and *prayed* unto the Lord" (v. 2). It was upon his deathbed that he began to appreciate the value of prayer; it was then he recalled his past, and besought the Lord for guidance.

Because Hezekiah prayed earnestly and fervently, the Lord added fifteen years to his life. The Lord told Isaiah to return into the house and tell Hezekiah that not only would he be healed, but the city would be saved from the hands of the Assyrian army, and he (Hezekiah) would in three days "go up unto the house of the Lord" (v. 5). Hezekiah questioned: "What shall be the *sign* that the Lord will heal me?" Isaiah answered: "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." Isaiah the prophet then "cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz" (vv. 8-11).

Higher critics state that the wind has divided the Red Sea and the Jordan River at various times. They deny that the sun stood still in the days of Joshua. We have never heard of any critic who has attempted to analyze the returning of the shadow upon the sun dial.

The Pharisees Required a Sign

The unbelieving Pharisees came unto Jesus, tempting Him, desiring that He would show them a sign from heaven. He answered them, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the *signs of the times?*" (Matt. 16:2, 3.)

Jesus, when speaking concerning the signs of His return to this earth, said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

It behooves us to look toward the setting sun to see that the sky is already reflecting the bloody spots of the western war. Nations are even now in distress. The cry of the people of every kindred and race may be heard as a result of the oppression. Every man upon the face of the earth is concerned about the outcome of this war.

Prepare for the night! The sun is setting today!

God's Sun Dial

Jesus "spake to them a parable; Behold the fig tree, and all the trees" (Luke 21:29). We think the Parable of the Fig Tree typifies the Jewish people who have been nationally dead throughout long, dark centuries. She is beginning to put forth new shoots. There are now new signs of life. There is, also, a great awakening in all nations—as suggested by "all the trees." The Jews seem to be crying out, "We want to worship our God, in our land that has been promised us for an everlasting inheritance. We want to bear fruit unto our Husbandman."

We are nearing the day when the Jews will cry, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39). The Jews are *God's sun dial*. We should observe it while we await the *dawning* of "the day of the Lord," when the "Sun of righteousness (shall) arise with healing in his wings" (Mal. 4:2).

Friends, what time is it on God's sun dial?

God watched over the migrating Israelites in the time of Moses, and gave them a startling sign that He was with them and would protect them from all harm. Because of their disobedience, God scattered them throughout every nation. He has promised, however: "As I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord" (Jer. 31:28). God is, today, watching the building, the planting, the restoration of the Holy Land.

Someone has said, "Palestine is not large enough to hold the fifteen million Jews that are in the world today." Must you also see the opening of the Red Sea? Jesus said, "Now *learn* a parable of the fig tree" (Mark 13:28).

"When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:28, 32).

The Play

By F. E. Siple

HUMAN beings are naturally dramatic. From very early times, man has found the play a most desirable means for expressing thought and ideas. In the process, both the audience and the actor have been benefited.

Much of the religious teaching in early church days was done by drama. The story of Jesus and His betrayal by Judas was acted by groups of religious workers, who went many times from place to place to present their lesson. Innkeepers, seeing the crowds attracted by these actors, began to offer them benefits if they used their locations for their plays. Since this brought the players before crowds that were largely nonreligious, it was very natural that they should clown and do things purposely to amuse the audiences. The result was a lowering of the standard of plays. This brought the theater, and drama itself, into disrepute for a long period of time.

Drama has had its ups and downs in different periods of time, but out of all the chaos has grown the system which is more modern, of having plays which are distinctly religious, and those which are definitely not religious.

Since the play which is not religious has been used mostly for profit and entertainment, that kind of drama has developed far more rapidly than any other. The church has not made full use of its opportunity to teach religious principles and facts from the stage, hence religious drama has lagged behind.

The result is that the church world today presents a broad opening for instruction that is interesting and emphatic. There is no more effective method of presenting some of the stories and facts of the Bible than through the play. Likewise, there is no means by which moral and religious principles can be more impressively presented.

One outstanding challenge to the modern church is to make use of its available talent and material in a dramatic way. Re-enact the beautiful stories and lessons of the Bible, and notice how the ones who do the work, whether children or adults, become filled with the importance of the thing which they are dramatizing. Also, observe how your church audience responds to a message of that kind.

Are we leaders making full use of our opportunities?

Fonthill May Meeting

By Irene Holland

The Annual May Meeting of the Church of God, Fonthill, Ontario, was held from May 26 to 31, inclusive.

At the opening service, Brother F. E. Siple of Grand Rapids, Michigan, the visiting speaker, spoke on the subject, "Laborers Together With God." After lauding the co-operative efforts of the Allied Nations in their struggle for liberty and the subjugation of oppression, he made comparison to the need for consolidated labor among the children of God—pointing out the nobility of laboring with, and for, God.

The following evening, the musical part of the service was taken over by the junior choir. Well over a hundred listeners greatly enjoyed the sweet singing of our group of little children. At this time, Brother Siple took as his subject, "Living Epistles." He said, in part:

"A writer's personality and character are easily read by noticing the things which he writes. How truly Paul could say to the Corinthian brethren: 'Ye are our epistles'! One could see Paul by seeing them.

"A mother or father may likewise be seen through the children. The parents implant their ideals and ideas in the child, as he grows up in the home, and the teacher at school gets a clear view of the parents, though she may never have met them."

The speaker stressed the point that since we all have influence upon others, we should be very careful of the kind of epistles we are thus writing. He continued:

"The world will read our lives in the lives of those who follow us. We should use the greatest care to choose the proper leader. Jesus leaves a better influence upon the lives and characters of His followers than any other leader in the world's history."

Thursday evening, the speaker presented the thought, "You Are What You Think." He proceeded to show how faith in God is the basis of all our religious truth, but must also become a moral force for good. He spoke of a trellis holding a vine for display: how important the trellis is, though one sees only the vine and its flowers! Said he:

"Our works and deeds are the flowers of life, but our faith in God is the trellis which holds them up where they can be appreciated and be of value to man."

He continued:

"Belief in Jesus as the Son of God, belief in His death, resurrection, and ascension, and that He will return to earth to rule over God's Kingdom, are necessary parts of our framework of faith. But an intellectual understand-

ing of, and belief in, these teachings is not sufficient. They must constitute a living faith. Our lives must demonstrate that we believe them.

The concluding point was that "doctrine is not an end, but a means to an end." The object is to beget faith to secure an entrance into God's Kingdom. The Kingdom, itself, is the end desired.

Brother Randall and Brother Siple both told us they felt sure, if we would all put forth an extra effort to attend all the meetings, we would find our tires and gasoline preserved, in a sense, as the clothes and shoes of the children of Israel were preserved in the wilderness. Many of us not only believed our leaders, but proved that such was the case. We will also venture to say that the various places of business made to receive second consideration, while the meetings were placed first, suffered not in the least.

Brother Siple spoke of "The Three Mysteries," Friday evening. The first of the three mysteries—to be revealed to the Jews—was that the Gentiles should be fellow heirs of the blessings of God.

The second mystery, found in 1 Corinthians 15:51, was: "We shall not all sleep, but we shall all be changed." The disciples had come to understand that the dead would be raised to immortality at the second coming of Christ, but they did not as yet understand what was to become of the ones who would be still living when Jesus comes. The speaker said:

"It was necessary, therefore, that this mystery be cleared up. Paul explained that the faithful one still living at the coming of Christ would be instantly changed to immortality. These are to be caught up with the resurrected ones to meet their coming Lord."

The third and last mystery of which he spoke was taken from Ephesians 1 and other texts, the thought being that eventually all things should be reconciled through Christ. Said the speaker:

"The largeness of the work of Christ in reconciliation is almost beyond human conception. Not only will the church class be brought into the closest relationship to God, but many in the world at large will be reconciled to Christ. What a beautiful Kingdom will exist on this earth when all sin and imperfection are removed and full peace and righteousness prevail!"

Saturday evening, our visiting speaker gave us a much enjoyed, old-fashioned sermon on "The Bible."

Sunday was a beautiful day. Many gathered at the

"Church in the Heart of the Village" to have a happy time in the Lord. In the morning, we listened to "Signs of the Times." After dinner, Sister Siple led an interesting service of study and song combined. How to fit ourselves to preach or teach the gospel was the main theme of her service.

Our pastor, C. E. Randall, spoke on "The Church of God, Its Origin and Beliefs," after which we partook of the Lord's Supper—complying with Jesus' request, "This do in remembrance of me."

The closing service, Sunday evening, struck a note of great triumph, "Victory Through Christ," and left us feeling what conquerors we will be when through Christ we shall have overcome the enemy, Death.

Sisters Lent and Shea of the Niagara Falls church sang for us on Sunday. Also, some of the young members favored us with a trio. Musical selections by Brother and Sister Siple were much enjoyed, and the Fonthill choir "carried on" as usual.

We sincerely thank Brother and Sister Siple for their uplifting messages in sermon and song. We wish them God's blessing in their home church, and in their evangelistic work.

We do enjoy our May Meetings, but as each one draws to a close we truly crave and desire for the next gathering to be unto Him in whom our lives are hid—for, "when Christ, who is our life, shall appear, then shall (we) also appear with him in glory" (Col. 3:4).

GOD AND HIS CREATION

(Continued from page 5)

the foundation (down-casting) of the world" (Rev. 13:8). He was a "Lamb slain from the foundation (down-casting) of the world." The downcasting of the world mentioned here cannot refer to the Flood of Noah's day, for Abel offered a slain lamb long before the Flood. So the downcasting of the world, from which time Christ became the foreordained Lamb, probably came about long before Adam's day. After the earth had been thus submerged in water, and shrouded in darkness for we know not how long, God said, "Let there be light" (Gen. 1:3). This was the beginning of a restoration of the earth, and not the beginning of creation. Adam was later created, the first man. His sin caused the downfall of the human race, but the angels which sinned long before Adam's day caused the downcasting of the world which existed before his day. Adam was not the first being who transgressed the law of God; angels sinned, were cast down to *Tartarus*, and are awaiting the judgment which will be conducted by the saints, for the saints are to "judge angels" (1 Cor. 6:3).

STEWARDSHIP CORNER

By C. E. Randall

ONCE more, Stewardship Corner presents a lay worker's point of view of a well-rounded life of Christian stewardship. Sister Irene Holland, a most faithful member of our Fonthill, Ontario, church speaks from experience and faithful practice. Her thoughts follow:

"Why is it, we are always wanting to grasp, to take, when we really know, 'it is more blessed to give than to receive'? Why do we give so much of our time and thought to everyday living and to the current doings of the world, when we give, comparatively speaking, scarcely any time to God and the overseeing of His work.

"Remember that all we are, and all we have, comes from God. Even the breath that keeps us living is a gift from God. Then, why do we use so little of our lives in His service?

"We know that we owe one tenth of our income to God, and that we should pay our tithe, first of all, to His work. Then, if we truly love our heavenly Father and His Son, we shall gladly give our freewill offerings, as well. However, very often the easiest way is to give of our money, but not ourselves. Beware of the fleshly desire of self, to want to do just what self feels like doing. If you want to quiet that struggle within yourself to do away with the need of finding excuses, for personal failure in serving Him, then put the things of God first in your lives. Forget self. Give with all your might to help in the various services. Teach, play, sing, fill in wherever you can help, and you will soon have a better idea of the meaning of Jesus' words, 'Whosoever will lose his life for my sake and the gospel's, the same shall save it' (Luke 8:35).

"If we cannot preach or teach or sing, then let us give of our means to help train those who have the ability to serve in this way.

"If we have little or no money with which to help, surely we can all pray for the success of those who have more talents than we, ourselves. Jealousy of the ability of brothers and sisters in Christ, is a serious sin. Do not permit it to exist within your hearts or minds.

"We can all serve by being regularly in our places in God's house, at all services. We also can 'do good unto all men, especially unto them, who are of the household of faith.' Perhaps just a smile, a friendly word, or a helping hand, here or there, may lighten a weary brother's load.

"Finally, remember, 'Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.'"

WHEN OUR SHIP COMES IN!

(Continued from front page)

new sea—the “*Sea of Evangelism*.” Brother J. W. McLain was chosen to steer her course through these uncharted waters. At first, no one knew where the supply for such a voyage could be obtained, but by comparing present shoals and islands with past dangers, we soon found that all were not only glad, but willing to have a share in sending the good ship on her voyage into unknown waters. Fruit is beginning to come forth from this last effort. We are sure that the ship of “*Faith*,” which we have all helped to send forth, will come in at our General Conference this summer with another great load of blessings.

Strange as it may seem, our good ship “*Faith*” has been so far from home that a new challenge has come to her. It has struck her with the full force of a hurricane, making her shudder from bow to stern, and we are wondering now if she will weather this storm to sail abroad into unknown waters. We notice there are few sailing there, for the tempests of the world in war season are very severe. Half awake and half asleep, we stand in vision with the great Apostle Paul at our Troas, looking across a vast expanse of water. At first, it seems we are dreaming, but our eyes open wider and, as we listen, our ears tell us the vision is real.

“Come over into India and help us!” That is the cry we hear—begging, pleading, and praying the Lord of the Harvest to send help to those in darkness of sin, ignorance, and superstition. The groundwork is already broken. Workers are already in the field. Several natives who know their own people, and who are familiar with the customs and traditions, have already been trained. What a *vision*! What a *call*! What an *opportunity* is now challenging the *Church of God*! Several hundred million souls need the gospel story in truth and simplicity! Because we dared to launch out in the deep and let down our nets for a draught, our heavenly Father has now seen fit to place more work in our hands. Faithfulness brings responsibility, and “unto him that hath” shall be given even more! Will we go forward in the name of the Lord? “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Heb. 10:38).

Already we hear the excuses. There is plenty of missionary work at home; there is so much unrest and today is not the time for such. We cannot afford to support any missionary effort. “With one consent” those who do not care, and who do not want to help the heathen, bring their excuses. Remember the result of the excuses made in Jesus’ parable? Those who made them were excused, but others took their places and went to the feast into the presence of the One to be honored.

The command, “Go ye into all the world, and preach

the gospel to every creature,” is a command to be equally appreciated today as is the following truth: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” As long as others are willing to go and teach and we withhold the gospel story, are we really believing the command Jesus gave to His followers? Why, though, should anyone care about the people of India? Are they really worth saving?

Christ died for all. “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?” Who will go? Will one or two volunteer? Why not everyone go? Why not let the whole Church of God be partakers in this great work of carrying the gospel to India? It is not necessary for each to go, individually, but we can support those who are already there. In this manner, it will be the same as if we, ourselves, had gone.

When our *ship comes in*! What will be the cargo? Will it be empty, or will it bring to us great blessing and satisfaction because we have been faithful in our stewardship for the Master? When our ship comes in, will it bring precious jewels into the Master’s Kingdom for all eternity, or will it be full of empty excuses? “Cast thy bread upon the waters: for thou shalt find it after many days.”

Those in the darkness in India are calling, “Come over and help us!” Jesus is saying, “Occupy till I come.” Will they call in vain? Will His work be slighted? Our ship of “*Faith*” must be sent out today and every day until Jesus comes, for if we fail Him, He will also deny us. A precious harvest is awaiting the ingathering. We sincerely pray that when *our ship comes in*, it will be full and overflowing with precious jewels from INDIA!

THE WORLD’S COMING SPRINGTIME

(Continued from page 4)

This is the thought Paul expressed with regard to our personal conversation: “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).

Here is a statement that is almost identical with the one in Revelation, which predicts the coming of the new heavens and new earth. “Behold, I make all things new.” As a result of that renewal, “Behold, all things are become new.”

When one is truly converted by faith in the gospel of the Kingdom of God, a marvelous change is effected in him. His heart has been changed by the finger of the Creator, and his whole life has been made new. Yet the man is the same, physically, that he was before his con-

version. He is still the husband of his wife, the father of his children. He bears the same name he did when he was a sinner. He wears the same clothes; he lives in the same house. In every way he appears to be the same individual he was before he believed and obeyed the gospel—for the change that has taken place is inward, not outward. It is of the mind and heart, more than of the body.

So it will be when earth's great springtime comes. The change will be seen, first, more in principles than in things. It will be shown by the changes that take place in chief governmental quarters—in the manner in which law is enforced. In fact, the greatest change that will be observed at the beginning will be in the character of the rulers. Not at once, perhaps, but gradually and surely those who govern mankind will all be changed. Grasping, self-seeking politicians will be supplanted by rulers who, by their faith in Jesus Christ, have been lifted above the plane of sordid personal ambition to a higher one, where the desire to serve God and man occupies the dominating place in their hearts.

But these righteous "kings and priests," which is what the Bible calls them, will be the same individuals they were before they were converted, and before they were immortalized at Christ's coming. They will be "new creatures in Christ" in a very real and complete sense.

The wisest of men once said that "when the righteous are in authority, the people rejoice" (Prov. 29:2). Consequently, people throughout the world-circling Kingdom of God will have cause for constant rejoicing.

In addition to the renewing that springtime brings, there is another wonderful thing that it produces, that is, *life out of death!* As autumn is the dying time, so spring is the season of new life—life awakening out of death! The plants that cast their seeds into the ground in the fall, and have themselves sunk into a state of lifelessness, would never revive did not springtime come with its sun and showers to restore and renew them. So it is with you and me. Like a plant that dies and is buried in the ground, we, too, die and are buried. There we would remain forever did not the world's springtime come and the "Sun of Righteousness" return in "due season" to bring us forth. Should Jesus Christ not come again to call us from the grave, we would be in a hopeless state, indeed! But Paul provides this "strong consolation" and "blessed assurance":

"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man" (the first Adam) "came death, by man" (the second Adam, the "man Christ Jesus"), "came also the resurrection of the dead." Life out of death! That is our hope!

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

Resurrection, new life out of death, will be the first result of the coming of the world's springtime. This, however, is only the beginning. Jesus used the thought of springtime to illustrate the *manner* of His second coming. "He spake to them a parable; Behold the fig tree, and all the trees; when they 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" (the "signs" He had just given them to indicate that His coming was near), "know ye that the kingdom of God is nigh at hand" (Luke 21:29-31). This Parable introduces the second great event of the world's coming springtime—the establishment of the Kingdom of God on the earth!

"Behold, I make all things new!" This includes governments as well as men. It includes the relation of employers to employees and the reverse. It includes the promulgation and enforcement of law, for the Bible says that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). The law that will go forth from Zion will not be man-made, but God-made. It will closely resemble the law by which Christians are governed today, "The law of the Spirit of life in Christ Jesus (which) hath made (us) free from the law of sin and death" (Rom. 8:2).

Christ will be the Administrator, and it will result in prolonged life to the mortal races who are governed by it. Basically, it will be the law laid down for our guidance by the Master when He was here: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

This law is now effective over the Christian by his own choice. It will one day be effective over all mankind by the choice of the world. It may seem strange to some, for me to suggest that worldly people, non-Christian people, may *choose* to learn and obey the law of love as Jesus taught it, but such may certainly be inferred from the prediction of Isaiah 2:2 and 3: "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." Now comes the surprising part of the prophecy! "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."

Such will be one of the glorious fruitages of the world's coming springtime: men and nations will *choose to serve the Lord!* And here are some of the splendid developments that will follow: "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. 2:4).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Teach, Then Baptize

Jesus told the eleven apostles to teach all nations. This was His last instruction: "Go ye therefore, and teach all nations." This is not all He told them to do. We continue: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 29:19, 20).

This final, important command extends to you and me. We still have ministers "teaching" the Word. Although we do not have a large group, we teach the Word in other lands—by means of THE RESTITUTION HERALD! Don't you want to help? Write to me, if you do.

Many times the meaning of "baptize" has been given on our Page. However, as new members join, we need to repeat anything as important as "baptism." To baptize means "to dip or plunge." One or two words are very clear. Romans 6:4 and 5 use the words "buried" and "planted." Turn to and read the verses. Can you bury or plant your garden without covering it? We are heirs of Abraham only through Jesus. (Gal. 3:26-29.) We put on Jesus Christ by baptism. Remember, "faith without works is dead."

Suppose you have a child in your home who is not a sister or brother. She just lives with you. The time comes when the possessions owned by your parents are divided. Does the child who is *not* related to you get a share? No, not unless the child is adopted. We are "adopted" sons of Abraham when we are baptized. We will share in the glories God has for those faithful ones who love Him. (Rom. 11:17, 19, 24.) When we understand these truths, let us not wait and hope to be right, but let us *do* as God's Word says.

Mark stated the result of this great command. He said: "He that believeth and is baptized shall be saved" (16:16). We must not be baptized until we believe in Christ. Tiny babies cannot believe, so they should not be sprinkled for baptism. Neither could you plant or bury them in water. The sprinkling of small children, and older people, too, is not according to the Word of God.

Signs and Wonders

The good news of Christ was just getting started. People then did not have the Bible as we do today. The ones who were to "teach" were to write the New Testament. The few who could read the Old Testament could not reach many people. So the Lord sent them His Holy Spirit to help them. They were able to do many wonderful things with the help of this power from God. They could remember what they wanted to write about Jesus. *They recalled His very words!*

We need no further proof of the Word. We need to read and study our Bibles. We who have faith, know "this same Jesus" shall so come in the same way as He went into heaven. Turn to Acts 1:11 and read: "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." Need we be told in plainer language to cause us to believe?

Where Is He Now?

Christ, our High Priest, is now at His Father's right hand. He asks God to excuse us when we forget, and do something we should not have done. When we pray, through Jesus' name, God hears us and always answers, for our best, every prayer we pray.

ECE Club Membership Call

We need more active members to take the places of those who were graduated last week. Will *you* send me a card? Just say, "Mary Jones (your name), February 17, 1933 (date of birth)." Your membership card will be sent to you.

Happy Birthday Wishes

Bobby Doeden, June 15, age 9, Oregon, Ill.
Bryant McKinney, June 17, age 6, Hammond, La.
Margaret Jean VeNard, June 18, age 14, Macomb, Ill.
Darrell Gene Maddock, June 20, age 13, Ripley, Ill.
George Murphy, June 21, age 14, Marshall, Ill.
Wylodine Lederer, June 21, age 8, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Cyclone

You should see what your Berean Board—well, the Oregon part of it, at least—has done now. Remember those National Berean Constitutions you people have been requesting from time to time? Toward the latter part of July, 1941, our supply about ran out. Crying need for a reprint was felt first by those at the National Bible Institution, then by the Berean officers whom they informed. At last year's Conference it was decided we needed to revise the Constitution, incorporating in it all the changes that had been voted since 1929, then run off a few hundred copies.

But right there at "revision" we ran into a snag. Some of the revisions made in the past had been followed for a few years, and then were gently discarded because they no longer suited the needs of the Society. Rather than being corrected real official-like, they were just sort of forgotten—you know how hot some of those August Monday afternoons can be.

It was obvious that the Constitution needed revision, but any change would require the approval of the members at the Annual Conference. Then Vivian Kirkpatrick brought out his copy of Robert's Rules of Order and further confounded the situation by pointing out that the present "Constitution and By-Laws" (they're printed together) did not follow approved form. Since we would be delayed until this next August if even a slight revision was made, it was decided to completely overhaul, revise, and revamp the Constitution, and present it for your approval at the annual business meeting.

First, the main points of the old Constitution and By-Laws were arranged in approved form. Then minutes of previous meetings were consulted to take advantage of the experience of many former Bereans. Finally, the "revision committee" (composed of members of the board residing in Oregon to make possible more frequent meetings with at least four members present) put in a few thoughts of their own just to make the change complete.

Now this brand new Constitution is being mimeographed, so copies can be sent to every society and to every isolated member who will send a request for a copy to our secretary. We want this Constitution to be one that you will be glad to follow, and one that you feel will help

to promote the establishment of many new societies in the future. If this is to be accomplished, it is necessary that everyone examine the new set of rules and offer suggestions for improvement. In organized societies, this can be done best by giving everyone an opportunity to read the new Constitution, then devoting perhaps a whole meeting to the discussion of suggested changes, taking a vote to decide which revisions your society would like to have made. Send one of your members to the National Berean Conference to personally represent your society in presenting your suggestions, and send at least a dozen more members to back him up. If every society did this, we would have a real crowd come Berean Day at General Conference. If it will be impossible for you to send a representative, you should send your suggestions to the secretary, and they will receive equal consideration with all other suggestions.

If you folks will jump in and help the cause along, we should finish this year's business with quite a respectable Constitution. We have often read Paul's words to the Corinthians, "Let all things be done decently and in order." Here's an opportunity to follow his teaching.

Opportunity! Now!

This is only a small beginning, for you will read and hear more concerning a Berean evangelist who would promote the organization of new Berean groups and offer assistance to established societies. This matter should warrant the most careful and prayerful consideration of every Berean member.

There are many questions to be answered before a final plan can be adopted. Can one person, financed by Berean funds, spend time in widely separated parts of the country during the year? Should several representatives be engaged in different sections of the country? Should the Bereans finance a student through Oregon Bible College with the understanding that he spend all his spare time in Berean promotion?

Think on this matter. It has been pointed out many times that a number of our churches developed from Berean societies. All that is required is a small group of people who want to learn about the truth of God's Word. How is the best way to do this? Think on this matter.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 15-21—Michigan State Conference at Southlawn Park Church of God, Grand Rapids.
 June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 June 24—Indiana Berean Conference (day and evening) at North Salem.
 June 27—Indiana Conference business meeting (afternoon) at North Salem.
 June 28—California Conference at Pomona.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

June 15-28—Special meetings at Saint Cloud, Minn.
 June 15-28—Special meetings at Mora, Minn.
 June 28—Dedication at Pleasant Prairie Church of God (between Sac City and Lake View, Iowa).

BAPTISMS AT BLANCHARD, MICHIGAN

Our hearts at Blanchard, Mich., were warmed recently on two successive Sundays by baptisms among the young people. First to step forth for the Master was Mrs. Pearl Stewart, mother of two sweet little girls. Sunday afternoon, May 24, the pastor baptized her in Pine River just below the Old Mill race on her father's property. The next Sunday, May 31, the Misses Laura and Dora Babeock, and Susanna DeWitt came forth to put on Christ, and were immediately baptized by the pastor at the same place. Several of the Blanchard people witnessed each of these beautiful services and were edified by the evidence of God working among His people in these days. Truly may God go with the four young folks, and crown their faith with eternal life when Jesus comes.

Among those graduating from the local high school this year were: Miss Susanna DeWitt, Miss Laura Babeock, and Miss Vivian Smith. The best wishes of the church go with them.

Being called into the army are Fred Robinson and Almond Reynolds. It is our earnest prayer they will be kept by our heavenly Father and safely returned home when God grants the victory to our beloved country.

Mrs. Marguerite Windweh and Miss Patricia Holl will be moving soon to Detroit, Mich., where Mr. Al Windweh is employed.

So far, we have one June bride, by the marriage, June 7, of Miss Laura Babeock and Mr. Orville Courser, the report of which will appear in another place.

C. A. Smead, Minister.

DELTA, OHIO

Richard E. Parish, a freshman of Oregon Bible College, was with us for the week end of June 6, 7. Saturday night, he capably led our group in its Bible study. We all enjoyed his leadership. The only fault to be found was the lack of time for full discussion.

Sunday morning, he preached a good sermon entitled, "A Golden Text," using John 3:16 as that text. Many wonderful truths were brought to light, and I am sure that verse now means more to many of us than it ever meant before.

Richard had the pleasure of seeing his father, mother, brother and friend, and a neighbor lady, who had left Cleveland early Sunday morning to spend the day with him. We had planned to have a picnic dinner in our town park. The weather man changed our minds, but not our menu. We had our potluck dinner in the home of Bro. and Sr. Glenn Dunbar. Those attending were: Bro. and Sr. Roscoe Dunbar, Sr. Elta Elton, Sr. Grace Reighard, Grandmother Reighard, yours truly and daughter. Sr. Ollie Deck came later.

Sunday having been chosen as the time for our Children's Day services, we concluded our program by a brief, but powerful, talk by Richard. He said more in five minutes than many speakers say in that many hours. It can indeed be said that Richard has the making of a good minister, and two more years at Oregon Bible College can do it. Come again!
 Amy Dunbar Frye, Secy.

STUDENT BLUNDERS

"It is believed that Isaiah was a son of the king by some commentators."

"I didn't know I Timothy was written about a runaway slave, Onesimus who Paul had converted."

"I didn't know the twelve apostles were: Peter, Andrew, James, John, Matthew, Thaddeus, Thomas, Judas Iscariot, Philip, Simon Zelotes, James the less, Luke."

"I didn't know Luke was a sailor."

"I didn't know John wrote Revelation about 100 A.D."

"I learned that Malchus was the name of the man that Peter cut off the ear."

Instructor Kirkpatrick.

NATIONAL BIBLE INSTITUTION

Leonard Pelton	\$ 5.00
A Sister	8.00
Mrs. Eva Phelps	5.00
Maybelle Hanson	5.00
Minnie Johnson	2.00
Ilope Haupt	10.00

OREGON BIBLE COLLEGE

Lozelle Burnett (F.B.)	\$10.00
Minnesota Conference (G.M.)	45.00
William J. Dick	.80
A Friend (E.M.)	2.50
Shirley Guthrie	1.00

Gleanings From the Field

"The field is the world."—Jesus.

The Summer Bible Training School is "off to a good start"! Full report will appear next week.

"We are glad Paul Williams has so much enjoyed his work with you in Oregon Bible College, and hope he can go back in the fall."
 —Blanche A. Harland, 1118 Rainbow Drive, Cedar Falls, Iowa.

Bro. Richard Parish preached at Delta, Ohio, June 7.

The Sunday school of the Saint Cloud, Minn., Church of God has decided to send one of its offerings each quarter to the Retired Ministers' Fund.

Bro. and Sr. Claude J. Rinehart, Riverdale, Kans., recently returned one of the "Supporting the Lord's Work" forms (as appears on page 15), having contributed to every fund listed and for an extra purpose—just for good measure.

"Sunday, June 7, the Blood River Church of God had a basket dinner—mainly to celebrate paying the indebtedness on our new church."—Mary Richardson, Hammond, La., Rt. 1.

Seen among the many out-of-town attendees at the Oregon Bible College commencement exercises at Oregon, Ill., June 12, were Srs. Leota B. Hanson, Leita Whitehead, and Vertie Sitler, all from Chicago.

"The recent articles by Bro. F. E. Siple and Sr. Barbara Fish are worth a renewal of subscription."—Mittie Chandler, 2707 E. Admiral, Tulsa, Okla.

Bro. Alfred Anthon, Corvallis, Ore., plans to attend General Conference at Oregon, Ill., July 28 - August 9, 1942.

"Our son Francis has enlisted in the United States Marines, being sworn in at Chicago, Ill., June 3. He was taken to San Diego, Calif., but we have no address as yet."—Laurence Howell, Mount Sterling, Ill.

The Bible lectures by Bro. C. E. Randall were much appreciated by the students of Oregon Bible College.

Bro. and Sr. C. E. Randall and Sr. Alice Sword left Oregon, Ill., June 13, to attend the Annual Minnesota Conference at Eden Valley.

See page 8 for Sr. Irene Holland's interesting report of the recent Annual May Meeting at Fonthill, Ont.

Bro. Marvin Herren, Republic, Mo., writes that he has a daily Bible study hour in his home, also devotional services each Sunday.

Bro. Alva Huffer of Michigantown, Ind., came to Oregon, Ill., June 12, and a day later accompanied Bro. and Sr. Emory Macy and Joyce on a trip to Eden Valley and Mora, Minn.

MOORE - GOIT

The Niagara Falls church was the scene of the marriage of Viola Moore and Edward Goit on Friday evening, June 5. They were attended by Linford Moore, Jr., and Shirley Moore, brother and sister of the bride. The father presented his daughter in marriage. Both of these young people are members of the Niagara Falls' church, and have been very faithful in their attendance of the services of the church. The service was spoken by the writer in the presence of a large number of friends and relatives. After the wedding, a reception was tendered in their honor. May this young couple be graced with peace, prosperity, and happiness. C. E. Randall.

HILL - NAPPER

On Saturday afternoon at the Fonthill, Ont., church, Dorothy Hill, member of the Niagara Falls, N. Y., church, became the wife of Albert Napper, of Welland, Ont. Dorothy was attended by her sister Ruth, and Albert was assisted by his brother John. The church was profusely decorated with spring flowers, which made a beautiful setting for the single ring ceremony. Following the marriage, a reception was tendered at the home of an aunt of the groom. Albert and Dorothy will be at home to their friends at 601 E. Main St., Welland, Ont. We wish them the best in life. C. E. Randall.

MRS. LEWIS TITCHENAL

Bettie Cora Johnson was born at Lexington, Mo., August 16, 1865. When she was fourteen years of age, she drove a team in a covered-wagon train to the far Northwest, locating about thirty-five miles southeast of Spokane, Wash., where, after a hundred-days' trip, she arrived July 23, 1880.

She was married to Lewis H. Titchenal, November 2, 1887, at Spokane Falls. To this union were born five children: Bessie, Ray, Virginia, Charlie, and Mabel.

She was a faithful Christian and a charter member of the Cashmere Church of God. She fell asleep in Christ at her home east of Cashmere, Wash., May 15, 1942.

She is survived by her husband; one daughter, Mrs. Will Lawrence; two sons, Ray and Charlie; fifteen grandchildren, and nine great-grandchildren. Funeral services were conducted at Kuelb's Funeral Home, Cashmere, May 19, by the writer. Lyle Rankin.

BABCOCK - COURSER

Miss Laura Babcock, recently baptized member of the Blanchard, Mich., church, and daughter of Mr. and Mrs. Loyd Babcock, became the bride, Sunday, June 7, at one o'clock, of Mr. Orville Courser, son of Mr. and Mrs. Andrew Courser, all of Blanchard, Mich. A lovely service it was that took place at the home of the bride's parents before an altar of flowers.

The bride was given away by her father, and was attended as bridesmaid by her sister, Miss Dora Babcock. The groom was attended by his brother, Mr. Stanley Courser. The writer read the ceremony, a beautiful service especially appropriate for June brides.

After the service, a buffet lunch was served to the guests. The bridal couple left on a short honeymoon. They will make their home on Route 2, Blanchard, where Mr. Courser will farm.

It is our prayer that God may be the Head of this new home through the years to come. C. A. Smead.

SUMMER TRAINING SCHOOL

A Sister \$5.00
A Friend via E. E. Giesler 5.00

DR. RALPH M. WHITEHEAD

The death of Ralph M. Whitehead occurred at sea on March 7, 1942. The decedent had been ship physician on various steamship lines for some thirty-five years. On his last voyage from Baltimore to Puerto Rico his ship was torpedoed off San Domingo. Some sixteen persons were reported missing, but it was some delay before the captain of the vessel reached port and was permitted to make known the facts. He made affidavit of the death of Dr. Whitehead. The merchant ship on which he was serving received its blow at 2:30 in the morning immediately below the cabin occupied by the Doctor. It is thought that all of the missing were probably killed instantly.

Dr. Whitehead was the son of the late James P. and Ruth W. Whitehead. Of the immediate family, he is survived only by his sister, Dr. Leila E. Whitehead of 5439 Ohio St., Chicago.

Though remaining unmarried and absent from his home for nearly fifty years, the deceased kept in constant touch with the home fires by correspondence throughout the period.

Memorial services were conducted in the chapel at Forest Home Cemetery, Chicago, on May 21, 1942, when some eighty odd of his old Chicago relatives and friends, including a number of his schoolmates and the sole surviving member of his graduating class, were in attendance. A stone is being placed upon the family plot informing of the date of his death at sea.

The hearts of many friends throughout the nation go out at this time in sympathy for Sr. Whitehead, as she waits for Him who is the Resurrection and the Life to make call for the sea to give up its dead which are therein. F. L. Austin.

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.

MINISTERS' FUND

Previously reported	\$1,105.97
Maybelle Hanson	1.00
Oregon, Ill., S. S.	2.57
Minnie Johnson	3.00
Total	\$1,112.54

"INDIA"

Mrs. Ray McCann	\$1.00
Mrs. Maurice S. Guest	5.00

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus
"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$ _____
For Ministers' Fund	\$ _____
For Golden Rule Home	\$ _____
For Oregon Bible College	\$ _____
For General Operating Expenses	\$ _____
For Renewal to The Restitution Herald (\$2.00 per year)	\$ _____
Total	\$ _____

Sender's name _____

Address _____

The Illinois Evangelist

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

By C. Alan McLain

Quarterly Conference

Place: Church of God at Dixon. Time: June 27, 28.

Program:

Saturday

- 10:00 a.m. Devotionals—C. Alan McLain, Pastor
- 10:30 a.m. Announcements
- 10:45 a.m. Bible class—Robert Hardesty
- 12:00 noon Lunch at the church
- 1:30 p.m. Devotionals
- 2:00 p.m. Bible study
- 3:00 p.m. Students' hour
- 4:00 p.m. Recess
- 6:00 p.m. Dinner at the church
- 7:30 p.m. Song service
- 7:45 p.m. Sermon—Sydney E. Magaw

Sunday

- 9:45 a.m. Sunday school
- 11:00 a.m. Song service
- 11:15 a.m. Sermon—Vivian Kirkpatrick
- 12:00 noon Dinner at the church
- 1:30 p.m. Devotionals
- 2:00 p.m. Sermon—Francis Burnett
- 3:00 p.m. Bible study—Glenn Miller
- 4:00 p.m. Recess
- 6:00 p.m. Lunch at the church
- 6:30 p.m. Berean hour
- 7:30 p.m. Song service
- 7:45 p.m. Sermon—C. E. Randall

"Ye Have Robbed God"

You say, "Wherein have we robbed God?" You have robbed Him in tithes and offerings. "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). We have money for everything except the work of the Lord. The work of the Lord will continue. Do you want to have part in His work? Then let us give whole-heartedly unto the work of God. He who is faithful in a few things will be made ruler over much. Let us work "while it is day: the night cometh, when no man can work." Do your bit for the Lord unshirkingly. The State Conference is in debt. What are you going to do about it? The "Dollar Days" have not been paying expenses. There is very little response to the call for financial support. Only a few dollars have come into the treasury. What is the matter? Have you thrown up your hands to quit? If ever there was a time when we needed unity, it is at this present time. "United we stand, divided we fall."

Giving

Christ said, "It is more blessed to give than to receive" (Acts 20:35). He was One who gave His all for others; not one thing did He withhold. He is our true Example of self-sacrifice. How much have we given to the Lord? Every man will be rewarded "as his work shall be." Give, and others will give to you. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Giving is teaching men to put God and the Kingdom first. We usually give the leftovers to the Lord who gave His all for us. We give according to the proportion of our faith. Oh! how weak is our faith! Let us strengthen our faith by giving. First, let us give ourselves, then of our substance. By doing this, we shall have treasures in heaven where none can steal.

Faith and Works

If a man says he has faith, will faith alone save him? We cannot separate faith and works; they are inseparable—"As the body without the spirit is dead, so faith without works is dead also" (James 2:26). Abraham was not justified by works only, but by faith and works. Faith comes by hearing, and hearing by the Word of God. You have heard of our need for money. Let faith work in you.

Procrastination

We should not get in the habit of putting things off until a later date. Do your work today, for there may never be another day. The trend of people today is to side-step their responsibilities. Along the mountain path, side-stepping may mean death!

Treasurer's Report for May

Balance on hand, May 1, 1942		\$ 4.79
Income:		
Individual contributions	\$51.00	
Received from churches	98.61	149.61
		<hr/>
		\$154.10
Expense:		
Extra Restitution Heralds	\$ 4.50	
Evangelists' salaries	153.40	157.90
		<hr/>
Deficit, June 1, 1942		\$ 3.50

Elizabeth Ford, Treasurer.

Treasurer's Appeal

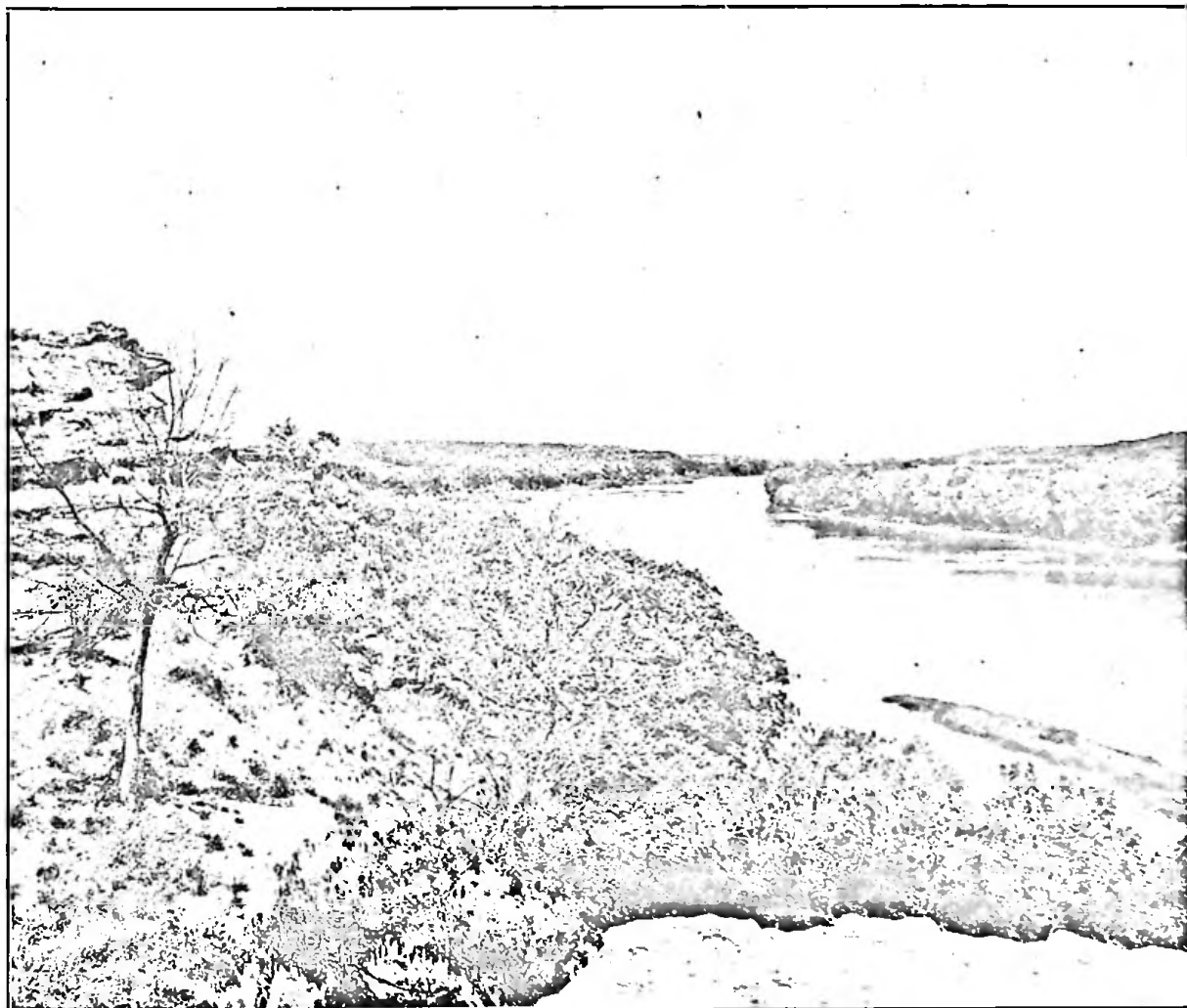
Here is a message from our treasurer; hear her call!
"Please notice, brethren, the deficit in our financial report. The present good work in our State *must* be continued. Any contribution, whether small or large, will aid this worthy work. Jesus is coming soon; will He find us watching? Help carry His cause to those in our own State who are eager to hear the gospel. Our next 'Dollar Day' will be June 19, 1942. Please answer our call when the plea comes to you. Jesus needs *us* to spread His Word."

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, MAY 23, 1942

NUMBER 38



ROCK RIVER FROM CASTLE ROCK, OREGON, ILLINOIS

The above scene is typical of many beautiful views along Rock River near Oregon, Illinois. Castle Rock, from which this picture was taken and a small portion of which may be seen at the left of the picture, is a favorite haunt of General Conference excursionists. Here the beauty and enchantment of nature add their testimony to inspired truths revealed in the classroom. (All discussion, and no excursion, sometimes make Conference delegates tired fellows.)

It is not too early to plan attending General Conference which, this year, will convene July 28 to August 9, at Oregon, Illinois. *Come to General Conference!* "The Lord will bless his people."

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 Heard and Sent His Blessing

Thankfully, we report the largest Summer Bible Training School thus far conducted as a part of the General Conference program. For several reasons, the outlook for this year's Summer School was not bright. To hope for more than twenty students required some little faith and optimism. We believe, therefore, that the Lord heard and sent His blessing. Twenty-nine students from eleven states and Canada are enrolled in the Summer Bible Training School of 1942—twenty-nine young men and women who are studying to better equip themselves for Christian life and service.

Brothers C. E. Randall and Vivian Kirkpatrick, instructors, and Sister Walter Wiggins, matron, the three faithful workers who this year have the pleasant responsibility of leading the Summer Bible Training School, report good co-operation, good spirit, and a zeal to learn on the part of all students. The students' evident appreciation of the opportunities afforded by this six weeks of special training assures us of another *successful* Summer School. God heard and sent His blessing—in both *quantity and quality!*

It is a pleasure to introduce to HERALD readers the students of your biggest and best Summer School:

Mrs. Alfred Anthon, Corvallis, Oregon
 Ernest Barnum, Hammond, Louisiana
 Leonard Brown, Baraga, Michigan
 Marjorie Burnett, Mount Sterling, Illinois
 Harold Doan, Grand Rapids, Michigan
 Emily Fyfe, Jerico Springs, Missouri
 Kathleen Granquist, Saint Cloud, Minnesota
 Dora Jean Hathaway, Corvallis, Oregon
 Ardys Johnson, Freedom, Nebraska
 Vivian Johnson, Hector, Minnesota
 Floyd Kessler, Jr., West Milton, Ohio
 Norma Kirkpatrick, Cass Lake, Minnesota
 Iola Magaw, Oregon, Illinois
 Harry Payne, Beavertams, Ontario
 Peggie Pearson, West Milton, Ohio
 Mary C. Railton, Rockford, Illinois
 Thelma Reed, Oregon, Illinois
 Thelma Richardson, Hammond, Louisiana

Bob Rouch, South Bend, Indiana
 Marjorie Jean Rouch, South Bend, Indiana
 Jeannette Siple, Grand Rapids, Michigan
 Edwin Smith, Tipp City, Ohio
 Margaret Smith, Dayton, Ohio
 Walcie Rhea Smith, London, Arkansas
 Ellen Van Fleet, Grand Rapids, Michigan
 George Walters, Dixon, Illinois
 Marian E. Wilde, Oregon, Illinois
 Cleo Williams, Gladbrook, Iowa
 Wilma Williams, Gladbrook, Iowa.

How Speaks the Spirit to You?

Five years in succession the Summer Bible Training School has been successfully conducted, helping more than one hundred young men and women of the Church of God to develop their talents for the Lord. Throughout those five terms of the Summer School, the local Oregon Church of God has graciously given welcome, providing chapel, classroom, and other facilities. Likewise, the Illinois Conference has graciously extended its welcome hand by furnishing dormitory room and kitchen facilities.

Three years in succession the nine-months' Bible Training School (now "Oregon Bible College") has been successfully conducted, enjoying an increasing enrollment each year, and slowly but surely preparing young men and young women for public Christian service. Like the Summer School, the nine-months' School is dependent for room, using a second-floor room in the THE RESTITUTION HERALD building. True, this room is graciously given the School, but it is inadequate for best results. As Oregon Bible College develops, it will become increasingly expedient, if not altogether necessary, to build at least a small edifice—which could serve both the Summer and the nine-months' Schools.

Seems we hear the still, small Voice saying: "Increase your *Building Fund.*" How speaks the Spirit of God to you?—and may it ventriloquize right down into your fat pocketbook! Who will give another thousand? Yes, somebody else has already contributed that amount, somebody else heard the Voice. How does it speak to you?

If Jesus Should Come Today

By the Editor

BY THE Parable of the Widow and Unjust Judge, Jesus taught that "men ought always to pray, and not to faint" (Luke 18:1), for God, manifold more gracious than the judge who finally avenged the imploring widow, will "speedily" bless "his own elect which cry day and night unto him" (v. 7). Somewhat surprisingly, at the conclusion of this *practical* lesson, Jesus interposed a decidedly *doctrinal* question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (V. 8.)

How smoothly mesh the gears of truth and practice! Obviously, men ought to continue in strong faith toward God, the righteous Judge, until Jesus returns, for God so surely and quickly answers prayer that men need never to have any basis for doubt. Nevertheless, men will cease to pray. Men will "faint." Not many persons will be faithful until Jesus comes. If Jesus should come today, would the world be ready? Would the church be ready? Would I be ready?

Nineteen centuries and more have almost separated the world from the Christ too faintly seen when sight made faith less necessary. Nineteen centuries and more have almost smothered the desire of multitudes to see, to hear, to eat. Lepers then sought Him, but sinners are now content to die. The hungry today seem to relish the dry husks of pleasure and excitement. Pharisees nowhere honor Him with their arguments of doctrine. Times have changed: *nationalism* is the cry of the hour. Like Jews looking for salvation in Palestine's soil, instead of salvation in Palestine's Soul, Gentiles, too, are trusting their several native lands to "save the day." The Saviour: where is He? "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence," and, "that the nations may tremble at thy presence" (Isa. 64:1, 2).

If Jesus should come today, would He find faith in the world? Does the world believe in His coming? Does the world believe in His Kingdom? . . . Doubt goes unmasked. Truth winks one eye. Honesty shuffles her feet. Forgiveness holds one fist cocked. Greed has bared his teeth, and has gone mad with the first kill. Mercy bleeds on the battlefield. Innocence looks askance at the trees and stars.

Said Jesus: "There shall be . . . distress of nations." His prophecy is fulfilled. His "guess," if scoffers be allowed, becomes all the greater miracle. Said Jesus: "Perplexity"! Dare men cry, "Peace"? Said Jesus: "The sea and the waves roaring," and "men's hearts failing them for fear

. . . looking after those things which are coming on the earth." Havoc! "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27). "When the Son of man cometh, shall he find faith on the earth?" A widowed world has forgotten her Judge. "There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7).

Nineteen centuries and more have almost separated the church from her Lord and coming King. He said something about sacrifice; but we self-consolingly sing, "Jesus paid it all," and forget the, "All to Him I owe." Jesus said something about preaching the gospel of the Kingdom in all nations, to "every creature," but hurrah!—the apostles fulfilled that at Pentecost! Jesus was Good Samaritan to the wounded and lost, and commanded, "Go thou, and do likewise," but that would be foolish and would not pay today! Prayer meetings become Bible-study classes become Bible lectures become dry talks become "something's wrong with the preacher" becomes stay-at-home becomes *no faith when Jesus comes!*

Think you, Brother Toobusy and Sister Outofix, "when the Son of man cometh, shall he find faith on the earth?"—in the church? Brother Bazaar, have you found a dependable remedy? Jesus *prophesied*. The Apostle Paul likewise foretold last-day "perilous times" (2 Tim. 3:1) when the church "will not endure sound doctrine" (4:3), when there shall come "a falling away" (2 Thess. 2:3), but when the few faithful before God patiently "wait for his Son from heaven" (1 Thess. 1:10).

O, Church of God! "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

If Jesus should come *today*, would my heart be joyful and glad? Would I rise in rapture to meet Him? or would I shrink in fear and despair? Mistakes of the world will not excuse me. Mistakes of the church will not shield me. Faith, and that alone, is my priceless treasure! God grant that faith may not fail me until Jesus comes—for I shall see Him soon, and know as I am known.

If Jesus should come today—

Would He rejoice in me?

Would He find me "occupying"?

Would He say to me, "Well done"?

Would He grant me right to reign?

Would He gather where I had "strawed"?

Would He dine and talk and walk with me?

Would He, my only Hope, give me immortality?

The Tree of Life

By Howard H. Hawkins

AT THIS time of year, in looking over the landscape, we see many beautiful types of trees. They vary in shape and size from the small shrub to the mighty oak. Trees are commonly classed as deciduous or evergreens, depending on the relative permanence of their foliage.

There is still another tree about which we should be thinking in these "last days," namely, the *tree of life*, or, as symbolized, that which gives life to man.

In the days of creation, a law was given under which man was placed and blessed in the beginning of his career, and, alternatively, he was to receive penalty if disobedient, as we read in Genesis 2:16, 17: "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."

The last part of the foregoing text is more literally rendered in the margin: "Dying thou shalt die." Adam's life was immediately forfeited when he sinned; that very day he was judicially dead; the process of death at once began, which would surely end in death. The Scripture does *not* read, "Thy body shall die, and thy soul shall be separated from God, and so be miserable forever"—this is human, or, rather, *satanic* sophistry! The Scripture reads, "*Thou* (thyself) shalt die." As for separation from God, this is indeed implied, for death is the result of separation from the source of all life. It is impossible for any living creature to maintain his own life for a single moment when completely separated from God, "seeing he giveth to all life, and breath, and all things" (Acts 17:25). As for misery, this is the inevitable result of sin. Every sinner must be miserable so long as he continues in sin; and "sin, when it is finished, bringeth forth death" (James 1:15). This is exactly the sentence God pronounced upon Adam the very day he sinned. God said to Adam:

"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 of 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). (The continual growth of the thorn and thistle all about us, gives much evidence that the curse has not yet been lifted.) Furthermore, in order to take from man the hope of any possibility of immortality in sin and misery, though he might be permitted to linger in his downward way to death, the very sign or pledge of

immortality, or the means by which it could be secured or assured to him, was then withdrawn:

"The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the *tree of life*, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the *tree of life*" (Gen. 3:22-24).

How long Adam continued to obey we are not informed, but we know that in course of time he infringed the divine enactment. Adam, originally created with a view to possible immortality, was doomed to return to his original nothingness, and there then commenced in him that process of physical decay which terminates all in death. Having all sprung from Adam, we have, of course, inherited the death-tending qualities of his nature, because nothing clean can come out of the unclean. (Job 25:4.) By this principle, "death passed upon all men" through Adam; and we thus find ourselves mortal.

No other possible reason can be assigned for God's unwillingness to allow Adam to eat of the *tree of life* after he had sinned, than this, which lies on the surface of the narrative, that God was determined that man should not live forever in sin and misery.

Herein we see the great goodness and mercy of God, as well as His truth and justice. If this *tree of life* was intended to prefigure that new way of life yet to be revealed in the gospel, as well as to serve as the pledge of life in the way of original holiness maintained, man could only have access to it again by a restoration to holiness. And so it was, as we shall see in the sequel. Hence, the tree was not destroyed. It was permitted to stand till such time as man should be redeemed from death by the blood of Christ, and be made holy again by the "washing of regeneration and renewing of the Holy Spirit" (Titus 3:5, R.V.). Then man might again "have right to the *tree of life*" (Rev. 22:14) and enter in through the gates into the city, where nothing that is unholy will be permitted to enter and where no more pain nor sorrow nor death will continue, for there will be no more sin.

So, in the very opening and closing portions of this divine Revelation we have the *tree of life* as the symbol and pledge of immortality, of which man will be permitted to eat only as he shall be holy as God originally formed him,

or as he shall be restored to holiness through God's grace.

No doubt, had it not been for God's gracious purpose of redemption, faintly hinted at first, but afterward more fully made known, Adam and Eve would have died at once and forever on the very day of their sin, as did Nadab and Abihu in their disobedience. This plan of redemption began at once to operate, so far as to give them a temporary respite, and the opportunity to lay hold on the salvation provided. It did not offer them exemption from death, for their lives had been forfeited by sin. It did not propose to save them from dying, for they had already become mortal through sin. It did, however, propose to recover them from the power and domination of death, and to give them a new life. And this is the life that is now offered in the Gospel, to all their posterity, if they will accept it through Christ. Having become mortal themselves, Adam and Eve became the progenitors of a mortal posterity. The stream can rise no higher than its source. This same doom of death has come upon the

whole posterity of Adam. We are born to a mortal estate, irrespective of our personal character.

"Blessed are they that do his commandments, that they may have right to the *tree of life*" (Rev. 22:14). Also, "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" (2:26, 27). "These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). 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). It should be clear to us that to attain unto immortality it is necessary to believe and obey the Word of truth, even the Word of God, for "without faith it is impossible to please him" (Heb. 11:6). I hope the trees listed below may produce some spiritual fruit that will help us on the way to gain eternal life when our Lord and Master comes to gather His jewels.

THE TREE OF KNOWLEDGE

and

THE TREE OF LIFE

The Bible contains 3,566,480 letters, 810,697 words, 31, 175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm, the shortest and middle chapter is the 117th Psalm. The middle verse is the eighth of the 118th Psalm. The longest name is in the eighth chapter of Isaiah. The word "and" occurs 46,627 times, and the word "Lord" 8,000 times. The 37th chapter of Isaiah and the 19th chapter of the 2nd Book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; and the shortest verse is the 35th verse of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the Book of Esther. The Bible contains knowledge, wisdom, holiness, and love.

The Truth as it is in Jesus is the gospel God preached to Abraham, saying, "In thee shall all nations be blessed" (Gal. 3:8). To Isaac, to Jacob, and to others, this gospel was preached. (Heb. 4:2; 11:8-13.) David received a promise from God that Christ shall reign upon his throne in Jerusalem (2 Sam. 7:12-16; Acts 2:29-34) and shall govern all the nations upon the earth. (Psalm 67; Zech. 14:9.) To this end, Christ was born, died, and rose again from the dead; was made alive for evermore; ascended to God's right hand, and will return to earth again to restore the Kingdom of God, over Israel and rule the world in righteousness. (Acts 17:31.) All who believe the gospel (Mark 16:16) and are baptized into His Name (Acts 4:13) shall be saved in the everlasting Kingdom He will establish on earth.

Hot Money

By Arlen Marsh

DURING the last hour, I have been glancing over the reports of the Federal Rationing Administration. Exclusive of the several hundred citizens who moved in today, yesterday, and each of the days since the issuing of the nation's sugar books, Los Angeles County, California, has shown a gain in population of some half million souls since the last census was taken in April, 1940.

With this gain has come a corresponding increase in public income. That barometer of all working conditions, the unemployment insurance payment, had dropped twenty per cent in the State of California between March and April, and has since fallen still more.

Now California, what with its aircraft plants, shipyards, and the twenty-dollar-a-night pay scales, is not typical, to be sure, of the balance of the country. But prosperity, it may safely be said, is no longer just around the corner; it quite definitely is here. Isolated communities such as Meadville, Pennsylvania, and Grand Rapids, Michigan, may feel something of the pinch of wartime industrial production; but on the whole, America, from Mexico City to Fort McWilliam, is seeing its finances benefit in no small way from the conversion to a bellicose economy.

In the United States, at least, the upsurge in national income has become so rapid that a considerable portion of the gray hairs of certain Washington officials has resulted from pondering on how to counteract the inevitable inflationary tendencies. "Inflation," incidentally, is simply a polysyllabic method of saying that higher wages bring higher prices and that, also, shortage of consumer goods—the sort of goods you and I eat and wear and use in ordinary civilian life—brings higher prices.

As a method of fighting this inflation, proposals have come from Washington with ever-increasing vigor that Boake Carter's Johnny Q. Public put at least ten per cent of his pay into war bonds. Inasmuch as the national income of the United States will approximate one hundred billion dollars in 1942—a third more than the amount appropriated for this fiscal year for supplying our armed forces—this means that Uncle Samuel hopes to sell some ten billion dollars' worth of bonds and war stamps through this ten per cent plan, during the present year.

The economics of the situation are unimportant from the standpoint of this article. What is important is the remarkable parallel between the method suggested by government for furthering physical war and the method demanded by God for furthering spiritual war.

For tithing, established by Oriental custom long before the Mosaic law came into being, and later confirmed by God Himself, requires that the individual devote ten per cent of his income—without reference to surtaxes, depreciation reserves, and capital surplus—to the service of the church. In short, God's plan requires that the ten per cent deduction for religious enterprises be based on *gross*, not *net*, profit, wages, salary, or whatever it is that pays us our livings.

Now the average income of Church of God ministers is certainly not more than sixty dollars a month. (As a matter of fact, this figure is purposely made exceedingly liberal.) On this stipend, the wearer of the cloth is expected to clothe himself and his family as befits a professional man who must appear regularly in public; he is expected to buy new tires (when or if the tire rationing board releases them to him at twenty-five dollars per tire) so as to move freely from one church to another, so as to provide transportation for members of his congregation, and so as to attend conferences here and there; he is expected to maintain a house sufficiently large and well furnished to accommodate frequent social gatherings.

All this, it must be understood, is average. There are exceptions—on both the credit and the debit sides of the religious ledger.

Using this computation as a basis, there are single families in the Church of God who, tithing their family incomes, easily could support one Church of God minister in comfort and prosperity. The boost in national income has not left the Church of God untouched. Unfortunately, contributions to the church quite obviously have not increased in proportion—although, to be altogether fair, they have increased.

A single church in Los Angeles supports approximately four hundred missionaries in sixty-odd nations. The membership of the church is about equal to the membership of the entire Church of God. Were every member of the Church of God to tithe, supporting sixty-odd missionaries abroad, even in times like these, would be no difficult chore. Thus, the church could at least have one representative in each of the countries now covered by the Los Angeles congregation alone.

"God loveth a cheerful giver." The rewards for tithing, however, take a more concrete form than divine favor. After all these centuries of Christian teaching, the text in Malachi 3:10 has become so well known as hardly to require repetition to those who take their churchgoing seri-

ously: "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."

That this promise is not dead has been effectively proved by those denominations and local churches which positively require tithing of their members. Three huge publishing plants, many smaller plants; several dozen well-equipped hospitals; thousands of trained missionaries, many of them doctors and nurses; evangelists who constantly tour the United States and Canada; radio programs by the score—all these are maintained by the Seventh Day Adventists, who had their beginning long after the Church of God began, and who, despite a much less attractive and credible message, have grown to almost one hundred times the size of our own group. Their secret? Tithing! And that tithing includes not merely money, but, in many instances, effort.

Thus, one benefits not merely practically, but spiritually

as well, by putting God's plan for the support of the church into active operation. The benefit is individual as much as it is denominational—having a financial interest in an enterprise—even a religious or a charitable enterprise—almost invariably increases one's interest in the functions of that enterprise.

Generally ignored by those who teach tithing simply as a convenient method of giving is the statement of Jehovah in Malachi 3:8 that "ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And God continues, "Ye are cursed with a curse: for ye have robbed me."

Tithing, then, is not simply a matter of convenience. It is not simply a matter of giving. In point of fact, it is not giving at all. To try to give anything to the Creator of the universe is as senseless an effort as to try to convince Hitler that the Jews are a race of supermen. God has reserved His ten per cent as the government has reserved its income taxes; to deprive God of that ten percent is, in His own words, robbery. *(Please turn to page 11)*

Buy Salvation Bonds Now

Pulpit Echoes

By M. W. Lyon

EVERYBODY is being urged to buy war bonds now, up to the limit of his ability. We are even asked to invest at least ten per cent of our income in this way. Compared with the prospect of losing the war, this is cheap insurance, indeed.

But I am thinking there is another kind of bonds we ought to be buying, the kind Jesus spoke of in Matthew 6:19-21. Salvation bonds are even more important than war bonds, right now. For money invested in war bonds may save us from losing our freedom; but, invested in salvation bonds, it may save many from losing life eternal. A war bond is an investment in security. A salvation bond is an investment in eternity.

Now is the time for the Church of God to invest in salvation! Many of us are making more money than for a long time past. Some of our young people, with their first jobs, are making more money than their fathers ever did. How many of us have increased our investment in the church in proportion to our increase in income? Woe unto him who remembers the Lord in adversity and forgets Him in prosperity! Israel was cursed for this very thing. If we can afford to give a tithe of our income to the government, we can afford to give it to the Lord.

Just as investment in war bonds is being urged as a safeguard against inflation, so Jesus warns that personal sacrifice is necessary for spiritual growth. (Matt. 19: 21-24; Luke 12:15-21.) We need to give for our own sake as well as others'. That's why "it is more blessed to give than to receive."

It is a rare opportunity before the Church of God today. At the very time when we are becoming evangelism-conscious and have the machinery for spreading the gospel, a larger income is placed in our hands. Is this coincidence? Or is it a test? You are permitted as much as fifteen per cent exemption on your income tax for religious contributions. Such contributions are not gifts, but true investments. (See 2 Cor. 9:6-11.) If you do not use it for the Lord, it may be taken from you anyway, but you will lose the blessing.

I know people who used to tell me during depression years that they couldn't afford to tithe. If they couldn't then, they can now. This is the time to get our churches paid off, our conferences strengthened, and our evangelistic funds built up. Will you try tithing for just one year, and prove God now herewith? Who will buy Salvation Bonds now?

The Great Deluge

By Terry Ferrell

ONE of the outstanding incidents recorded in the Bible, and now in world history, is the Flood. Since the archaeological era has taken its place in the world, there have been introduced legends of the Great Flood in the annals of other races—legends supposedly independent of the Bible. Almost every people has its Deluge legends: the Chaldeans, Arameans, Indians, and Persians have their distinct legends. Egypt has among its ancient records only brief mention of the Flood. There are legends among the American peoples of South and Central America, in the older tribes, the remains of whose civilizations are with us to the present time. Are all these legends records of the same event? Did the Flood cover the whole earth? Is the Bible record only another one of those legends? or did the other legends spring from the Bible narrative? Before even attempting an answer, let us notice the story of the Flood as told by the different peoples. Let us first consider the *Deluge of the Chaldeans*

Khasisatra was the Chaldean "Noah." There appeared to him, in a dream, the god *Ea*, who warned that at a certain time in the future all men would be destroyed by a flood. *Ea* commanded *Khasisatra* to bury the written history of the world at *Sippara*, then to build a vessel in which he was to put provisions for the use of his animals and family during the flood, that they might be saved. *Khasisatra* did as he was told. When the time came for the flood, he had the vessel ready, his family and close friends went in, and the flood came.

The flood was soon over, so *Khasisatra* released some of his birds, but because they found no place to land, they came back. After the third time, the birds came not back, so *Khasisatra* knew the land was dry. He cut a hole in the roof and descended to the ground; he, his wife, his daughter, and his pilot, who together constructed an altar to the gods. Their sacrifice was accepted, and they were immediately caught away into heaven—so says the legend. Those people remaining in the vessel soon began seeking *Khasisatra* and the others, but could not find them, for they were being rewarded by dwelling with the gods. A voice then came from heaven, telling the remainder of the people to journey to Babylon and uncover the writings buried at *Sippara*. This they did, and thus Babylon was rebuilt and the nation restored.

The foregoing story as told in Donnelly's *Atlantis: the Antediluvian World*, was copied by *Berosus*, a very early Greek historian, from ancient Babylonian records. A

more lengthy edition of the same story, and probably the original edition, was discovered in the excavations at Nineveh and was deciphered by George Smith of the British Museum. George Smith was a repairer and later an assistant in Birch's department, and to him belongs the credit for reducing the *Kuyunjik* tablets to order, and the deciphering of the *Gilgamesh* epic, of which the Deluge story is a part. (See Kenyon's *Bible and Archaeology*, page 42.) The tablets comprised part of the library of Ashurbanipal, and are said to be dated near the time of Abraham, or about 1921 B.C.

Deluge of the Arameans

Let us next notice the legend of the Deluge as told by the Arameans, which story is probably directly derived from the Chaldean legends. *Deucalion* was the "Noah" of the Arameans, and *Zeus* was the god featured in the story which we quote from Donnelly's *Atlantis*:

"The actual race of men is not the first, for there was a previous one, all the members of which perished. We belong to a second race, descended from *Deucalion*, and multiplied in the course of time. As to the former men, they are said to have been full of insolence and pride, committing many crimes, disregarding their oath, neglecting the rights of hospitality, unsparing to suppliants; accordingly, they were punished with immense disaster. All of a sudden enormous volumes of water issued from the earth, and rains of extraordinary abundance began to fall; the rivers left their beds, and the sea overflowed its shores; the whole earth was covered with water, and all men perished. *Deucalion* alone, because of his virtue and piety, was preserved alive to give birth to a new race. This is how he was saved: he placed himself, his children, and his wives in a great coffer that he had, in which pigs, horses, lions, serpents, and all other terrestrial animals came to seek refuge with him. He received them all; and while they were in the coffer, *Zeus* inspired them with reciprocal amity, which prevented their devouring one another. In this manner, shut up within one single coffer, they floated as long as the waters remained in force."

The story of *Deucalion* as quoted is as told by the Greeks in the Sanctuary of Hierapolis, at which a ceremony is held twice each year, during which sea water is poured into a chasm beneath the sanctuary. It is tradition that the chasm is the place into which the flood of *Deucalion* drained. According to some, the chasm of Hierapolis must be closely connected with the statement in the *Koran* in relation to a flood, of which it is said that

"the waters of the Deluge were absorbed in the bosom of the earth."

India's Deluge Legend

India offers her Deluge story in the form of a fable about a man named *Manu* and an unfortunate fish. Manu, one day washing his hands, found a fish in the water. When he picked up the fish, it talked to him, saying that if allowed to live, it would save Manu from a great flood. Manu cared for the fish until it was too large for any of his containers. He then freed it in the sea; at which time the fish told Manu that when it was fully grown, the flood would come. In the meantime, Manu was to build a boat. He built the boat and launched it in the sea. One day the fish appeared, fully grown, and the flood came. The fish instructed Manu to tie the boat's rope to its horn, and it pulled the boat over the mountains to the north, thereby saving Manu when everyone else was drowned. This story appears in the *Catapatha Brahmana* of the *Rig-Veda*.

Wet Oven!

The Persians have a story of the Deluge which, it is claimed, Mohammed borrowed. The Koran states that the Flood came from an old woman's oven.

Mexican Legends

A. von Humboldt made the statement that some of the major native tribes of Mexico have pictured in their paintings, a deluge. The "Noah" of these people was one named *Coxcox*, or *Teo Cipacali*, who saved himself and his wife in a bark. The *Mechoacan* tradition differs, however, in that one named *Tezpi* saved his wife and children and several animals with some grain on a raft. As soon as the Great Spirit ordered the waters to abate, *Tezpi* sent a vulture out to find land, but the vulture fed on the carcasses of the drowned ones and did not return. He then sent out some other birds, of which only a hummingbird returned with a branch with leaves on it. *Tezpi* then landed with the raft on the mountain of *Colhuacan*, the Ararat of the Mexicans. . . . The *Peruvians*, also, are known to have Deluge legends.

Egypt's Ra a "Noah"?

As to records of the Deluge in Egypt, we quote from *Dobbins*, *The World Worship*:

"The oldest historic nation, Egypt, having lost most of its sacred books before they were made known to other nations, or even to the later generations among themselves, possess few traces of

the tradition. One passage in the writings of Manetho, the historian, distinctly refers to the Deluge. 'The Book of the Dead' constantly refers to the sun-god, Ra, as voyaging in a boat on the celestial ocean, and Ra is said to have been disgusted with the insolence of men that he determined to exterminate the race."

Such is the thought of one author on the reasons for the omission of a clear and concise story of the Deluge in the Egyptian histories. On page ninety-five of *Donnelly's* book, *Atlantis*, which we have quoted before, is offered additional information on Egypt. In the records of Egypt there are allusions made to local inundations, which, however, were undoubtedly unusually high risings of the River Nile.

Other later civilizations have their Deluge stories, but they are undoubtedly myths and corruptions of the Bible narrative, and therefore have no bearing on the question.

In drawing our conclusions on the Deluge subject, let us notice some of the things wherein the different legends agree with the Bible as the inspired Word of God. There were ten monarchs or important characters before the Flood in almost every case: Chaldean, Chinese, Indians, and the ten patriarchs mentioned in Genesis. The condition of the world was said to be poor and sinful in almost every case, and one person and his family were chosen out of the many to be accounted worthy of salvation. The person chosen was warned of the approaching destruction, and was told to prepare a boat or raft in which he was to take provisions for his family and animals for the period of the Flood. In almost every case, the "Noah" was told to take certain animals aboard, that they,

too, might be saved. In every instance, the family of the "Noah" was saved, even in the case of Manu, the Indian; his family was also spared, though the one author did not mention the fact. When the time came for the Flood, it started to rain and the fountains of the deep sprang up, so there was water on the earth for a certain number of days—after which the waters abated. The "Noah" then released different birds which did or did not come back, and finally the boat or raft landed on or near a mountain which was native to that part of the world. In some cases, the "Noah" then set up an altar to worship his god, after (Please turn to page 11)

The Rainbow

"The skies, like a banner in sunset unrolled,
O'er the west threw their splendor of azure and gold,
But one cloud at a distance rose dense, and increased,
Till its margin of black touched the zenith and east.

"We gazed on the scenes, while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at midday we view,
Nor the moon that rolls nightly thru starlight and blue.

"Like a spirit, it came in the van of the storm!
And the eye, and the heart, hailed its beautiful form,
For it looked not severe, like an Angel of Wrath,
But its garment of brightness illumed its dark path.

"In the hues of its grandeur, sublimely it stood,
O'er the river, the village, the field, and the wood,
And river, field, and woodlands grew bright,
As conscious they gave and afforded delight.

"'Twas the bow of Omnipotence; bent in His hand,
Whose grasp at Creation the universe spanned;
'Twas the presence of God, in a symbol sublime;
His Vow from the Flood to the exit of Time!"

—From Hutcheson's "Fugitive Poetry."

THE JEW

By Mrs. George N. Brewer

O race despised and forsaken,
 O Nation scattered and few,
 Wherever we go we find thee,
 The Jew, the Jew, THE JEW.
 How camest thou to this country,
 So far from thy land of old?
 The answer is fully given:
 The Bible thy story has told.
 We read in its sacred pages
 Of Abraham good and true,
 And find him to be the father
 Of the race we call the Jew.

There we find Isaac and Jacob,
 Thy mighty princes of old,
 And Joseph, the wonderful Dreamer,
 Whose virtues were manifold.
 We read how God took him from prison.
 When he was unjustly condemned,
 And seated him there on the throne
 With Pharaoh, the king, for his friend.

From Egypt's darkest dungeon,
 To the highest seat in the land,
 And everyone, save Pharaoh,
 Obeyed his slightest command.
 For thus the God of heaven,
 Can do with a man if He will;
 He can cause a heathen ruler
 His mandates to fulfill.

As a Nation, thou art humble,
 And lowly the place thou hast filled,
 But thy heroes have been many,
 Our hearts their deeds have thrilled.
 We read how Moses and Aaron,
 The servants of God, were led
 To deliver the children of Israel
 From bondage, and fear, and dread.

And a race which once knew serfdom,
 To a mighty nation grew,
 Founded on law and justice,
 With principles good and true.
 For the God of heaven gave thee
 His laws and precepts to keep,
 Yea, thou wast greatly honored,
 His blessings thou didst reap.

We trace thee onward and upward,
 To the kingdom of Solomon's time,
 Whose glory and riches and wisdom
 All others did then outshine.
 But alas! alas! thou didst fall
 From the mighty place on high,
 Thou art broken and scattered and withered,
 Thy leaves are parched and dry.

O people despised and rejected,
 O Nation without a home,
 Think of thy brother Joseph,
 Raised in a day to a throne;
 Think how his brothers sold him,
 Because they knew not God's will.
 How they thought him deluded and haughty,
 But God his dreams did fulfill.

Thinkest thou not, O Jewish Nation,
 The brother you still despise,
 May prove to be a Joseph,
 A friend to thee in disguise?
 Pharaoh, the Gentile ruler,
 Honored your brother, while you
 Thought him dead and buried,
 God's will you never knew.

Again we find the Gentiles
 Honor your Brother, a Jew,
 While, like Joseph of old, He is still
 Unjustly condemned by you.
 Some day you will find JESUS,
 The Gentiles' Saviour and Friend,
 To be your long-lost Brother,
 Exalted by God and men.

O Nation, despised and rejected,
 O Nation, scattered and few,
 As a people thou hast been humbled,
 Yet the world bows its knee to a JEW.
 Though you are not a great nation
 In the way you would like to be,
 Yet God has exalted your heroes
 For all the world to see.

And Jesus, our loving Saviour,
 Has led His followers on
 To sing the songs of David
 And bow before His throne.

And the God of Abraham, Isaac, and Jacob,
We now accept as true,
And feed on the heavenly Manna,
From the storehouse of THE JEW.

THE GREAT DELUGE

(Continued from page 9)

which he was accepted as righteous and was then rewarded. From these few survivors, in each case, a new civilization was begun, and there followed a new dispensation.

After noticing the many likenesses in the stories of different lands and peoples, we could summarize and say that there is contained in none of them anything that would prove anything to the contrary that the Bible narrative is the only true one. None of the legends are dated too early by science, that they could not be the product of years of incorrect retelling by the descendants of Noah after they had traveled to the many parts of the earth. There is only one *true* story of the Flood, and that is the story in the Bible. The Flood covered the whole earth. Every living thing that moved upon the earth died, except Noah and his family. (See Gen. 7:19-23.) Accept *God's Word*.

BIBLIOGRAPHY

Dobbins, Frank S.—*Story of the World's Worship*. Chicago: Dominion Co., 1901.

Donnelly, Ignatius—*Atlantis: The Antediluvian World*. New York: Harper & Bros., 1882.

Kenyon, Sir Frederic—*The Bible and Archaeology*. New York: Harper and Bros., 1940.

HOT MONEY

(Continued from page 7)

Hot money has sent more than one thief to the penitentiary. Hot money is money that can be identified as stolen—money that can easily be used as evidence to convict a man of burglary. Far too many Christians are carrying hot money in their pockets and their bank balances today, not because of any definite desire to rob God, but because of neglect—often more serious in its consequences than breaking and entering.

Growth for ourselves and for our denomination can come only with the blessing of God. Are we to call upon ourselves the curse which God has promised to those who rob Him? Are we, through indifference or deliberation, to ignore the rewards He has held out to those who pay Him the small amount He asks? Are we to return to God any less than we are asked to invest in the propagation of a war?



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

In the 1942 revised edition of Douglas Miller's *You Can't Do Business With Hitler* (Little, Brown & Co.; \$1.50) is encompassed a volume that contains the virtues of Hitler's *Mein Kampf* and *My New Order* with none of their defects.

That is to say, Mr. Miller presents a picture of the Nazi philosophy that is quite as complete as that painted by the Fuehrer's own books; but Mr. Miller does so entertainingly and graphically, whereas the Teutonic leader writes with all the verve of a twelve-year-old boy preparing an essay on *Trees*.

Mr. Miller, however, is anything but pro-Nazi. As commercial attache in Berlin for fifteen years, he had such an opportunity to observe German machinations as is denied to most men. And he made it a point to collect authentic quotations from Nazi documents and official speeches.

Of particular interest to the readers of Building Your Library will be Mr. Miller's references to the Nazi attitude toward religion. Alfred Rosenberg, champion Nazi publicist, explained, for example, that a pure race such as the Germans could commit no sin, that for such a race the Christ is not only superfluous but "a degenerative influence." Mr. Miller suggests that this attitude may be expected to be foisted upon the world in the event of German victory, even though a majority of the *older* Germans regard the Rosenberg views with considerable skepticism.

The book is, of course, calculated chiefly for the business man; but its appeal is so nearly universal that highest authorities, from the United States Army Information Service to Harvard University's president, have recommended it as required reading for all Americans. *You Can't Do Business With Hitler* has, in fact, so vital a bearing on the future of America, of Canada, of England, of all the United Nations, that seven distinguished men voluntarily paid for newspaper display space out of their own pockets in order to publicize the book.

• • • • •

Ben Hur (Harper & Brothers) is now available in a "photoplay" edition containing pictures from the famous De Mille movie of the middle 1920's; the price is \$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



"If sinners entice thee, consent thou not" (Proverbs 1:10).

Wealth

Just what do *you* need to be wealthy? What a Christian may call wealth would not be so considered by a non-Christian. To some, a bicycle or a new car means wealth. To a Christian, wealth may be the *peace* which the world cannot give. One feels rich if there are no sins hidden from Mother or Daddy. (We can never hide them from God!)

Should we not be rich, if Jesus is our personal Friend and Saviour? He is the best example of Christian living we can find. His life was sinless. He was made perfect at His resurrection.

Now, there is a contrast to riches in our lesson. "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich" (Prov. 21:17). You say you know some people who are rich by worldly standards, and love pleasure? They may seem to be rich, and yet from the Christian standpoint, they are poor. They rush here and there to try to be happy. They have not the "peace of God" which rules in a Christian's heart. The best things cannot be bought with money. Read Acts 8:20, 21. Could the Holy Spirit be purchased? Can we buy eternal life? No! It is "the gift of God" through Jesus Christ.

The same thoughts can be used in studying of drinking wine or beer. Is the home happy or Christian where these evils are master?

The following is a clipping from my newspaper of a few days ago. It is about a section of country that has been raided by airplanes. "The natives were mostly fishermen and seal hunters until the great defense boom came along and made them into hotelkeepers, *bartenders*, and construction workers." Yes, tending bar—selling poison—is in the center of most present-day, worldly projects. This is far from Christlike, and it helps keep people wretched and unhappy.

Get Your Bible!

Lay your Page down, and get your Bible. The rest of this will keep until you have opened to Ephesians 5:18. What advice do we gain from this verse? What should

we do? Turn to Galatians 5:22. Name the fruit of the Spirit that should dwell in our hearts. Does true peace come by drinking beer? Does joy? gentleness? or goodness? Now read 1 Timothy 4:12. Timothy was a boy who learned from his mother and grandmother the truths about God. Turn to 1 Corinthians 13. Read the thirteen verses. Charity is Christian love. Read Ephesians 6:1-3. Close by reading Galatians 6:10. Put your Bible away until you finish your Page.

ECE Members

Mrs. J. W. McLain sends us the following new members: Daniel W. and James A. Fyfe, Lockwood, Mo., and Johnnie T. Neale of Jerico Springs, Mo.

Dare to Be a Daniel

"Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!

"Standing by a purpose true,
Heeding God's command,
Honor them, the faithful few!
All hail to Daniel's Band!

"Many mighty men are lost,
Daring not to stand,
Who for God had been a host,
By joining Daniel's Band!

"Hold the gospel banner high!
On to vict'ry grand!
Satan and his host defy,
And shout for Daniel's Band!"

—P. P. Bliss.

Happy Birthday Wishes

Martha Jane LeCrone, June 24, age 3, Ripley, Ill.
Larry Croxton, June 30, age 10, Macomb, Ill.
Lois Jane Rahn, June 30, age 11, Pomona, Calif.
Daniel W. Fyfe, June 15, age 5, Lockwood, Mo.
James A. Fyfe, June 16, age 3, Lockwood, Mo.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



All Glory Be to God!

The heavens and the earth and all that exists within their boundaries were created by the Lord. "The heavens declare the glory of God: and the firmament sheweth his handiwork." The "King of glory" created the elements and assembled them in such a way that they would grow, improve, become greater—*glorify Him!*

As the angel of the Lord announced to shepherds that Jesus would be born in Bethlehem, a multitude of the heavenly host joined in saying, "*Glory to God in the highest, and on earth peace, good will toward men.*" Glory was given to Christ, and it was manifested in His miracles. Yet, though He was the Son of God, He did not attempt to increase His own glory. The establishment of the Kingdom will climax God's glory, and those who are faithful to Him in this life will share that glory.

From cover to cover, the Bible records a story of how God gave man power to rule the elements, His instructions on their use, and instructions as to how man was to conduct himself throughout life. When man obeyed, the earth became a better place in which to live. When he was disobedient, trouble beset not only the erring one but also many of those with whom he associated. All this was planned, that man could—*must*—increase God's glory.

A certain man may possess a wonderful voice. It is equally good, whether he sings alone or entertains thousands. If he is unknown, he can sing only for his own pleasure; but, if he would earn his livelihood with his voice, he must please many people—and they will be willing to pay him for their pleasure. If only a small number can hear and appreciate him, his success is assured, for they will spread the news of his pleasing voice to multitudes of people. His fame will be increased, he will reach his goal of personal and financial success.

God owns all things—what He needs He can create. God has chosen to increase His glory. He created man so this might be accomplished. When man rebelled and sought to glorify man, he was punished. When man forgot self and thought only of the Creator, God was pleased and blessed man, giving him necessities in much greater abundance than man's unglorifying efforts ever could have accumulated.

Man inherently believes in the glorification of a cause

or an individual. Co-operation among the Allies in waging a war is greatly increased by constant exaltation of the cause for which they are fighting. Individuals are inspired to put forth greater effort as worthy, courageous, hard working, and hard fighting men are glorified for their successes in many battlefields. At home, workers are glorified for great production and home defense efforts.

Somewhere in all this mad scramble, God is being forgotten. One side struggles to establish "the new order," and the other side struggles to retain its personal liberties. One desires to become master, the other pledges itself to remain free. One eyes the riches of the world—so does the other. One does not have and wants; the other has and plans to keep. One ignores the Lord, entirely; the other remembers Him, occasionally. In both camps, however, are those who still recognize that God is supreme, has been, and always will be. They pray to Him with words of thankfulness for the life they still enjoy. They praise His name as they worship Him in church and in home. They glorify His name, as they work endlessly to tell more and more people about God's plan of salvation for men. God has lived and is going to live eternally. If God made men that they should glorify Him, He would not intend that they should remain in the grave very long. God will raise and perpetuate the lives of those who desire to humble themselves that they may not be seen, but who wish their Lord to be glorified.

People must be happy to praise the Lord to greatest advantage. He has given us the law of love that we may live amiably together. As we transact our business, aid in producing manufactured products and farm produce, or serve the public in numerous ways, does our general formulae for the day's work glorify the Lord? Do we use methods that He is happy to see us use? Does our language provide proof of our love of God?

Our religion is based upon doctrines which we are certain are correct—we can prove them through the written Word of our Lord. Do we use these doctrines to glorify and exalt the Lord alone? or, are we sometimes guilty of glorifying our knowledge and interpretation?

Our Bible tells the story. Let us become more familiar with it, that we may better understand our position and purpose, and better glorify God's name before all men.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 June 27—Indiana Conference business meeting (afternoon) at North Salem.
 June 28—California Conference at Pomona.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maureertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Hollbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

- June 15-28—Special meetings at Saint Cloud, Minn.
 June 15-28—Special meetings at Mora, Minn.
 June 28—Dedication at Pleasant Prairie Church of God (between Sac City and Lake View, Iowa).

OUR OHIO TRIP

On June 15, we returned to Michigan after a very interesting and inspiring week in Ohio. It was good to see the Brush Creek church so well kept up and the work going forward, and it was good to be with these people again in the Lord's work. They deserve a lot of credit for holding aloft the banner of truth these many years. Bro. and Sr. Krogh have done a splendid work there in their short pastorate, and there will be many sad hearts as they depart this fall.

We were also happy for a brief visit with Bro. and Sr. Grover Gordon at the Lawrenceville church. What an improvement has been made both materially and spiritually in that church in recent years! Many of them spent June 7, June Meeting Sunday, with us at Brush Creek.

And now our Michigan Conference is in full swing. F. E. Siple.

NATIONAL BIBLE INSTITUTION

Leila Whitehead	\$5.00
Mr. & Mrs. J. W. McLain	2.00
Mr. & Mrs. Irvin Lathrop	3.00
Amy Young	2.50
Mr. and Mrs. J. Arthur Johnson	1.15
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. Harvey Krogh, Jr.	1.50
Mr. & Mrs. Albert Siple	25.00
W. A. Reid	4.00
Mr. & Mrs. Paul C. Johnson	4.00

OREGON BIBLE COLLEGE

Mr. & Mrs. J. W. McLain	\$ 2.00
Mrs. Alfred Anthon	2.00
Amy Young	2.50
E. H. Magaw	1.00
A Friend	10.00
Mr. & Mrs. Albert Siple	25.00
Mrs. E. R. Burk (for refrigerator)	10.00

C. E. LAPP TO BE GUEST SPEAKER AT CALIFORNIA CONFERENCE

Elder C. E. Lapp, a vice president of the National Bible Institution, present pastor of the Church of God in Tempe, Ariz., and long connected with the active evangelistic program sponsored by the General Conference, will be the guest speaker at the California Conference to be held at the William Street Chapel, Pomona, Calif., on Sunday, June 28.

It is anticipated, although not yet definitely assured, that others from the Tempe congregation, which is the only organized Church of God in Arizona, also will be present at the June 28 meeting.

Elder Lapp will speak at the 10:30 a.m. devotional service, following the usual Sunday school hour to begin at 9:30. In the afternoon, at 2:00, G. E. Marsh, pastor of the Los Angeles, Calif., congregation, will address the Conference.

The business session of the Conference, to begin at 3:00 p.m., will be an exceptionally important one—the most important since the formation of the California Conference, since it will involve discussions regarding the complete reorganization of the existing body.

Everyone who can possibly attend—whether directly affiliated with the California Conference or not—is invited to be present. Pomona may be reached by Pacific Electric busses from Los Angeles and the Riverside-San Bernardino area; by the Union Pacific, Southern Pacific, and Santa Fe Railways; and by a number of important highways.

A basket dinner will be served at noon.

Arlen Marsh, President.

FONTHILL, ONTARIO

The Fonthill church was recently given occasion for rejoicing when Mrs. Lena Bousfield and her brother, George Coverdale, were baptized by the writer. On a previous Sunday night, Sr. Alice Sword was received into church fellowship. She was baptized by the writer a couple of years ago, but did not at that time take out church membership with the local congregation.

C. E. Randall, Pastor.

THE NORTHWEST CONFERENCE

The Conference of the Churches of God of the Abrahamic Faith in the great Northwest convened June 4-7, 1942, at Corvallis, Ore. The get-together for that sublime Christian associating is indeed uplifting. The church was well filled with brethren from near and far: a carload all the way from Felida (Bro. and Sr. Wallace Woolf, and Bro. and Sr. Ed. McIrvin); Sr. Inez Titus and Adams from Salem; Bro. and Sr. Behrends and children of Albany; Sr. Minnie Rogers of Eugene; Bro. and Sr. F. O. Sapp and children of Salem; Bro. H. J. Prosser of Newberg; J. Eagleston. Ten meetings were held by us four ministers. All the above named out-of-town folks, except Bro. and Sr. Behrends, stayed over one or more nights.

The officers elected for the ensuing year are: president, Edna Chamberlain (daughter of Great-grandpa H. B. Hathaway); vice president, Minnie Rogers; secretary, Flora Anthon; treasurer, Ed. McIrvin.

Alfred Anthon.

Resolutions:

With hearts filled with appreciation of God's love for us which He so graciously made known to us through Christ Jesus our Redeemer, we first thank Him that it so pleased Him to permit us in these troublous times to have this feast of His precepts and this fellowship.

Secondly, we thank the brethren of Corvallis for their hospitality shown to our out-of-town brethren.

Thirdly, much joy was not ours because of the sickness of our Bro. F. E. Thrush, Salem, Ore., which prevented another out-of-town carload of brethren being present. We know that God is very vigilant in His watchcare over each and everyone of us.

Fourthly, our ex-president, Carl Barber, was sick with chills and fever, so he missed attending, Sunday. At this writing (Friday) he is again at work. Thank God.

Committee:

Sr. Minnie Kerr
 Sr. Lena Hathaway
 Bro. Leo Behrends.

Gleanings From the Field

"The field is the world."—Jesus.

Bros. Harold and Floyd Kessler, West Milton, Ohio, pals of your Editor, recently made him feel like five-times blessed Benjamin, then too quickly returned to their homes. Come again; stay longer.

Until further notice, probably two or three months hence, National Bible Institution will be unable to fill orders for Wilson's Emphatic Diaglott. Announcement will be made when we can renew selling this excellent work.

Sr. J. W. Williams, her daughter Cleo and her son Ralph, Sr. A. J. Moore and her daughters Janet and Winifred, all of near Gladbrook, Iowa, visited in Oregon, Ill., a day last week—Sr. Cleo Williams staying for the Summer Bible Training School.

Sr. E. R. Burk, her daughter Hazel, and Paul Williams left Oregon, Ill., June 18, on a trip to Tacoma, Wash., via Gladbrook, Iowa, where Paul will not halt long between two opinions. The day following, Harold Hardesty, Fred and Beth Hogsanson, and James Mattison also left Oregon, Ill., planning to join the others at Gladbrook, Iowa, for the long trip to the West.

Sr. Nettie Guge, Plymouth, Ind., writes that the Burr Oak, Ind., Church of God hopes to have Bro. L. E. Conner as speaker the first Sunday in July.

Bro. Richard Smith will preach at Ripley, Ill., Sunday, June 28, supplying for Bro. J. R. LeCrone who will be conducting a series of meetings at Bosworth, Mo.

OHIO CONFERENCE NOTICE

In just a short time, God willing, the Ohio Conference will convene in Cleveland, at the Golden Rule Church of God. We hope that many from out of the State will find an opportunity to attend, along with those of "like precious faith" who live in the Cleveland district. It will help very much if each one who is planning to attend will notify J. Don Swartz, 3448 W. 94 St. Rooms and meals must be planned in advance, hence this request.

In addition to the Conference program, there is to be a very special surprise the last day, Sunday, June 12. Come to find out.

For your advance information, the following is a schedule for the day, and a list of teachers and age groups:

- Beginners, 3-5 years—Adele Onderdonk, Helen McMurtric, Dorothy Sherrill.
- Primary, 6-8 years—Frances Stadden, Elizabeth Hawkins, Marcella Richter.
- Junior, 9-11 years—Inez Gordon, Eunice Pearson, Mary Elton, Richard Parish.
- Intermediates, 12-14 years—Fairy Smith, Nellie Halls, Ruth Tomlinson, Howard Hawkins.
- Young People—Harvey Krogh, Jr., Wm. J. Halls.
- Adults—Grover Gordon, M. W. Lyon.

Daily Program

- 10:00-10:30—Devotional
- 10:30-11:30—Bible class
- 12:00—Dinner
- 1:30-1:45—Song service
- 1:45-3:00—Bible class

Don Swartz, Clerk.



HALL - BURNETT

On Sunday, June 7, 1942, at 4:00 p.m., Miss Iris H. Hall, daughter of Mr. and Mrs. Fred E. Hall of Grand Rapids, Mich., became the wife of Mr. Francis E. Burnett, son of Mr. and Mrs. Loren L. Burnett of Mount Sterling, Ill., at a ceremony in the Church of God at Oregon, Ill. Mrs. Robert Townsend of Grand Rapids was matron of honor for her sister. Mr. Perry Ferrell, a classmate of Mr. Burnett, was best man. Misses Shirley Smith, Beth Hoganson, Hazel Burk, friends of the bride, and Miss Marjorie Burnett, sister of the groom, were bridesmaids. Messrs. Richard

Smith and Alan McLain acted as ushers. Misses Diane LeMasurier and Norma Magaw were very charming flower girls.

Preceding the ceremony, Mrs. Wendell Doeden, music teacher of the bride and groom, rendered the song, "Because," and Mr. Lozelle Burnett, brother of the groom, sang, "I Love You Truly." Mrs. Elroy Budrow was the organist. The writer, assisted by Bro. Sydney E. Magaw, performed the ceremony.

We pray God's richest blessings upon this couple, as they start down life's pathway together. Gerald L. Cooper.

EVANGELISM

A Sister	\$ 5.00
Oregon, Ill., S. S.	5.55
Mrs. Ray McCann	2.00
Mr. & Mrs. Delos Andrew	2.00
Orpha LeMasurier	2.00
Mrs. Eva Phelps	5.00
Maybelle Hanson	5.00
J. W. Cooper	1.00
Floyd Swihart	25.00
W. H. Poole	1.00
Mr. & Mrs. G. H. Loudenslager	10.00
Hope Haupt	10.00
R. A. Curtis	1.00
R. H. Judd	1.00
Leila Whitehead	5.00
Mrs. R. A. Sims	1.00
Cedarville, Mo., Community S. S.	10.96
Mr. & Mrs. Norman Higgins	2.00
J. D. & Emily Fyfe	9.00
Daniel, Edna & Ethel Fyfe	10.00
Keith Rector	5.00
Mr. & Mrs. Albert Fyfe	5.00
Reuben Fyfe	5.00
Mr. & Mrs. Tab Neal	5.00
Mr. & Mrs. Harold Ballard	5.00
Mr. & Mrs. Paul Perkins	4.10
Mr. & Mrs. J. W. McLain	2.00
Mr. & Mrs. L. T. Hanson	5.00
G. A. Driskill	2.00
Mr. & Mrs. Richard Appleby	1.00
Mr. & Mrs. Howard Moore	15.00
Dean Moore	1.00
Alice Young	5.00
Mr. & Mrs. A. L. White	5.00
Mrs. Elmer Holthaus	1.00
Oklahoma Friends	10.00
Fred C. Smith	2.00
Mr. & Mrs. Albert Siple	25.00
W. A. Reid	4.00
Mrs. Lottie Graham	1.00
George O. Renner	10.00
Mr. & Mrs. J. D. Lawrence	10.00
Ladies' Bible Class, Omaha, Nebr.	1.00
Mrs. E. F. Myers	5.00
Mr. & Mrs. J. H. Williams	5.00

BRUSH CREEK CHURCH OF GOD

The Annual June Meeting was held at the Brush Creek Church of God (Ohio) June 8-14. Bro. F. E. Siple gave us some very interesting sermons, as was indicated by the evening attendance which averaged about a hundred. Accompanying Bro. Siple were his wife and daughter Virginia and Miss Meriem Munshaw who was our pianist during the week. Bro. Siple taught the adult class in the afternoons, and Sr. Siple taught the young people. The afternoon classes were fairly well attended, considering this is a busy time of year for the farmers and a busy year for everyone.

The following four young persons were baptized in the name of Jesus Christ for the remission of sins in Brush Creek, Sunday afternoon, June 14: Billy Sline, Gordon, Ohio, age 12; Phyllis Kessler, West Milton, Ohio, age 14; Sarah Kessler, age 12; and Floyd Kessler, Jr., age 13, West Milton, Ohio. May God's rich blessings attend them through life, and may we assist them to live true to Him whose Name they have taken.

Harvey U. Krogh, Jr., Pastor.

Send The Restitution Herald to your friends.

"INDIA"

Mr. & Mrs. J. C. Joffcott	\$20.00
E. H. Magaw	1.00
Mr. & Mrs. Albert Siple	25.00
Mr. & Mrs. W. H. Holland	6.00

HERALD RECEIPTS

Louisa Helms; Mrs. Maurice Robinson; Roy Blanchard; Pearl V. Huston; Thomas McArthur; Emory Maey (for another); S. P. Dismukes; Mrs. Ray McCann (for another); A. Weldon McCoy; G. H. Loudenslager; Mrs. Charles Page; Mrs. W. H. Holland (for others); Mrs. George Tabor (self & another); Hope Haupt; Mrs. Emma Smith (self & another); Leota Hanson (for another); Terry Ferrell (for another); Mrs. Olive Wood; Mrs. Floyd Rhodus; Louis Ralston (self & another); C. R. Stearns; Mrs. R. A. Dart (for another); Irvin Lathrop; Mrs. A. L. White (for another); E. H. Magaw; Mrs. S. J. Lindsay (for another); Mrs. Earl Brossard; Mrs. C. R. Wood; William Coulter; Mrs. Sophie Ammerman; Mrs. John Teicher; Leslie Edwards; Mrs. E. V. Kirkpatrick; Ernest Barnum (for another); Mrs. Lottie Graham; Evangelism (for others); Mrs. Myrtle Oliver (self & another); Mrs. W. H. Holland (for others); Mrs. E. R. Burk; Mrs. H. D. Pearson; Mrs. Ida Orem (for another).

Anyone wishing extra copies of the poem, "The Jew," by Mrs. George N. Brewer, may obtain same by writing her at 312 - 19th Ave., San Francisco, Calif.

SUMMER TRAINING SCHOOL

Mr. & Mrs. John E. Miller	\$35.00
Brush Creek, Ohio, Church	30.00
Minnesota Bereans	9.00

— 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	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)			.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man?	12	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Winec	32	.12	.75
The Reasons Why	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
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 Reign'd 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, R. H. Judd	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	
What Must I Do to Be Saved? J. F. Waggoner	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
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50	
What Do the Scriptures Teach? 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	
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				
First Principles, G. E. Marsh	18	.35	2.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JUNE 30, 1942

NUMBER 39

“If Christ Hath Not Been Raised”

1 Corinthians 15:4, 12, 14, 17, R.V.

By R. H. Judd

THERE is nothing like a question for stirring the mind into action, for it sets in motion trains of thought to which answers are required that are sometimes limitless in number and far-reaching in effects. Yet, there are occasions when the shortest method of arriving at a desired conclusion is by question, so direct and to the point that it furnishes its own answer. So well is this understood that the trite saying, “To ask the question is to answer it,” has come into general use. When the questioner gives voice to that remark, he already is convinced only one answer can be forthcoming.

Paul the Apostle well knew the value of the question method of imparting instruction concerning a subject of which the basic facts had been definitely and clearly stated. Nor was he slow to recognize and employ that important and well-known relative of the question, namely, suggestion. In this connection it is most interesting to observe that in his great resurrection chapter, 1 Corinthians 15, the little word “if,” which so aptly stands for both these methods of instruction, is used by the Apostle some eight or ten times.

It will have been noticed that the title of our topic was selected from verses 4, 12, 14, and 17 of this wonderful chapter. While, strictly speaking, verses 4, 14, and 17 are not questions, they are so closely allied to questions that they may fairly be considered as such. The Revised Version rendering was chosen because it brings out, by repetition, the fact that Paul evidently desired to emphasize the significance of Christ's resurrection. Not only so, the rendering of the Revised Version in all these texts puts beyond the pale of possibility that “orthodox” figment of a distorted imagination that the resurrection of Jesus the Christ was by His own inherent power. Had that been true, there would have been no need whatever for the Scriptures to declare more than twenty times that God

raised Christ from the dead. It would also have been evidential proof that Jesus Christ had *not* died.

Before studying further, it may be well to refresh our minds regarding the basic facts that gave rise to the subject of our topic. These are stated by Paul in language that cannot be misconstrued, if it is the purpose of Scripture to reveal the truth and not to hide it. Here are the facts:

- (1) “Christ died”
- (2) “He was buried”
- (3) “He hath been raised from the dead.”



R. H. Judd

With these remarks in mind, and noting the inseparable connection of each with the other, and of all of them with the actual Person of Christ, let us state the question of our topic in another and somewhat extended form which will more readily identify the *fundamental purpose of the resurrection of Christ in relation to His own life*; and which, by example

and sequence, *will apply equally to all His followers.*

IF CHRIST HAD NOT BEEN RAISED, (see v. 14),
WOULD HE BE LIVING TODAY?

A direct “Yes” or “No” is all the answer required. No extension of language can make the reply one whit the stronger. Let any honest-minded person face the situation fairly, and he must admit that, given the question as stated, the answer to it also is there. The facts related demand an emphatic “No,” seeing that the purpose of resurrection is resurrection to *life*. “Christ *died* and *lived again*” (see Rom. 14:9, R.V.), but He could not have “lived again” apart from resurrection—neither can His followers!

“Now hath Christ been raised . . . the firstfruits of them that are asleep” (1 Cor. 15:20, R.V.). Said He: “I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades” (Rev. 1:18, R.V.).

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

Sister Chaffee and Golden Rule Home

Readers of THE RESTITUTION HERALD will recall a report last fall about the accident of Sister Clara Chaffee, senior resident of Golden Rule Home. Briefly, while entering the local church, she fell and broke her hip. All winter long she was confined to bed, her limb being set in a cast. There were "dark" days when, like Job, she saw no joy or purpose in living, yet she patiently trusted the Lord, knowing that His way is always right and best. We are glad now to report that Sister Chaffee has sufficiently recovered from her misfortune to leave the hospital room in Golden Rule Home, now living again in her own room, and being able with the aid of a cane to walk about the second floor on which her room chances to be. Following are her words of appreciation:

"To the many dear friends who remembered me with words of cheer and prayers for recovery, I am glad to say God has answered your prayers. I can now walk some with one cane. I have had good care. May God bless all who contribute to the upkeep of Golden Rule Home; many, many thanks to each kind friend.

"Your sister in the gospel of Christ's second coming,
 "Mrs. Clara Chaffee."

Knowing that Sister Chaffee is not sensitive about her age, we should mention that she is eighty-two years of age, for only when this is known can it be appreciated fully that she is able again to walk. Also, as she so frequently mentions, Golden Rule Home must be recognized as a good place in which to live: thank you, thank you, Sister Palmer, faithful matron of our Home.

Country Churches

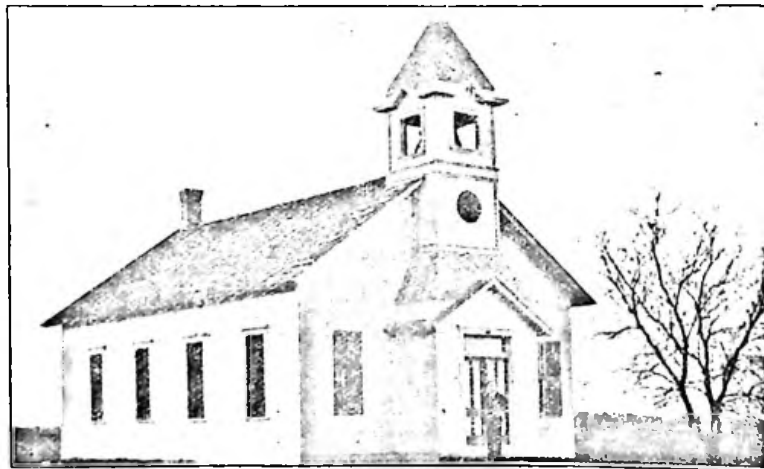
Anyone traveling a considerable distance through the country surely will notice, regretfully, that very few country churches are in good repair or in any other way show signs of life and activity. Irrespective of any explanation that might be made for this "falling away" of country churches, the Church of God ought not to allow the trend to become an excuse: the obvious is not necessarily the inevitable—

nor the right! Further, the country church that *will not quit*, that faithfully and persistently struggles forward, will develop in its members Christlike characteristics that grow only in the good soil of honest effort.

The Church of God is blessed with several very active and progressive country churches. Two of these country churches, especially, have distinguished and endeared themselves to all the denomination: the Blood River Church, southwest of Hammond, Louisiana, and the Brush Creek Church, northwest of Dayton, Ohio. These churches refuse any pew to Pessimism; they believe in the evangelistic spirit, and, under God's blessing, they are growing.

Another country church of special interest to the writer is the Bergen Church, near Lester Prairie, Minnesota, where we accepted the Lord and near which church we were immersed. During the past fifteen years, we have heard it repeatedly said that the Bergen Church was "dead." As in many country churches, services were discontinued, members moved away, other members became disinterested or discouraged, and the organization weakened. During the past year, however, largely through the efforts of Brother Tom Savage, Waite Park, Minnesota, the Bergen Church of God has been awakening to new life, indicating that no church need die, nor will it die, as long as there is *good, old-fashioned determination*.

The day of country churches has *not* passed!!



Light Versus Darkness

By Margaret Magaw

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Malachi 4:2).

IN THE very beginning of creation we learn from Genesis 1:2 that darkness prevailed. All was chaotic; "without form, and void." Then God created light. He created two great lights; the greater one, the sun, to rule the day; the lesser one, the moon, to rule the night. He created the stars also. What majestic power is manifested in these few simple words of Genesis 1!

In the Garden of Eden, our first parents enjoyed the delights of a perfect existence. A wise heavenly Father had in mind a perfect man, a man who would withstand all temptation, a man one hundred per cent loyal to the heavenly Father. Accordingly, He planned to test this first pair that He had created. Satan entered the beautiful Garden; sullied it with his lies; succeeded in severing the first pair from perfect relationship with their heavenly Father; and brought in the darkness of sin and death upon all succeeding generations. Adam had miserably failed, but God's plan was not thwarted. He still had in mind the perfect man. Through long centuries, darkness continued to prevail. God chose a nation, the children of Israel, to receive His especial blessings. This people had the beneficial discipline of the Mosaic law, which was perfect in operation, but which gave no hint of a promise of deliverance from death to everlasting life. This people had constant reminders of their heavenly Guide in the persons of their prophets, but they were a stiff-necked and rebellious people. Finally, they became so perverse and sinful that God cast them aside. He has divorced them for a time.

The darkness was indeed great when our Saviour was born—it being Israel's darkest hour up to that time. God chose that darkest hour in Israel's history to bring forth a great Light. Only a very few were cognizant of what had taken place. The inspiring words of Simeon ring down to us today: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:30-32). This time, God was not to be disappointed in His creation, His only Son. From babyhood, through childhood, through youth, to manhood, Jesus lived the perfect life before His heavenly Father. Came the testing time, and He that was born of a woman, a man among men, proved that sin could be conquered, yes, that even death could be conquered.

The perfect Light came into the world for all to see.

John bore record of Him, saying: "That (He) was the true Light, which lighteth every man that cometh into the world" (1:9). The blessings emanating from Christ, both present and potential, are as far-reaching and penetrating as are the rays of the sun.

Jesus testified of Himself in John 8:12, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Only those who have been lifted up from the depths of degradation and sin by the glorious gospel of Christ can fully appreciate the deep meaning of His words. Too few have had this great blessing come upon them, for, alas, as Christ Himself says, "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).

Christ's earthly ministry could not last forever. He chose followers who would carry on His work in the world. It was expedient that He go to His Father in heaven. Throughout the long centuries of the Christian era, believers have been called out of the world to carry to that world, still wrapped in the darkness of sin and death, the light of the glorious gospel of Christ. These believers, called in Scripture the "church of God," have endeavored to fulfill Christ's admonition: "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).

Creation is about due for a rebirth. God will not always tolerate darkness in His creation. The forces of light and darkness must come to grips. The forces of darkness, it can plainly be seen, are gathering all their cohorts for the final showdown. Darkness will continue to deepen. Though the world be perplexed and at its wit's end, we who are still light bearers in the world need not despair. We know that the darkest hour is just before the dawn.

"Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37); and, "Unto you that fear my name shall the *Sun* of righteousness arise with healing in his wings" (Mal. 4:2). Israel will then be forgiven her iniquities and become a world-wide blessing. The church will be glorified with her Lord in helping Him to subdue all things unto Himself. (1 Cor. 15:28.) Darkness soon will begin to be banished, and it will be banished from the earth forever. Soon comes the Day when "there shall be no more curse" (Rev. 22:3), when "there shall be no night" (v. 5).

Jesus' Coming and Kingdom

By George Siple

"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).

SHOULD not all Christians believe that Jesus is to return to this earth? In the foregoing text of John 14:3, quoting Jesus' own words, He stated equally as emphatically that He would come again, as He stated that He was to go away.

We read in Acts 1:11: "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." When Jesus went up into heaven, two angels in white apparel stood by the disciples and proclaimed the words here quoted. Could we ask for better authority than that of God's angels? The Holy Spirit, by the mouth of the apostles, repeatedly stated that Christ would come again.

The Apostle Paul said: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise" (1 Thess. 4:16). We hear someone say, "Oh! I have heard that all my life, and He has not come yet?"—which is, no doubt, very true. Christ's first coming was also predicted for hundreds of years by the prophets of God. They were not mistaken about His first coming. We should, therefore, have faith to believe that Christ's second coming will be fulfilled as completely as was His first coming. Further, is not such an event, stated on such authority, of very vital importance to us?

At Christ's first coming, many people rejected Him. He was the despised Nazarene. Though rejected by the world, He sacrificed His life *for* the world. It is only necessary for us who wish to live in the future age with Him to accept His call to service, to be baptized into His Name, and to follow His teaching concerning the blessed plan of salvation.

At Christ's second appearing, He will come with "power and great glory" to sit upon David's throne in the New Jerusalem, which, we believe, will be located where the present Jerusalem stands. The law of our Lord will go forth from there to cover the entire earth.

When will Christ come? When will the Kingdom appear? Jesus answers: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). The church, in God's Word, is often considered the bride of Christ. Paul, in writing to the Corinthian church, said: "I have espoused you to one

husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). Also, Paul said: "The husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). So, the church must watch faithfully for her coming Bridegroom. When He appears, the Kingdom will begin.

The whole teaching of the Scriptures is that our reward is "laid up," or "reserved in heaven," for us. Many religious leaders have concluded from this, that we are to be called to heaven to receive our reward. This conclusion is a serious mistake, as there is no promise in the Scriptures that any man ever has gone, or ever will go, to heaven for his eternal reward. On the contrary, we are repeatedly told that the saints' reward will be *on the earth*. We shall here quote only a few of these texts, but anyone interested can find abundance of proof:

"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);

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16);

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

It is our opinion that God in His wisdom has purposely hid from His children the exact date of the appearing of Christ. If we knew in advance exactly when Christ would appear, I fear many of us would be careless until immediately before the stated time, and then hastily brush up a little as we would to meet any other friend. There is something attractive about uncertainties. Some of us like to fish, but if we always knew in advance what the results would be, many times we would likely stay at home.

Some Bible students attempt to spiritualize Christ's coming, saying that He comes at conversion, or that His Kingdom refers to His present rule over the church. We now quote a text that all will agree should be interpreted *literally* regarding Christ's first coming: "Behold, thou (Mary) shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). Then, why not accept the next two verses just as *literally*? They follow:

"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" (vv. 32, 33).

Was not the throne of David a *literal* throne? Was it not located upon this earth? When Christ comes to reign upon this same throne in the New Jerusalem, how could it be located anywhere except upon this same earth? Christ will restore the fallen and overturned throne. Then the earth will be purified and renewed, after the pattern of the beautiful Garden of Eden where Adam and Eve had their first home. Had they obeyed God, they might still be enjoying that beautiful Garden. The returning of the *literal* Christ leads us to believe the Jerusalem mentioned by John the Revelator will be, likewise,

literal. We quote: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God" (Rev. 3:12).

Could anything be more beautiful than God-given peace and happiness, especially after this terrible war and strife are over? Lasting peace and happiness *will* come—when Jesus returns to bless all nations.

If Jesus should come today, would you and I be ready to meet Him in peace, or would we be left behind to endure the terrible plagues yet to be poured upon the earth after the chosen ones, Christ's bride, are called forth to meet Him? "Unto them that look for him shall he appear the second time . . . unto salvation" (Heb. 9:28).

The Burden of Ezekiel

By Emory Macy

EZEKIEL, a priest, was called into the service of the Lord while he was "in the land of the Chaldeans by the river Chebar" (1:3). His prophecy was concerned chiefly with Israel, although he also prophesied about some of the neighboring cities and peoples, as: Moab, Edom, Ammon, Philistia, and Tyre.

Ezekiel's burden was to make the Israelites see their abominations and turn from their idolatrous ways unto the living God. When God chose the Israelites for His people, they were living with a heathen nation, worshipping heathen gods that could give neither life nor help. It was through God's pity that He had taken the Israelites under His wing, to protect, feed, and clothe them with the very best food and clothing. God gave them a covenant, that He would make Israel's seed as numerous as the sands of the sea, and that they should be His people and He would be their God.

Through Ezekiel, God made a vow that He would accept Israel as His bride. This is indicated in God's words: "I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee . . . and thou becamest mine" (16:8). God chose Israel that she might become His helper and mediator with mankind. Many times Israel heard words of God similar to these: "I have created thee, I have formed thee, I have prepared thee." God desired Israel to be a trusted helper, and to obey His commands.

God, the husband, made His wife, Israel, beautiful, that He might with joy look upon her. Her splendor was ad-

mired by all nations. She delighted in this admiration to so great an extent, that she used her beauty to bribe other nations to play the harlot with her. She was *worse* than a harlot! "Harlots receive presents, but you gave presents to all your lovers; you bribed them to come from all quarters to your embraces! You were the opposite of other harlots; no man had to solicit you, and no man had to pay you" (16:33, 34, Moffatt).

It was because of Israel's transgressions, that God said unto Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way . . . the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (3:17-19).

Watchman Ezekiel was to warn Israel of the dangers that were in her path of sin. "The wages of sin is death"; "The soul that sinneth, it shall die" (18:4). Israel had committed a sin that merited death, but because of the love and patience of God for His people. He sent prophets unto them that they might turn from their evil ways. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: *Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*" (33:11.)

A Study of Nazareth

By C. R. Randall

THE village of Nazareth was in Christ's time a moderate journey of three days from Jerusalem; seven hours, or about twenty miles from Akka or Ptolemais; five or six hours, or eighteen miles from the Sea of Galilee; six miles from Mount Tabor; two hours from Cana, and two or three hours from the cities of Endor and Nain. Nazareth is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the Plain of Esdraclon. Following is an interesting quotation about the city's setting:

"The traveler, coming from the south, ascends the mountain range by a steep and rugged path, which, winding onwards and upwards through the hills, brings him suddenly into a small sequestered hollow among their summits; and here, nestling close in at the base of the loftiest of the encircling heights, he beholds what must ever be to the Christian one of the most profoundly interesting scenes on the face of this earth—the home for thirty years of the Saviour of the world."

The heights surrounding the city vary in altitude, some of them rising to a height of four or five hundred feet. The tops of these peaks are composed of glittering limestone—which is common in that country. Fig trees, wild shrubs, and grain grow on the surrounding fields. Hollyhocks grow wild on the fields around Nazareth. The surrounding valley is rich and well cultivated.

Nazareth enjoys a mild temperature and climate because it is so sheltered by the hills round about. Because of this fact, too, the fruits of Nazareth—which are pomegranates, oranges, figs, and olives—ripen early in the season and attain a perfection which is rare.

The *precise position* of ancient Nazareth is debated by many historians, but the identification of the ancient *site* leads to a truer conception of its former position. The name of the present village is *en-Nazi-rah*, pronounced much the same as the village in which Christ lived. It is formed on a hill or mountain, is within the limits of the province of Galilee, and is near Cana.

History

Very little is known of the condition of Nazareth during the earlier centuries of the Christian Era. A good account of the historical events which have their past in the history of Nazareth is given by McClintock and Strong. We quote:

"Eusebius, in his *Onomasticon*, alludes to it as a village near Mount Tabor. Epiphanius speaks of it as formerly a town, but in his time only a village. Helena, the mother

of Constantine, is related to have built the Church of the Annunciation here. In the time of the Crusaders, the Episcopal see of the Bethsean was transferred there. The birthplace of Christianity was lost to the Christians by their defeat at Hattin in 1183, and was laid utterly in ruins by Sultan Bibars in 1263. Ages passed away before it rose again from this prostration. In 1620, the Franciscans rebuilt the Church of the Annunciation, and connected a cloister with it. In 1799 the Turks assaulted the French general Junot at Nazareth, and shortly after, 2,100 French, under Kleber and Napoleon, defeated a Turkish army of 25,000 at the foot of Mount Tabor. Napoleon himself, after that battle, spent a few hours at Nazareth, and reached there the northern limit of his eastern expedition. The earthquake which destroyed Safed in 1837, injured also Nazareth. No Jews reside there at present, which may be ascribed perhaps as much to the hostility of the Christian sects, as to their own hatred of the Prophet who was sent "to redeem Israel."

Traditionary Localities

There seem to be several "monkish" traditions, of which the modern Nazareth is full. Many of these traditions are merely made up, possessing no authority.

Many of the buildings and sites in *modern* Nazareth are claimed to have been in existence at the time of Christ. If several centuries elapsed before Christians resorted to living in this city, it must needs have been utterly impossible to identify, as those traditions pretend to do, the various precise localities. We have the testimony of Epiphanius who states that from times prior to those of Josephus, onward to the reign of the elder Constantine, only Jews were allowed to live in the city. This seems to bear out the thought that these so-called historical spots were merely made up according to tradition. Modern Nazareth is known the world over, today, for its so-called memorable buildings and sites.

Present Conditions

Modern Nazareth belongs to a better class of Eastern villages. It has a population of between three and four thousand: a few residents are Mohammedans, the rest Latin and Greek Christians. There is one mosque in the city, a Franciscan convent of huge dimensions, but displays no great architectural beauty. There is also a small Maronite church, a Greek church, and perhaps a church or chapel of some of the other confessions.

Protestant missions have been attempted, but with no very marked success. There are houses which are well built of stone and have a neat and comfortable appearance. Frequently, in the rainy season, streams from the mountains pour down with violence into the city. Sometimes houses are built upon sand, and they are greatly endangered when the spring rains come and swell the streams. The majority of the people build their houses upon the rocks as a foundation. The streets of the city are narrow and crooked. After a rain, they are full of mud and mire to such an extent that they are almost impassable.

From the account of the modern Nazareth by McClintock and Strong, we find that they especially mention the view which is obtained from the tomb of *Neby Ismail* on one of the hills beyond the town. Being situated in a somewhat hilly and mountainous surrounding, the scenery would in all probability be beautiful.

Nazareth has long been distinguished for the peculiar beauty of its women.

The origin of the disrepute in which Nazareth stood is not certainly known. All the inhabitants of Galilee were

looked upon with contempt by the people of Judea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. It has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion or some laxity of morals.

The importance of the city from a Biblical standpoint lies mainly in the fact that Jesus' parents lived in Nazareth, and it was there that Jesus was reared. He spent at least the first few years of his life in Nazareth. He taught in its synagogue, and was dragged by his fellow townsmen to the precipice to be cast down thence and be killed. (Luke 4:29.) Despite the city's rejection of Him, it is because our Saviour lived in Nazareth that that city is today known the world over.

BIBLIOGRAPHY: Dictionary of the Bible, Dr. William Smith; Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. VI, McClintock and Strong; A New Standard Bible Dictionary, Jacobus, Lane, and Zenos; Universal Bible Dictionary, Peloubet; A Dictionary of the Bible, John D. Davis; Essentials of Bible History, Elmer Mould; Encyclopedia Britannica.

"Be Ye Wise As Serpents"

Pulpit Echoes

By M. W. Lyon

IT IS strange how close we can get to a thing without seeing it. There is a little-noticed word of our Lord worthy of our thought. It is found in Matthew 10:16, "Be ye therefore wise as serpents, and harmless as doves." We are quite familiar with the requirement of being harmless as doves, but did you ever hear a sermon on the first part of this command?

It is not enough, according to this admonition of the Lord, for His servants to be kind and forgiving. We are not only to be good; we are to be wise and alert, also. The word means sensible, prudent, sagacious. The apostles, says Vincent, "were to imitate the serpent's *wariness*, but not his *williness*."

Behold the Master Himself, in action! Did anyone ever slip anything over on Him? He was harmless, yes, never doing an injury to anyone. But what an antagonist they found Him! They plied Him with trick questions, trying to catch Him in just one slip that would enable them to accuse Him to the authorities. Yet one after the other He silenced by His masterful answers. Then He quickly turned the tables on them, putting to them questions that they, with all their vaunted wisdom, could not answer,

until they were afraid to open their mouths again. Even the Roman soldiers sent to take Him returned empty-handed with wondering amazement at what they had heard! Read these accounts for yourself. They may be found in Luke 20:1-8, 19-26, 27-40 and Matthew 22:34-40, 41-46.

Thus did He demonstrate what He meant by being "wise as serpents." He does not want His disciples to be dullards. Our intellects as well as our sympathies are to be God's. The Parable of the Unjust Steward (Luke 16:1-8) teaches us that we are to emulate the world's keenness of mind, although not its dishonesty. Christ does not want sinners to be wiser than His servants. He wants them quick-witted and "vigilant," for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8, 9).

But Jesus did not gain this skill overnight. Only by long study and practice of the Word can we become workmen that need not to be ashamed. Let us not shun mental contests on Bible questions. One of your greatest delights can be the exercise of the skill that comes from knowing how to use the Sword of the Spirit effectively.

Ohio Church of God History

By Ellsworth Routson

THE material collected for this history of the Church of God in Ohio assures us that the efforts of the first workers have not been in vain, for we can see steady progress made from 1857 to the present time. We must continue where they left off; they faithfully held forth the banner for the glad tidings of the Kingdom of God.

This effort of obtaining a history of the Church of God in Ohio may inspire others to contribute valuable material for a more complete history.

We are indeed grateful to the following persons for material used in compiling this history: R. A. Curtis, M. W. Lyon, Mrs. Amy Dunbar Frye, and Mrs. Matilda Woodbury. *History of the Cleveland Church*

The history of the Cleveland Church of God can be traced to the life of Maurice Joblin. He was born at Whitwell in the Isle of Wight, in 1832, and came to Canada in 1854. He there heard, believed and obeyed the gospel, and was baptized by Brother J. B. Cook. He next moved to Seneca Falls, New York, and resided there about three years. The Church of God at that place, on February 11, 1863, upon his leaving to take residence in Cleveland, Ohio, gave a letter of recommendation which was published in the *Millennial Harbinger* under date of February 18, 1863. (Brother H. V. Reed was at that time editor of the *Harbinger*, a "Brother Newman" working with him.)

Coming to Cleveland in 1863, Brother Joblin found one man there "sound in the faith," a Brother Kolmeyer, and ten or twelve others who had some idea of the gospel of the Kingdom. After a series of sermons by Brother Joblin, these became obedient to the truth. In that year a church of thirteen members was organized by Brother Mark Allen, with Brother Joblin as pastor. Brother Joblin, with Brother William Pate, spent two years in Cincinnati soon after the Civil War. Then he went to Tennessee, where he farmed and preached to those about him. Often on Sundays he drove from ten to twenty miles to proclaim the truths of salvation. His zeal, like that of other pioneer preachers, was outstanding.

In 1888, a meeting house on Woodland Avenue, Cleveland, was built. Brother Joblin was invited to take charge as elder and evangelist. He came to Cleveland on October 31 of that year. The opening services of the church were conducted Sunday morning, November 11, 1888. Brother Joblin's subject for the morning service was, "Our God Whom We Serve," and for the evening service, "That

Blessed Hope." He served this church until his death, October 4, 1907. (From W. S. Tomlinson.)

The *Cleveland Church* was first organized and held its first meeting October 4, 1863, with fourteen members. During the first year, through advertisements and personal efforts, hundreds attended to hear the Word, nine were baptized, and at the end of a year there were twenty-six members. (From the *Gospel Banner*, Dec. 1, 1864.)

In the year 1867, "two young men, brothers, the elder having reached the age of twenty-one years that summer, decided to leave their home in England and seek their fortune in America. Naturally, the elder brother, whom we shall call Harry, was the leader and, having finished his apprenticeship as a wagon maker, was desirous of locating in a city where he might have plenty of work at his trade. Chicago, being a large and growing city, attracted their attention, and they started out fully intending to see what that city had to offer.

"It was customary in those days for one living in England, having relatives in America, to send messages and gifts to them, if convenient, by someone traveling to or through the place where their friends or relatives resided.

"Thus it was that Harry and his brother were asked to carry greetings and gifts from one Enoch Elton in England to his brother George Elton and others in Cleveland and vicinity, stopping off on their way to Chicago.

"Here our adventurers met a number of young people near their ages, and were made so welcome that they did not continue to Chicago, but decided that Cleveland was good enough for them.

"Members of the Elton family were all great Bible students and belonged to the Church of God which held its meetings in a hall on Garden Street, now Central Avenue. A Brother Bond was the principal speaker. Here it was that Harry found satisfactory answers to several perplexing Bible questions, and he and his brother soon became members of this little band of believers." This "Harry" was the father of H. J. Stadden, at present the senior elder of Golden Rule Church of God.

"It might be of interest to note the method of conducting services at that time.

"After the address by one of the elders, whose turn it was to speak that Sunday, they had a short recess and then a Communion service when members, only, formed a semi-circle in front of the table, on each side of which were two elders. The presiding elder passed the Emblems to his companion at the table and then to the first mem-

ber at the end of the semi-circle, who passed it to his neighbor and so on to the other end of the line, where it was received by the second elder, who returned it to the one presiding. They had only one cup."

In the fall of 1900, a "goodly number" withdrew from the Church of the Blessed Hope and for three years held meetings in a large room upstairs at the home of Brother and Sister Jesse M. Shourds on Outhwaite Avenue. Brother Shourds was pastor until his death, in 1906.

In the spring of 1906, it was decided to purchase a lot and build a church. The site chosen was located at the corner of East 105th Street and Columbia Avenue. The name selected was *East 105th Street Church of God*. September 1, 1906, Brother L. E. Conner, with his family, moved to Cleveland to become pastor of this church and assisted in planning the new building and its equipment, which was finished late in 1907. Brother S. J. Lindsay assisted in the dedication program.

Later the Jews moved into this section in such numbers that the church was sold in January, 1917. The congregation met in a hall until June 24, 1925, when the building at the corner of Lee Avenue and 110th Street was purchased from the Methodists. It was much larger than needed and in a neighborhood already built up and well churched. The church had declined to about forty members. When opportunity came to sell, this place was sold—in 1927. Both congregations worshiped there until the new church on Diana Avenue was built. The lot was bought November 16, 1927, and the church dedicated on November 9, 1928, Brother G. E. Marsh preaching the dedication sermon. Brother L. E. Conner resigned in March, 1929. Brother M. W. Lyon became pastor, and continues as pastor to the present. (From "Forty Years in the Wilderness," by H. J. Stadden.)

After the death of Brother Joblin, in 1907, Brother Robert G. Huggins became pastor of the *Blessed Hope Church*, and has served the church in that capacity until the present, except for several years when he was away from the city. During those years, Brother William H. Brown was pastor.

Founding and History of the Church of God Near Springfield

In 1856, William Fish lived in Springfield, Ohio. He had a desire to know and understand the doctrines concerning the resurrection of the dead, as these doctrines are explained in the fifteenth chapter of 1 Corinthians. Accordingly, he attended a lecture and made the acquaintance of the lecturer, Mr. A. Barnes. This resulted in his reading God's Word for himself to see "whether those things were so."

By request of Mr. Fish, meetings were held in his home. Alex Dean became very interested. He walked six miles from his home in the country to attend. They read and

searched throughout the winter. In the spring, Mr. Fish, Mr. Dean, and Louise Fish, daughter of Mr. Fish, were baptized.

Early the next summer, 1858, Mrs. Fish, her daughter Mary, and Mary's husband, Benjamin Kauffman (parents of Manie and Jessie Kauffman) obeyed and were baptized. About this time, Mr. and Mrs. George Cherry and Dr. Reeves moved to Springfield. All were firm believers in the things concerning the gospel of the Kingdom. The church then organized was believed at the time to be the first one of our faith and hope in the State. Later, however, these people learned of Brother McLaughlin who was of an organized church in Cleveland, where Brother Joblin was the pastor.

In 1859, Brother Fish moved to Dayton, Ohio, where he built up a church of about fifteen members before his death in 1867.

Thus, for many years the true Word of God has been preached in and near Springfield, Ohio. The church has been kept together by the leadership of Brothers David Shouks, D. C. Robison, Benjamin Howell (father of Sister Mable Netts), John Beck, and David Beck. Brother J. H. Anderson was the first part-time speaker, and later was followed by Brothers James Patrick and Sydney E. Magaw. (From Sister Matilda Woodbury.)

In 1916, a building was purchased in Lawrenceville, near Springfield, and was dedicated to the Lord's work by Brother J. H. Anderson. In 1938, the building was remodeled and redecorated, being rededicated on January 15, 1939, by Brother Grover Gordon, who, in November, 1938, became the first full-time pastor. He found an active membership of twenty-seven, added two members, and more than doubled the Sunday school attendance.

Following is a report about the Springfield church as published in the *Gospel Banner*, August 1, 1865:

"February 13, 1865. The church having previously dispensed with all officers, selected one of the brethren to act as clerk and treasurer; also two others to take charge of temporal affairs of the church, their duties being to attend to the arrangements of the room, procure the light, fuel, bread, wine, etc. They also selected one to act as superintendent of the meetings for the present, his duties being to open the meetings at the proper time, and attend to the Breaking of Bread, or select one of the brethren present to do so—all these brethren to be subject to the direction of the body.

"It was also resolved that the reading of the Bible, singing, giving thanks, and Breaking of Bread, be the first exercises of the afternoon meeting on the first day of every week, and, having no appointed teachers, the time of such meeting, after the above exercises are through, shall be occupied by reading the Scriptures, speaking, etc., as the brethren present may determine."

"D. S. M., Clerk."

History of the Delta Church

About 1874, Brother George Elton of Cleveland, Ohio, came to this vicinity to visit relatives and to spread the gospel. He preached in the homes of his brothers. Brother George Elton was a staunch member of the *Cleveland Church* which was founded by Brother Maurice Joblin of England. Brother Thomas Elton, always a devout disciple, became convinced that his brother's faith was the "one and only," and was re-baptized by a Brother James Watkins, who was holding meetings in the neighborhood. His second wife was baptized, also. Later, a Brother Ephraim Miller conducted meetings, during which time Sister Elizabeth Reighard, daughter of Brother Thomas Elton, was baptized. Her younger sister, Sister Lydia Elton Miller, had been baptized earlier in Cleveland. Meetings were held from house to house every Sunday, and the weather had to be extremely severe for one of these services to be postponed. For eight or ten years, such meetings were conducted in the homes. Then the *Raker Union Church* was built. For a period of time after its creation, the meetings continued to be held in the homes until the members hoped that more outsiders would join them in their worship and study if the meetings were held in the church. Communion was observed every Sunday.

There were about ten or twelve members who started the *Delta Church of God*. Now there is a membership of thirty-nine, showing a slow but steady growth. (January, 1942.)

Some of the ministers of the Church of God who have held services through the past years are as follows: Brothers Maurice Joblin, George Elton, James Watkins, Ephraim Miller, J. M. Stephenson, John Foore, C. C. Maple, Frank Siple, James Patrick, T. A. Drinkard, L. E. Conner, S. J. Lindsay, F. V. Blakely, Case, A. H. Zilmer, Brother and Sister Railsback, Brother and Sister D. C. Robison, Brother and Sister B. H. Woodward, Brother and Sister Peter Neils.

Brother S. J. Lindsay first came to Delta in 1919. He came only occasionally until 1929, then once a year until his death in 1941.

During the past year, 1941-1942, the following ministers served the brethren at Delta: S. J. Lindsay, Sydney E. Magaw, Walter Wiggins, James McLain, Ellsworth Routson, Emory Macy, Gerald L. Cooper, and the Bible Training Class of 1941.

The newly organized *Ohio State Board of Evangelism* planned to send to Delta a speaker the first Sunday of every month, beginning January, 1942. Preaching services are still held in the *Raker Union Church*, south of Delta, except for Berean class which is held on Sunday nights at the homes of the members. (From Sisters Elizabeth Reighard and Amy Fryc.)

Founding and History of the Brush Creek Church

In 1859, Abe Hoover died near West Milton, Ohio, and needed a burial lot. A friend, Grant Curtis, who lived in this same section (where land was plentiful) donated two acres for a burial ground north of the present location of the *Brush Creek Church*. In the same year a building was erected by James Curtis. The house was first called the *Curtis Church*, and all denominations worshiped there. Because the Dunkards, especially, used this church, it soon came to be called the *Dunkard Church*. This was objectionable to those of the faith of the Church of God, so one of the Curtis family nailed a long board above the two entrance doors, labeling the church the *Union Meeting House*.

In 1861 or 1862, James F. Waggoner, a relative to the Curtis family, came to this community with much of the Truth, met a man who believed in the resurrection, and who corrected Mr. Waggoner on the immortality of the soul. Later, he started preaching this new doctrine here, and held a series of thirty lectures on prophecy. Johanna Sinks, who had been taught in one of the more popular churches, was enraged with the preaching of the new doctrine, and threatened never to enter the church again. Her husband insisted they go again because the Word was direct from the Bible. They went, and before the lectures were ended they were converted and later became two of the eight charter members of the church. Four families were immersed as a result of these lectures.

Later, Bro. J. M. Stephenson came from Chicago to preach here. (From R. A. Curtis.)

Thus, although there was much opposition to the pioneers of the church, the Church of God became established at *Brush Creek*—the church receiving its name from a nearby creek.

January 27, 1897, under the instruction of Brother F. L. Austin, the church was organized and its Constitution and By-Laws were adopted.

For a period of time, ministers were employed to come only week ends to conduct services, but this method proved too costly. Pastors have been employed most of the time during the past twenty years or more.

Gospel workers besides the above-mentioned who officiated baptisms were: George Elton, R. A. Curtis, Henry Lehman, Davis, G. W. Smith, W. H. Wilson, D. C. Robison, R. G. Huggins, J. H. Anderson, F. E. Siple, James A. Patrick, M. W. Lyon, Sydney E. Magaw, and Harvey Krogh, Jr.

In 1927, the church was moved a little to the south over a new foundation, was remodeled, redecorated, and in October was rededicated. For many years, there have been annual June Meetings and special evangelistic meetings in the fall. Sunday school and Berean organizations are constantly working.

THE HORNET SONG

(May be sung to the tune of, "This Is Like Heaven to Me.")

"When the Canaanites hardened their hearts against God,
 And grieved Him because of their sin,
 God sent along hornets to bring them to time
 And to help His own people to win.
 The hornets persuaded them that it was best
 To move quick and not to go slow;
 They did not compel them to go 'gainst their will,
 But they just made them willing to go.

Chorus:

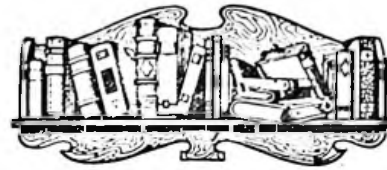
"God doesn't compel us to go;
 He doesn't compel us, oh no!
 He doesn't compel us to go 'gainst our will,
 But He just makes us willing to go.

"If a nest of live hornets were brought to your room
 And the creatures allowed to go free,
 You would not need urging to make yourself scarce,
 For you'd want to get out, don't you see?
 They would not take hold and by force of their might
 Throw you out of the window, oh no!
 They would not compel you to go 'gainst your will,
 But they'd just make you willing to go.

"When Moses was sent to lead Israel out
 Into Canaan's rich fruit-bearing land
 They rebelled 'gainst his spirit and worshiped a calf,
 And refused to obey God's command.
 God did not compel them to go to the land
 Which with wine, milk, and honey did flow;
 But fed them on manna for forty long years
 Till He got them all ready to go.

"When Balaam was sent with the Prince of Moab,
 He wanted things run his own way;
 But his mule, ever faithful, spoke at the right time,
 Made him willing God's voice to obey.
 God can use any man, since He used Balaam's mule,
 For He is almighty, you know;
 He doesn't compel us to go 'gainst our will,
 But He just makes us willing to go.

"When Jonah was sent to the work of the Lord,
 The outlook was not very bright;
 He never had tried such a hard thing before,
 So he shirked and ran back from the fight.
 God sent a big fish then to swallow him up;
 The story I'm sure you all know;
 He didn't compel him to go 'gainst his will,
 But He just made him willing to go."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

In time of depression and in time of war, Dr. Henry C. Link's *The Return to Religion* stands out like a beacon-light against a blacked out sky.

The Return to Religion (Macmillan; \$1.75) is the factual story of a man who made a name for himself as a practicing psychiatrist, adviser to business men and factory hands, to housewives and farmers. It is the story of a man who, because he was a people's adviser, returned to the ways of the church in which he had been brought up and which he had deserted as a result of a coldly scientific university education.

The Return to Religion is brilliantly written. Into it, Dr. Link has poured a lifetime of rich experience in dealing with people. Inevitably, he has discovered that religion can be used as a cure for the emotionally and mentally sick—and he has come to apply his own recommendations to himself.

The Return to Religion is not, of course, a "doctrinal" book. Yet it is essentially Biblical, essentially Christian. Dr. Link raises no flag for any Christian sect; he merely presents Christianity as the sole answer to many of the problems which confront all of us every day. How, he asks, for example, can a parent teach a child the difference between right and wrong, how can a parent demand obedience, unless that parent teaches the child the fact that God, who sets the definitions of good and evil, actually exists?

Charges have been made that *The Return to Religion* is a mouthing of the so-called "social gospel." Actually, nothing could be farther from the case, although the book is by no means fundamentalist in its approach to theology. What advocate of the social gospel would say, as Dr. Link says, "Christ was not a social reformer, He was a reformer of men"?

Dr. Link regards the practice of religion as a curative—not in the sense of an instrument of "divine healing," but in the sense of an instrument for developing the moral and mental fiber of men. He returned to religion because he found that skepticism offered nothing, while religion offered—everything!



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



"In the beginning God created the heaven and the earth" (Genesis 1:1).

Toward Calvary

"I'll walk toward Calvary with Him—
The Man of Galilee—
Who bore the shame and paid the price
To pardon you and me."—*W. H. Bair.*

In the Beginning

"In the beginning God created the heaven and the earth" (Gen. 1:1). Now, to create anything is to make it for the first time. There was no world until God made it. The heaven was formed, and the sun, moon, and stars were put in their places. The land, sea, animals, fish, and fowl were created. Man was God's last creation. Man was formed of the dust of the earth, so when man dies he returns to dust. After all these things were made, and woman was made from one of Adam's ribs, God pronounced His created works "very good" (Gen. 1:31).

Why were all these things made? In Revelation 4:11 it is written: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." All things, then, were made for God's pleasure. The *Emphatic Diaglott* words the last part of this verse in this way: "On account of thy will they were, and were created." So we understand the word "pleasure" has a different meaning than we usually think. God did not make all these things "for fun," but "on account" of His will.

God the Creator

We have considered God's creations. Now let us think about the Creator. Man was made in His image. (Gen. 1:26.) Christ is the "express image" of God's "person." (Heb. 1:3.) Jesus Himself told us that if we could see Him, we would see His Father. That does not mean that God and Jesus are the same Person—but they look alike, and have the same purpose in their work. When Jesus was baptized, His Father spoke from heaven. He said, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Now, if God and Jesus were one, there would not have been a God in heaven to speak to the people. It was God's power that raised Jesus from the tomb. (1 Peter 1:21.)

God used to talk to the men of old. Moses asked to see God's glory. God, our Creator, answered, "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). Then the Lord said, "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in the clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33:21-23).

From this account we know God had hands, a body, and a face. He had the form of a person.

"God is a Spirit" (John 4:24). Jesus, too, was a spirit Being after His resurrection, yet Jesus had the same appearance as before He was crucified. He ate before the disciples. He also appeared suddenly in their midst (Luke 24:36), and "vanished out of their sight" (v. 31). When we are "born of the Spirit" at the resurrection, we, too, shall be able to come and go as the wind (John 3:8), yet we shall look the same as now. We know, too, that when Jesus returns and all the wrong things are made right, He will be under the direction of His Father, or subject to Him. God will be "all in all" (1 Cor. 15:28).

Membership Call

If you haven't sent me your name and age for the ECE Club, do so now. Send in your birth date three or more weeks before your birthday, to be sure it will be listed on your birthday.

New Members

Barbara A. Murphy, Terre Haute, Ind.; Wilmer, Ronald, Leland, Beduah, and Ruby Wendroth, Eden Valley, Minn.; and Joan Beverly Savage, Saint Cloud, Minn.

Happy Birthday Wishes

Luther Wayne Bengé, July 1, age 8, Frankfort, Ind.
David Hall, July 2, age 3, Alto, Mich.
James Gaspar, July 2, age 15, Eden Valley, Minn.
Velma Dennis, July 2, age 11, Vanzant, Mo.
June Bruland, July 2, age 8, Hammond, La.
Lucille McKinney, July 2, age 8, Hammond, La.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Bockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Fredericktown, Missouri, Berean Society

* * *

By Zelda Cooper, Secretary

Our Berean Society meets each Wednesday evening. We have three classes: adults, juniors, and a primary or "Sunshine Band" for those ten years of age and under. We have teachers for the junior class and the Sunshine Band, while the adults take turns at leading their class.

We are using the "Berean Searchlight," and like it very much. This book encourages study, and it seems to be accomplishing its purpose along this line with our members.

A social each month is very inspiring, and it helps keep the interest of everyone. These socials are held in various homes where special programs are planned for the devotional hour. Following this is the social hour of games and refreshments.

We take an offering each week. We planned to pay one third (the church to pay another third) tuition for a student to attend the Summer Bible Training School, but we were unsuccessful in securing a candidate.

Prayer

* * *

By Loyd Cooper, Fredericktown, Mo.

Prayer is one of the most essential things in Christian life. Too many times Christians try to get along without prayer. We try to depend upon our own good works to carry us through. They are as filthy rags in the sight of God. (Isa. 64:6.)

When we come into Christ, take upon us His name, we become members of God's great family, the church. We are His sons and daughters in hope and faith. We have a right then to call Him "Father." We have a right to come to God with our troubles and look to Him for guidance. God is our Father; He loves His children, and will hear our petitions if we are humble and come to Him.

In the world today, fathers and mothers are always willing to give their children the things they need. They are willing to sacrifice many things for their children. They are willing to do without conveniences, that their children may be comfortable and happy. How much greater love has God for His children than we could have? John 3:16 states, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When a child makes mistakes, his parents still love him. They would still do anything for his good. A mother will follow her child to prison or to death, and still love and hope and pray for a boy who has done wrong.

God's love was greater!—He gave His Son to the world as a sacrifice when the world had sinned, when man had disobeyed and rejected Him. He bought our redemption with a price that was the dearest price that could be paid.

How ungrateful and thoughtless we Christians often are! God has promised us all things if we only obey, but often we think we are getting along all right, alone. We are neglectful. We do not pray as we should, that God might have a chance to help us.

God does not force Himself upon us; He does demand love, respect, and reverence, the same as children should love and respect their parents. God expects us to come to Him in prayer, talk to Him, and ask Him for things we need. He also expects us to be thankful for His help. We should love Him enough to obey, and not to ask amiss.

God has given Christians a beautiful example of prayer, the Lord's Prayer, which covers our daily needs. We might pray for guidance, forgiveness of sin, for the establishment of the Kingdom, for daily bread, for wisdom and knowledge of the truth. We might pray for others—Jesus did in a number of instances. We might ask for strength—Jesus did and received it. We may pray for anything which is in harmony with God's will. When we come to our Father in this manner, He will not turn us away empty-handed. Jesus gave us a wonderful example when He said, "Not my will, but thine, be done."

When we pray, we should come to God in humility, *not* for a show before men. We should make our petitions to God in a simple way, and come to Him through our Saviour, Jesus Christ, for it is only through Him we have hope for eternal life. "He that hath the Son hath life; and he that hath not the Son . . . hath not life" (1 John 5:12).

Most of all, our example prayers are private prayers. We are commanded to enter into our closet to pray. When we pray in secret, the Lord will reward us openly.

"Pray without ceasing," is a commandment. We should always be in a prayerful attitude, and never neglect to pray. God hears a prayerful thought, and He will help us in every way if we go to Him in trusting prayer.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 16-July 24—Summer Training School, Oregon, Ill.
 June 17-28—Indiana Bible School and Conference at North Salem, near Plymouth.
 June 27—Indiana Conference business meeting (afternoon) at North Salem.
 June 28—California Conference at Pomona.
 July 2-5—Arkansas-Oklahoma Conference at Cleveland, Ark.
 July 11-18—Special meetings at Delta, Ohio.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

June 15-28—Special meetings at Saint Cloud, Minn.
 June 15-28—Special meetings at Mora, Minn.
 June 28—Dedication at Pleasant Prairie Church of God (between Sac City and Luke View, Iowa).

TO THE ILLINOIS BRETHERN

The last report of our State Treasurer, Sr. Elizabeth Ford, showed that our State funds are running low. The Conference year is nearing an end, and I am certain none of us wants to see the year close with a deficit. We must keep our pledge with the churches with whom we are working. Bros. Robert Hardesty and James Watkins are now carrying on our work, and we must not fail to see that the State's share of their salaries is paid. In addition to these workers, we have other expenses. The insurance on the dormitory had to be renewed. The fire escape has been completed and, too, must be paid for, as well as other minor improvements made about the dormitory which is now in readiness for the State, and the General Conference.

What can we do about this situation? The finance committee is preparing a letter which will be mailed to each member in the State. Please give the letter your careful consideration and respond accordingly, that the obligations can be met before the close of the Conference year. Immediate contributions will ease our Treasurer's worries. Let us not fail!

Leland T. Hanson, President.

A CALL FOR FRESHMEN

Oregon Bible College, Oregon, Illinois, seeks freshmen for its fourth term, beginning September 15, 1942. Young men and young women who have completed their high school education, and who wish to enter our School this fall, should write now for students' application forms.

That we might continue to press forward in the Lord's work as we believe He has commissioned us to press forward, we are calling for at least seven studious and consecrated youths to begin their training with us next September 15.

Let him who first hears the Lord's call be first to enroll for School next fall!

Oregon Bible College
 Oregon, Illinois

EVANGELISM IN MISSOURI

Special evangelistic services were held by Evangelist J. W. McLain at the Cedarville Church, near Lockwood, Mo., May 12-31. Services were held each evening during the week, except Monday. Sundays, there was preaching both morning and evening. Many interesting sermons were delivered, and good interest was shown throughout the meeting. The special songs and music were greatly enjoyed, and two evenings pictures were shown.

During the week the average attendance was about fifty, but on the last Saturday and Sunday evening the attendance reached about one hundred. The co-operation and words of commendation from the people of the community were very much appreciated.

The last Sunday, May 31, there was an all-day meeting, and a basket dinner was spread at the church.

Bro. McLain's family accompanied him, and we all enjoyed having them with us.

Meetings closed Sunday evening, May 31, but as the Evangelist had work to do and calls to make, he stayed over another week and preached again the following Sunday, both morning and evening. They left the following morning for work in Arkansas.

Ethel Fyfe, Secy.

RUHN - WOOD

The marriage of Miss Marjorie Ruhn of Litchfield, Minn., and Willard Wood of Maple Plain, Minn., was solemnized at the Church of God in Eden Valley, Minn., Sunday evening, June 7, 1942—the writer officiating with the double ring ceremony.

Miss Lois Wood, sister of the groom, was bridesmaid. Miss Lois Ruhn, sister of the bride, was maid of honor. The bride wore white; the bridesmaid, blue; the maid of honor, pink.

Miss Lorraine Gaspar played for the wedding, and Mrs. Lester Mills sang, "I Love You Truly," and "Ah, Sweet Mystery of Life."

The bride was given away by her brother, Elton Ruhn of Litchfield, who also acted as best man. Stanley Ross and Lester Mills were ushers.

A reception followed the ceremony.

The bride is the daughter of the late Herman Ruhn and Mrs. Alda Ruhn of Litchfield. She has been teaching school near Eden Valley and Litchfield. The groom is employed by the Minnetonka Berry Growers Association. They are now at home to their friends at Long Lake, Minn. May the Lord add His blessing to this new home.

Walter Wiggins, Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

Real co-operative spirit: The morning Star Church of God, 1710 Medora St., South Bend, Ind., was first to properly fill out the Delegate Form for representation at General Conference—and this in spite of the fact that, having only twelve members, it cannot be represented by a delegate, which fact was recognized on the signed form.

Evangelist J. W. McLain will continue in meetings at Cleveland, Ark., through June 31; then work there again, July 2-5, during the Arkansas-Oklahoma Conference. He will work next at Delta, Ohio, July 11-18; and come to Oregon, Ill., about July 20.

Bro. Alva Huffer, Michigantown, Ind., always modest, did not tell all his friends that he some time ago tied with another Indiana wizard in a State geometry contest.

Bro. C. E. Randall, Dean of the Summer Bible Training School, attended the recent Indiana Conference at North Salem.

"I am more interested in Evangelism than anything else, and believe it is a work worthy of all the financial support we can possibly spare."—Mrs. Emma F. Smith, 1520 S. G St., Arkansas City, Kans.

Sr. Elizabeth Ordnung, Oregon, Ill., has returned home from a vacation trip among friends and relatives in and near Saint Joseph, Mo.

Bro. and Sr. Paul C. Johnson, Oregon, Ill., are enjoying a few days' visit with Bro. Johnson's parents and other relatives at Sac City, Iowa.

"I very much enjoy the articles written by the students of Oregon Bible College, and pray that these young men going out into the ministry will be a blessing wherever they go."—Mrs. Lottie Graham, 5093 10 St., Concordia, Kans.

Oregon Bible College has a Building Fund.

Special Meetings, with sermons by Bro. C. E. Randall, will be conducted at Oregon, Ill., nightly at 7:30, June 29 to July 3, inclusive. Come to church; build with Christ!

Sister Edna Brewer, matron of the Student's Home, Oregon Bible College, served 6,166 meals during the 1941-42 term, which was 549 more meals than served during the preceding School term. Yes, she is still collecting breakfast food coupons for silverware.

"Success" is not an extravagant word for describing the recent Illinois Quarterly Conference at Dixon, Ill.

Bro. and Sr. Alan McLain, pastor and first lady of the Dixon, Ill., Church of God, returned home, Friday, June 26, from a vacation trip into Missouri and Arkansas.

"We wish the Summer Bible Training School a successful year, and that the Lord will wonderfully bless the students and faculty."—Mr. and Mrs. H. Scott Smith, London, Ark.

"I am trying to build the local church so it will be able some day, I hope, to help build other churches of God."—John F. Green, 6216 Peery Ave., Kansas City, Mo.

FRANKLIN CALVIN BECK

Franklin Calvin Beck, faithful member of the Maple Grove Church of God at Lawrenceville, Ohio, died at his home, 1515 Linden Ave., Springfield, Ohio, June 1, 1942, at the age of seventy-four years. He was born in Frederick, Md., but spent most of his life in Springfield, Ohio. He retired from his labors as a machinist about four years ago because of failing health.

Surviving are the widow, Mrs. Emma Beck; two sons, Raymond of Springfield, and John of Piqua; one daughter, Mrs. Erma Bowser of Springfield; two brothers, David Beck of Springfield, and A. L. Beck of North Hampton; three sisters, Mrs. Walter Poole, Mrs. L. E. Lotton, and Mrs. Alma King, all of Springfield; five grandchildren; other relatives, and a host of friends.

Bro. Beck never missed church services when it was at all possible for him to get there. He will be sorely missed by the pastor and our whole congregation. He was in his usual place at both services, the day before his death, and dismissed the evening service with prayer as he often did when asked.

Funeral services conducted by the writer from the Littleton Funeral Home were attended by a large congregation of relatives and friends of the deceased. He was laid to rest in Ferncliff Cemetery to await the call of the Master.

We "sorrow not, even as others which have no hope" (1 Thess. 4:13), for we believe that he sleeps in Jesus, and that the next voice he will hear will be that of Jesus calling him to immortality.

Grover Gordon, Pastor.

AUSTRALIA KEENAN

When on May 19, 1942, "Grandma" Keenan (as she was known to all her friends) passed into the sleep of death, a most fruitful life was brought to the close. Although she was ninety-one years of age, her interest in people kept her youthful in spirit and young in mind. Grandma Keenan had learned well the truth of the principle laid down by Jesus that "It is more blessed to give than to receive." Her life became resplendent in virtue and beautiful in holiness through her daily contact with the Master and her literal interpretation of the gospel in terms of kindness and charity. She loved and was loved.

To the writer, Grandma Keenan was a symbol of faith. Three times, she went down into the valley of the shadow of death, and her attending physician said there was no hope of her recovery. On each of these occasions I was called in for prayer, and prayer was answered. During these years she availed herself of every opportunity to tell of the goodness of the Lord in restoring her to health. She had great faith, and quickened faith in others. So great was her faith in the Lord hearing and answering prayer, she requested that prayer be not made in her last illness for her recovery. She wanted to enter into the peaceful sleep of death.

During the past several years she has been mothered by her daughter, Sr. Ida Eastman, with whom many of our people have become acquainted at the various General Conferences, also her two granddaughters, Srs. Faye Brown and Lida Sullivan.

Funeral services were conducted by the writer, assisted by Mr. Hampton, pastor of the local United Church, after which Grandma was laid to rest beside her husband in Hillside Cemetery to await the resurrection.

C. E. Randall.

HERALD RECEIPTS

Alfred Sanders; Mrs. Arthur Poe; Mrs. Cleo Schaal; Mrs. Charles Warren; Marshall Logan; Mrs. Inez Jefferies (self & another); J. H. Overholser; Frank Dauskin; Bert Sheets.

MINNESOTA STATE CONFERENCE

The Minnesota State Conference of the Churches of God convened in its Sixty-Eighth Annual Conference at Eden Valley, Wednesday evening, June 10, 1942, beginning with a 7:45 song service led by Bro. Tom Savage of Waite Park. The opening sermon was preached by Bro. John Denchfield, the Conference president, of Saint Cloud.

Thursday, June 11, 10:00 a.m., a Bible study class was led by Bro. Gerald Cooper of Ripley, Ill., who also was the guest speaker of the Conference and to whom the Conference as a whole owes a glad vote of thanks. Bro. Vernis Wolfe of Saint Cloud conducted the 2:00 p.m. Bible study class. Song service, with Bro. Elmo Gaspar of Eden Valley as leader, was held at 7:45, and at 8:00 p.m. a sermon was preached by Bro. Cooper.

Bible study classes on Friday, June 12, were led by Bro. Walter Wiggins, Eden Valley, at 10:00 a.m., at 2:00 p.m. by Bro. Wolfe, and at 3:00 p.m. by Bro. Cooper. The 7:45 song service was led by Bro. Norman Ruhn, and the 8:00 p.m. sermon was by Bro. Wolfe.

Saturday, June 13, the 10:00 a.m. Bible study class was led by Bro. Denchfield. At 2:00 p.m. the annual business meeting opened with song and prayer, with Bro. Denchfield presiding. Minutes of the last annual business meeting were read and the motion made and carried to accept the report as read. The treasurer's report was then read and approved.

Oral reports of the Saint Cloud and Eden Valley church work were given by Bros. Wolfe and Wiggins. Sr. May Gaspar, secretary of the Eden Valley Church, also read a report of the Eden Valley work. Sr. Roselin Fredlund reported for the Mora Church. Bro. Denchfield next gave reports of the White Pine and Hector work and State evangelism. The motion was made and carried to accept the church reports.

Bro. Glenn Miller's work at Oregon Bible College was then discussed.

Those appointed by Bro. Denchfield to serve on the Ministerial Licensing Committee were Bros. George Randall, William Coulter, and John Savage.

Motion was made by Bro. Wiggins and seconded by Bro. Fredlund that all ministerial licenses in the future be made in writing either to the Conference board or the licensing committee.

Srs. Gertrude Bennett and Roselin Fredlund were appointed on the committee to assist in aligning delegates and tabulating votes.

The following is a short report by the secretary on the envelope system and its response: Eden Valley membership 135, 12 delegates, 11 1/2 votes each; Saint Cloud membership 50, 2 delegates, 25 votes each; Mora membership 20, 6 delegates, 3 1/2 votes each.

The motion was made and carried to eliminate the low man on each ballot. Bro. Denchfield declined renomination for president. Bro. Walter Wiggins, Eden Valley, was elected president; Bro. Vernis Wolfe, Saint Cloud, vice president; Bro. Stanley O. Ross, Litchfield, re-elected secretary; and Sr. Ruth Hoskins, Eden Valley, re-elected treasurer.

Motion was then made and carried to have a rising vote of thanks for the splendid work and leadership of the retiring president, Bro. John Denchfield.

It was then decided that the secretary write letters of appreciation and encouragement to Bros. Glenn Miller and Orris Mills.

The motion was made and carried to continue sending the quarterly letters.

After the meeting was adjourned, an hour of recreation followed. A half-hour service, beginning at 7:45, included a program by the Minnesota Bereans. Bro. Cooper preached a sermon at 8:15.

Bro. George Randall of Mora was in charge of the Love Feast, Sunday, June 14, at 9:30 a.m. Bro. Clyde Randall, who was a most

welcome visitor, preached the sermon. Bro. Walter Wiggins was in charge of the Communion service at 11:45. A delightful dinner was then served by the Eden Valley ladies in the church basement. Sr. Orpha Ruhn conducted a memorial service at 2:30 p.m. for those who have fallen asleep the past year, and a bouquet was dedicated to the boys in the service of our Country. The sermon at 3:00 p.m. was preached by Bro. Cooper. During the 7:45 song service a short business session was led by Bro. Denchfield. The ministerial licenses of Bros. Wiggins, Wolfe, and Celaine Randall were renewed, and a license was granted to Bro. Orris Mills by vote of the Conference. Bro. Emory Macy, a student of Oregon Bible College, preached the sermon at 8:00 p.m. At 9:00, Bro. Denchfield officially passed the duties of president of the Minnesota Conference to Bro. Wiggins. After making a few concluding remarks, the Sixty-Eighth Annual Conference came to a close with a prayer by Bro. Denchfield.

S. O. Ross, Secy.

NATIONAL BIBLE INSTITUTION

J. E. Coverston \$12.50
Wayne & Georgia Thompson 2.00

EVANGELISM

Mrs. A. P. Leamon \$ 1.00
Rockford, Ill., Church 5.58
J. E. Coverston 12.50
An Isolated One 15.00
Dwight Pestle 1.00
Mary Pestle 1.00
Frank Danskin 2.00
Lloyd Thomas 2.00
Delta Bereans 10.00
Frances Walls 5.00
Wayne & Georgia Thompson 10.00

MINISTERS' FUND

Previously reported \$1,112.54
Oklahoma Friends 8.00
Rockford, Ill., Church 16.30
Total \$1,136.84

SUMMER TRAINING SCHOOL

Mr. & Mrs. H. S. Bell \$15.00

"INDIA"

Mrs. Helen Doll \$5.00

Send The Restitution 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.

— 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				
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				
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				
What Must I Do to Be Saved? J. F. Waggoner	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				
Spiritual Beings, G. E. Marsh	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. McCrone	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— 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				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
B O O K S							
Name	Pages	Each	Per 6				
Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10					
Jesus Christ in the Old Testament, R. H. Judd	88	.30	1.65				
Ancient Mysteries, George Johnston	116	.50					
The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75					
The Fine 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 31

OREGON, ILLINOIS, JULY 7, 1942

NUMBER 40

Christian Conduct at the End of the Age

By Glenn Birkey

"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."

AS GENTILE Times draw to a close, Christians are confronted with many perplexing temptations and problems. It becomes increasingly urgent, therefore, that we who are followers of the Lord listen carefully to His Word for guidance and blessing. Several New Testament texts of counsel come to mind:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

"Be at peace among yourselves" (1 Thess. 5:13).

"Have salt in yourselves, and have peace one with another" (Mark 9:50).

"Finally, brethren . . . be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11).

An Old Testament verse that should be especially helpful and encouraging to Christians in these last days is: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

No one knows what lies immediately ahead in this war-torn world, although we as Christians have the Chart that reveals the final outcome. The Bible makes it plain that the church and the world have separate destinations: the church pressing forward in the narrow way unto everlasting life; the world hastening down the broad way to destruction. Oil and water cannot mix—neither can the ways of true Christianity and the ways of the world!

Discerning Christians, witnessing the present conflict of nations, recognize the prophetic struggle between the iron and the clay—both worldly elements. Said Daniel: "Whereas thou sawest iron mixed with miry clay, they shall mingle . . . but they shall not cleave one to another,

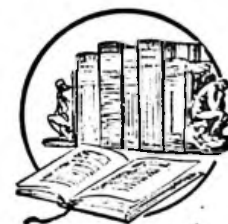
even as iron is not mixed with clay" (2:42). Said Peter, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3:11, 12.) Therefore, we as members of Christ's body (the church) should refrain from division and needless unpleasantness in all our activities, whatever they may be.

The Church of God does not believe in war as a way of establishing permanent peace. Many worldly people are of the same opinion. It is especially important, then, that we as followers of Christ live as shining examples to the world, living above reproach and as messengers of peace.

In these closing days of Gentile Times, everyone's nerves are tense as a result of much distressing news and propaganda in the press and on the radio. When people's nerves get upset, they are likely to become irritable, saying and doing that for which they are sorry afterward. As a suggestion, therefore, why not omit reading those articles in the newspapers that excite or irritate, such as war news, murders, auto accidents? Why not turn off the radio when it presents jazz music and other objectionable and questionable entertainment? Would it not be better to read the Bible, THE RESTITUTION HERALD, or *Truth Seekers' Quarterly*, feeding one's mind with food more wholesome? The writer has tried it, and finds it practical. Then, coming together in fellowship in business meetings, state conferences, or in General Conference, we shall do so in peace and in love, as God intended.

May God give us faith and strength to successfully meet the trials and temptations that are coming upon us as the Age comes to its close. May we heed the Christ's warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

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, Greater Than the Sabbath

Jesus, appreciating the truth that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6), refused to be bound by the letter of the Mosaic law (which contained the sentence of death), but He freely exercised the *spirit* of that law. Thus, life, and not death, was His gift to man.

The Pharisees, seeing Jesus' disciples plucking ears of corn and eating on the Sabbath, sternly protested that the disciples were breaking the Sabbath law. Jesus, authoritatively replied: "The Son of man is Lord even of the sabbath day" (Matt. 12:8). Knowing that the "sabbath was made for man, and not man for the sabbath" (Mark 2:27), Jesus, the Man of men, used the Sabbath, as He used all other days, for any good or needful deed. Critics who quoted to Jesus restraining laws of the Sabbath failed to see in Christ, its Antitype, the liberty and challenge to do good at any time, any place. Was there law in the Sabbath? There was responsibility in the Christ!

Jesus, "Greater Than the Temple"

Said Jesus to His Pharisee critics: "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?" (Matt. 12:5.) How reverently the Jews respected their Temple! How little they appreciated God's living Temple—the "Express Image." They gloried in structural beauty, but despised the beauty of Jesus. . . . "Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14).

To such poor judgment of values, Jesus cried out in the Temple, saying: "In this place is one *greater than the temple*" (Matt. 12:6).

Jesus "Greater Than Jonas"

Wicked as was the city of Nineveh, it repented when Jonah preached. Comparing the people of Nineveh with the people of Jesus' day, He said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas" (Matt. 12:41). Was Jesus, the Son of God, less truthful, less inspired, less to be obeyed, than was Jonah? Nay! Cried Jesus, "Behold, a *greater than Jonas* is here!"

Jesus, "Greater Than Solomon"

The wisdom, wealth, and glory of King Solomon so completely banished the doubts of the Queen of Sheba, that, according to God's Word, there was "no more spirit in her" (1 Kings 10:5). She said: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it" (vv. 6, 7).

Recognizing the conversion of this Queen, Jesus said: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon" (Matt. 12:42). What, though, of the world's doubts concerning the Christ? What of *His* wisdom and glory? Is Jesus less ordained to be a King than was Solomon? Will Christ's servants be less contented than were the servants of Solomon? Has "the half" of Christ's glory been revealed? Cried Jesus to His critics, "Behold, a *greater than Solomon* is here!"

What Shall Jesus Offer?

Speaking of Jesus, High Priest of Christians, the Apostle Paul said: "Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (Jesus) have somewhat also to offer" (Heb. 8:3). Seldom do we as Christians consider Jesus' reverence toward God. Seldom do we consider that Jesus worships God—that it is "ordained" for Him to offer "gifts and sacrifices."

When the Israelites offered "polluted bread," when they offered "the blind for sacrifice," the "lame and sick," God, through Malachi, said: "Cursed be the deceiver which . . . voweth and sacrificeth unto the Lord a corrupt thing."

Now, because Jesus is greater than the Sabbath, greater than the Temple, greater than Jonah, greater than Solomon, we as Christians owe unto Him more respect, more reverence, more devotion, than ever was paid to the Sabbath, the Temple, to Jonah, or to Solomon. Further, only as we give our best unto the Christ, can He bountifully "offer gifts and sacrifices" to God. Alas! we, like Israel, offer to our Lord that which we can little use for ourselves. "Cursed be the deceiver" who withholds his heart and soul from Christ! *What shall Jesus offer? Why not you?*

The Temple of God

By Vivian Kirkpatrick

"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).

LIFE is a complex thing. Too many elements enter into and conflict with life to make it the easy flow of favorable events that we should like it to have. Even though life were not lived in thought of relationship or responsibility to or for our fellow men, it would still be complex, for there remains our relationship to our Creator and our Redeemer.

It would seem at first that the two—relationship to our fellow men and relationship to the Saviour—were easily separated, but such is not so. Relationship to Christ, if considered in its proper sense will take care of that responsibility to man.

Anyone will concede, I believe, that to be a name bearer for Christ—a Christian—implies, at the least, that there is only one standard upon which that individual may base his life. That standard is Christ Himself. To use any other standard is to imply either that the standard is too high and that one cannot attain to it, hence has no right to be called by that title, or that he questions the right of the Saviour to be the leader of men.

One's relationship to Christ should be based upon the words of our text. Baptism is an ordinance not to be considered lightly—not merely an experience one undergoes when he reaches a certain Sunday school class or a certain age. Baptism is a death to this world and all it contains, including those things contrary to the requirements of the temporal state when they are in conflict to Christ. One who is Scripturally baptized has become a "new man in Christ Jesus," and no longer has a relationship to the world, except to lead others out of the world.

A temple is "an edifice erected for the worship of deity." The temple is not worshiped, but God is worshiped from and through the temple. Such an edifice is never dedicated for the service of one individual, alone. Because of this, it becomes necessary that all the temples of God be kept clean, undefiled.

It is in this respect, however, that one so frequently fails. The theory is good, but the practicing of that principle is a different matter. It too frequently happens that only in the minor requirements does one keep a clean temple.

"I like 'meat' and I can eat 'meat' without harm to myself. It isn't my fault if a brother has not reached the place where he can eat 'meat' and is destroyed by doing

what I do"—a temple of God? or of the Devil? Am I my "brother's keeper"? Am I responsible for his inability to do successfully the things I do?

This brings us to the same problem that man has faced for ages: must an individual sacrifice his pleasures, his desires, perhaps his ambitions, simply because someone less strong in character or weaker in faith might be led from the strait and narrow path? The answer to the problem is, of course, obvious—if he takes his name bearing seriously. He will be with Paul in saying, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13). He will keep his temple clean, and dedicated to the service of the Great King.

Suppose we be a little more specific. If I dedicate my body, the temple of the living God, to His service, as I must or my baptism was vain, have I a right to misuse or abuse that which is no longer mine since it has been set apart to the service of God? Have I a right to use that temple as the altar from which I send up a smoke offering to the yellow god, Nicotine? He leaves his indelible mark just as surely as there will be those in "Revelation" times bearing in their right hand or in their forehead the mark showing that they have aligned themselves with the Beast, rather than on the side of God Almighty.

Another question: Does one rightly use that temple when he encourages, if not actively participates in, the spread of the doctrine of the Devil—the belief in the immortality of the soul—and those other beliefs contrary to the teachings of Jesus Christ, such as the Trinity, infant baptism, sprinkling, pre-existence? And that is what we do when we participate in, worship with, or donate to, churches which teach those things. We place our stamp of approval upon error—the temple lights become dim—and that approval may lead others into a belief in error. Though actually we may teach the truth, the world knows only that we have approved what those churches teach.

These are only some of the complex problems we must face. We cannot be too careful in our outlook on our name bearing. Too many of us are negligent of that life which is God's holy temple. We allow personal, worldly desires to so becloud and obscure the real meaning and purpose of this life that we lead others from, rather than into, the Kingdom of God. (Please turn to page 11)

The Angels That Sinned

Jude 6

By A. E. Griffiths

READING an account of this subject recently, it occurred to me that Jude's words about angels which "kept not their first estate" are not generally understood.

First, we must realize that God created the earth and mankind on it. God then gave us His account, in the Book of Genesis, of what He had done through Moses—the word Genesis meaning the beginning. The Word of God deals solely with the earth and man's relation to it. It does not deal with any possible condition prior to the Creation: whatever God's experiences were before this does not concern us. Moses tells us, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29). This being the case, we must confine ourselves to the study of those things that are revealed, and not delve into possible operation of God before the Creation.

To understand Jude 6 correctly, it is necessary to know the meaning of the word "angel." The Greek word from which it is translated means *messenger*; it can be either a mortal or an immortal person—there are instances of both these characters in the Scriptures. Luke 7:24, 9:52, and James 2:25 all refer to mortal persons, but the Greek word in each case is *aggelos* (*angels*). The following texts refer to immortal persons: Genesis 19:1; Exodus 3:2; Hebrews 13:2. The latter refers to the angels that visited Abraham.

The idea of a fallen angel from heaven is based upon an interpretation of Scripture involving an utter impossibility. God took care of that contingency, according to Genesis 3:22, 23: "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," and placed Cherubim "to guard the way of the tree of life" (v. 24)—otherwise He would have produced an immortal devil, a doctrine the world at large firmly believes.

Immortal angels cannot sin, neither can they die. Christ very clearly taught this truth in Luke 20:28-36. In answering the question about the woman who had seven brothers for husbands, each of them dying and leaving no children, He explained: "The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world (the Kingdom), 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." Paul tells us in Romans 6:23: "The wages of sin is death." This is surely enough proof that angels cannot die.

Having learned the nature of angels—both mortal and immortal—let us find out who the angels were that are mentioned in our text.

In Numbers 13 and 14, we read of a glaring sin committed by ten of the spies who were sent to spy out the land and bring samples of its produce. They brought the samples, but their report was negative; they told how strong the inhabitants were and that the Israelites could not conquer them. The *two* spies, Caleb and Joshua, said they could suppress them because God would help them as He had promised. God was so angry that He said none of the adult members of Israel, except Caleb and Joshua, should go into the Promised Land. (Num. 14:29-34.) This outstanding demonstration of disobedience was so obnoxious to God that He changed the whole schedule of the Israelites' deliverance, causing them to travel forty years to reach Palestine, instead of less than a month, which should have been sufficient time to accomplish the journey.

Reading Jude 5 in connection with verse 6, we learn these messengers, or "angels," were the very persons about whom the Apostle was speaking. He wanted to show "how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

In 2 Peter 2:4 there is another reference to the same persons, Peter stating: "God spared not the angels (messengers) that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment"; and in verse 9, he says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Let us also read James 2:25: "Likewise also was not Rahab the harlot justified by works, when she had received the messengers (angels), and had sent them out another way?" If one refers to the Greek text, he will find that the word "messenger" is translated from *aggelos* (*angels*).

This is conclusive that all angels are not necessarily immortal, and that immortal angels can neither sin nor die. Paul draws our attention to the fact that, "Jesus . . . was

made a little lower than the angels for the suffering of death" (Heb. 2:9). If Jesus had been on the same plane as the angels, He could not have died and we could not be saved. In verse 16, Paul says, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." Another instance of Paul speaking of angels is in 1 Corinthians 6:3, where he said, "Know ye not that we shall judge angels?" (judge "messengers," Emphatic Diaglott). This does not mean we shall judge the angels of heaven, but we shall govern and render decisions on the work of those sent out to do the Lord's work, in the Kingdom Age.

The only way to interpret the Scripture is to compare

scripture with scripture, for God is His own interpreter. "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). If we bear this in mind, we can get a clearer conception of some of the more difficult passages in the Bible. Peter knew this, for he said: "Our beloved brother Paul . . . according to the wisdom given unto him hath written unto you; as also in his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own" (Please turn to page 11)

Egypt, Type of the World

By Iris Burnett

"There arose up a new king over Egypt, which knew not Joseph" (Exodus 1:8).

FROM the time of Egypt's first persecuting king until the Israelites' deliverance, Joseph's people knew no peace. Egypt was a wicked, idolatrous nation, practicing heathen worship, and Egypt's sinful ruler resented and feared the God-fearing children of Israel. God's chosen people were multiplying rapidly, becoming more numerous and powerful. Because he feared them, the Pharaoh began a campaign to subdue them, so they would not grow more powerful than he and overthrow his kingdom. He forced them to become slaves to his people and "made their lives bitter with hard bondage" (1:14). He even instructed the Hebrew midwives to kill at birth all boy babies born to the Israelites. Finally, when that plan of eradication failed, he issued a decree, commanding: "Every son that is born ye shall cast into the river" (1:23).

While this wicked decree was still in effect, a liberator was born and nourished in secret for three months. Then he was taken into the Pharaoh's house, where he grew and was taught "all the wisdom of the Egyptians" (Acts 7:22).

When he, who was Moses, was forty years of age, he sensed the plight of his Hebrew brothers. One day, finding a Hebrew being unduly persecuted, Moses defended him and killed the oppressor. After this, Moses fled to Midian, for his crime was apprehended. In Midian, after another forty years, God called Moses to be the savior of His people. "This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush" (Acts 7:35).

Moses returned to the chosen people of his God, who

once had refused him, and offered them deliverance. To fulfill that promise was indeed a difficult task, for the evil Egyptians were reluctant to let them go. Instead, the Pharaoh rejected the word of God and increased the burdens of God's people, refusing their pleas for mercy and time to carry on their worship to God. Their tribulation became greater and greater, but God was working through His chosen one, Moses, to give them freedom and peace. At last, after much sorrow and tribulation and death, the Pharaoh released his iron grasp, and Moses, led of God, led the Israelites to freedom and safety.

Keeping this entire story in mind, let us view the world as a whole to see the distinct comparison.

Before the birth of Christ, there were in the world only a few faithful ones, and they were living and worshipping under heathen rulership. Yet, when their Liberator was born, they did not accept Him—and He, rejected, left them.

Since that time, God's faithful ones have grown, but with their number have grown their hardships and trials. The world, after Egypt's pattern, resents true Christians and, evil as it is, would crush them into utter oblivion. But God is still Father and Protector of the Christians today, as He was Father and Protector of the Israelites in their affliction.

The world is steadily growing more wicked, more anti-Christian, and the Christian's lot is becoming more difficult. Yet, we have the promise of a returning Saviour who will lift us out of this evil "Egypt" world; He will lead us to peace and safety everlasting!

The Righteous Do Sing

By Arlen Marsh

"The righteous doth sing and rejoice" (Proverbs 29:6).

TALK to the average minister about the problems of his Sunday school. Yes, he will agree, shrugging; they are pretty tough, and it is becoming more difficult all the time to secure and to hold suitable teachers. So what? It is all a part of church life.

Talk to him about the problems of his parishioners in general. Yes, he will confess; it is a shame the deacon has become attached to the janitor's wife, and that the newest member spent last night in jail on a charge of drunk and disorderly conduct. But so what? Every church consists of human beings, and every human being errs.

Talk to him about the choir.

Now there is a proposition that deserves a paragraph all to itself. For your average minister will, when his or any other choir is mentioned, do one of two things: (a) close up like a Los Angeles Nipponese flower shop; (b) reveal a depth of feeling and a richness of expression that will give you emotional ague for hours.

There is a word for the choir in its relation to the minister (and still we speak in generalities): *deflagrator*. A deflagrator, according to Winston's Simplified Dictionary, is "a voltaic battery or other device for producing sudden, intense, and scintillating combustion." And a choir is certainly all of that.

Exactly why this is so, it is difficult to say. Possibly the artistic temperament seeks self-expression. Possibly the sometimes inconvenient necessity of rehearsing regularly, without obvious rewards, ultimately stirs the ego to the point at which it simply must make its impression, one way or another, upon others. Quite possibly, it is nothing more than the deep-rooted human impulse to jealousy.

At any rate, the choir is very definitely a deflagrator.

How far back into history music goes in the worship of God, no man can say with any amount of precision. The first Biblical mention of the use of chords and scales is that of Genesis 4:21, which refers to Jubal, "the father of all such as handle the harp and organ." The sons of Jubal rapidly became as numerous as the modern hot jive devotee, until, by the time of King David of Israel, there were whole "choirs" of cymbalists and drummers. Also, of course, there were singers, of whom David himself was not the least.

With the increase in the number of musical instruments, in the scientific handling of composition, and the number of worship services throughout the world, came an equal

increase in the importance of choir activity. It has always been true, it will always be true, that "the righteous doth sing and rejoice," that he expresses his appreciation for the blessings of God in song.

Unfortunately, a very considerable number of church people fail to understand the value of music. No public prayer can so quickly put a congregation into a devotional attitude as can a certain type of harmony. Few orators have the ability to impress the joyous side of Christianity on an audience quite so well as the magnificent "Hallelujah Chorus."

And few speakers have quite the ability to disrupt a church that those have who use the musical worship of God as a steppingstone to further their personal ambitions for leadership or their personal antagonisms.

Not all churches with volunteer choirs are so fortunate as the Southlawn Park Church of God in Grand Rapids, Michigan. Blessed with exceptionally competent leadership, with several well-trained or half-trained voices, and with a membership which unanimously can read music, that choir stands as something unique in our denominational annals.

But the choir is unique in a more important way. Choir rehearsals are a time for work, not for play or for gossip about the crops, the war, and the neighbor's children. Choir rehearsals are opened with prayer; they are, after all, religious services, and should be conducted as such. Once prayer is ended, there is practice—practice that sometimes seems unending, practice that involves the repetition of single phrases until the director is as satisfied as she will ever be.

This sort of work is not confined to hymns. For the production of such an apparently simple number as a hymn by Martin Luther, the choir rehearsed . . . and rehearsed . . . and rehearsed . . . and listened to phonographic recordings of the same hymn sung by world-famous choristers.

Yet this choir, like every other choir, has had its troubles. Male voices are scarce, for choir work, in the Southlawn Park Church as new tires are for the rest of us. Members are quite as busy doing other things as are the members of choirs in Broken Wheel, Arizona, and Patchogue, New York. To rehearse twice a week is now and then annoying, occasionally impossible; but the schedule is maintained as rigidly as humanity can maintain it.

All of which, together with a profound conviction on the part of Director Evelyn Barr that the choir is a *vital* part of church service, helps to explain why a rather motley aggregation of a dozen or so voices has built a reputation sufficient to pack a high school auditorium full of comparative strangers when the choir gives a special holiday program.

The Southlawn Park choir is unique in still another way. It has *not* been the pastor's chief headache. Despite its flaws, it has functioned about as well as any volunteer choir could be expected to function—a good deal better than many paid choirs in larger churches.

But Southlawn Park Church is an exception. Elsewhere, choirs usually are the deflagrators already mentioned. Members who feel they know more than directors, and make no bones about saying so; directors who are more indifferent than incompetent, who feel their personal desires are more important than church needs; singers who persist in ignoring plans carefully laid by established musical leaders; members who are more intent on having fun than on performing a definite service to God; musicians who contend their talents would be wasted by

using them on behalf of ill-trained songsters and unappreciative audiences—these, with the ones who are simply too lazy to practice as they should, are responsible for the “sudden, intense, and scintillating combusive” qualities of the average choir.

Every choir should keep firmly fixed in mind that its purpose is not to provide a musical interlude to help stretch out the morning service over a full hour, not to give several an opportunity to display their vocal and instrumental wares for the benefit of a not always admiring public, but, in plain terms, to worship God. To exercise Christian virtues—patience, charity, understanding, co-operation—is to that extent to be righteous. And they are the righteous who do sing and rejoice; the remainder simply sing.

Music need not to be difficult to be good. But music must be performed as well as the performers can perform it. The choir that sings to worship God, and not to inflate its own ego, is a more powerful spiritual force in a church than any group of well paid singers infinitely better trained. The hymn that speaks of giving our best to the Master contains the entire *(Please turn to page 11)*

The Hands of God

Pulpit Echoes

By M. W. Lyon

THERE are three views as to the place of God in the world. Atheism claims there is no God. Deism says that God made the world and left it to run itself. Theism holds that God is ever active in men's affairs and is directing them according to His wise purpose. This last is the only Christian viewpoint. What the Bible says about the hands of God shows His active interest in the affairs of men.

The hands of God are busy hands. God has no more left the world to run itself than a parent would leave his child to shift for himself. A God who works is clearly shown in such passages as John 5:17; Acts 11:20, 21; 15:12; 1 Corinthians 12:6; Ephesians 1:11; Philippians 2:12, 13. The miraculous birth of Jesus Christ, His mighty works of power during His ministry, His resurrection, the miracles of the Holy Spirit done by the apostles after His ascension—what are these but the hands of God busy helping His servants?

The hands of God are strong hands. They created the worlds and continue to maintain them with almighty power. (Heb. 2:6, 7; Acts 7:49, 50.) They are strong in protecting watchcare over His children, also. (John 10:

27-29; 1 Peter 5:6, 7.) You need not fear any peril if God's hands are caring for you!

The hands of God are long hands. (Num. 11:21-23; Psalm 139:7-10.) They can reach to the ends of the earth, and no one can get beyond their power to save. Just as the hands of our fathers sometimes gave us a corrective paddling, so the long hands of God can reach out after the sinner to punish him, as in Acts 13:9-11 and Hebrews 10:30, 31. There is no place so far away that those hands cannot reach and bring back a Jonah fleeing away from His presence.

But, best of all, the hands of God are kind hands. They are ever helping, blessing, and providing for those who trust in Him. (Psalm 145:8-20; Ezra 7:9; Neh. 2:7, 8; Ezek. 1:3; Luke 1:65, 66; Acts 4:29, 30.) Like as those of a father (Psalm 103:13), His hands are gentle and loving, tenderly caressing His children and rejoicing them with His goodness.

Jesus, our Saviour, suffering on the cross, in His last dying moments, in fullest confidence trusted Himself to those hands (Luke 23:46), knowing His future was secure in their keeping. You and I can trust them as surely!

Ohio Church of God History

Part Two—Ohio's Conferences

By Ellsworth Routson

HAVING last week reviewed the history of Ohio's several churches we now present quotations of interest concerning State Conference work.

The following report was published in 1906:

"In order to make this, our conference number, of especial interest to all the brethren of the State, to those who will attend and those who would gladly attend if circumstances permitted, we decided to give a few of the most interesting points which could be collected in regard to church history on Ohio in general, and of the organization of the various bodies, together with a description of such conferences as we could find record. The need of organized effort to preach the Word and hold forth the light of the gospel is recognized by us all as it was by those few brethren in Ohio who first preached and taught the glad tidings of the Kingdom. That their efforts were not in vain, we, standing here in their places fifty years later, can testify.

"It was on the evening of October 29, 1857, that the first Ohio Conference of which we have record, assembled. It was held at North Fairfield, and was called to order by Elder Joseph Marsh, who gave an opening discourse on Romans 1:1-6.

"The Conference appointed a committee consisting of A. G. Stewart, G. W. Smith, J. M. Judson, W. Fish, P. Alling, and R. Seymour, to bring before it the following business for consideration by the Conference:

"1. That we should, when there are three or more members in a place, organize ourselves under the name of the 'Church of God,' recognizing no other name for ourselves, individually, than 'Christians,' and none for the church than the 'Church of God.'

"2. That we should appoint an elder or elders and a deacon or deacons.

"3. That we, in our organization, should make no declarations than simply declare that we, the undersigned, do organize ourselves under the name of the *Church of God in* (naming the place), recognizing the New Testament as the constitution of the church and the Bible as the only rule of faith and practice.

"4. That, when a brother or sister is isolated, he should send his name to the nearest church—that we may all be recognized as members of the *Church of God*.

"5. That it is our duty as members of the church to give of the abundance which God has given us, for the

support of those 'who labour in the word and doctrine' among us; and we cannot, except at the loss of eternal life, see a minister or brother or sister in need of the necessities of life and not administer unto them.

"6. That we appoint Elder J. M. Judson an evangelist, whose duty it shall be to travel at large through Ohio, preaching the Word and setting churches in order.

"7. That when this Conference adjourns, it meet again on the third Wednesday in September, next, at Springfield.

"The report was adopted and the meetings continued until the following Sunday, many good and profitable subjects being discussed, and all members exhorted and encouraged. This, in brief, is a summary of the first Conference, and, although we have been unable to find authentic reports of succeeding ones, no doubt many were conducted. Proof of this is found in the fact of the establishment of several other church bodies." (From "*Happenings with the Church of God Young People*"—1906.)

"Mr. W. Fish proposed holding a conference to bring together others of 'like precious faith.' (The seventh point of the last conference specified this conference should be held.) Through a church paper, edited and published by Brother Joseph Marsh of Rochester, New York, a convening conference was announced to be held the first week in October, 1858, in the old brick courthouse in Springfield. The Fish home offered hospitality to the delegates, Brother L. H. Chase of Adrian, Michigan, Brother Marsh of Rochester, New York, and Brother Judson. Also among those attending this Conference were Brother and Sister Southworth and daughter from Fairfield, Ohio, Kanier Dean, brother of Alex Dean, and Brother Brown, Meadville, Pennsylvania, who was blind and learned the truth from his daughter, who read the Bible to him. The attendance was good, but because the doctrine was new and peculiar to the people, they were slow to understand, and called the believers 'soul sleepers' because of their belief in the sleep of the dead."

"In the fall of 1867, there was a conference in Marysville, where Brother and Sister Cherry lived. There was not another until 1903, when one was held in Salem." (From Matilda Woodbury.)

"In January, 1903, a meeting of the brethren of the Church of God in Cleveland was called for the purpose of considering the subject of again organizing a State Con-

ference. At this meeting, it was decided to issue a call to all the Churches of God and the brethren at large, to meet at Cleveland for this purpose. The object of the Conference, as stated in the communication sent out at that time was:

"First. Through organized efforts, to spread the gospel to localities not yet reached by evangelists.

"Second. To promote closer social interest and acquaintance of the brethren with each other; to draw them nearer together in the 'unity of the Spirit in the bond of peace.'

"It was later decided to hold the meeting in Salem, in August. Following is a report of the first meeting:

"The business meeting was called to order by Brother Neill at 2:00 p.m., August 15, 1903. Brother William Pate was elected chairman, and Brother J. C. Tomlinson, secretary of the meeting. Brother A. H. Zilmer, president of the Indiana State Conference, was called on to give his ideas in regard to conference work. He stated that the Indiana Conference had an evangelistic committee on *literature*. He advised the Ohio Conference to find the number of members in the Church of God in the State of Ohio, and to appoint a collector in each congregation.

"Brother Pate stated that the members should form themselves into a conference body. Thereupon, it was moved by Brother D. C. Robison, and seconded, that the chairman and secretary of the meeting be the president and secretary of the Ohio State Conference for the coming year. The motion carried, and both were declared elected. Brother D. C. Robison was elected vice president, and Brother John Lehman, treasurer, for one year.

"The following were appointed corresponding secretaries: Sister Nancy Barber, Salem; Sister John Lehman, Troy; Brother D. C. Robison, Mount Vernon; and Brother W. M. Farley, Sistersville, West Virginia.

"It was then decided to have a Conference Committee of five persons—three to reside in the same community. Those elected were Sister B. H. Land, Brother Walter Tomlinson, Brother Stanley Sanford, all of Cleveland, and Brother Rufus Curtis, Fidelity; and Sister Mary Knowles, Salem.

"A Finance Committee was also selected consisting of Sister Tomlinson, Sister Goss, Brother Pate, Cleveland; Sister Pearson, Fidelity; Brother R. H. Holman, Springfield; Brother Samuel Elton, Delta; and Sister Barber, Salem.

Brother P. Neill was elected Evangelist for the Conference for one year. In a short speech, Brother Neill accepted the position. Two excellent papers were read by Sisters Tomlinson and Barber exhorting the brethren to work. Brother A. H. Zilmer suggested that the secretary send the names of the members of the church to the evangelist.

"The president declared *The Restitution* the official organ for the Ohio State Conference." (*The Restitution* was

a paper published by the Church of God at 10623 Lee Avenue, Cleveland)—(From, "*Happenings with Church of God Young People*"—1906.)

Then, as near as we can get information, there was another conference in 1906, the year the preceding information was published, at Brother John Lehman's, Troy; another at Springfield, the year not learned; one at the Troy Fairgrounds in 1911; and one at Cleveland in 1916.

For several years following, there were no more State conferences—though an attempt was made to reorganize—until the year of 1940. Because many of the young people of Ohio were inspired by the work accomplished by other state conferences, and desiring to promote harmony among all the Ohio churches, they started a movement to reorganize an Ohio Conference. In the spring of 1940, a group of delegates met at Brother James A. Patrick's home in Ashland, and made plans to hold a conference at Lawrenceville (the Springfield church) in July.

Brother Patrick was temporary chairman and Brother M. W. Lyon was temporary secretary, until the elections were completed at the end of the conference week. With each nomination for election, the nominator stated a good reason why his candidate was qualified for the office. Thus, the offices were filled satisfactorily. A new constitution was adopted.

The following year, 1941, the Conference was held at the Brush Creek Church, August 17 to 24. At this Conference, a State Berean Society was organized. Cleveland (Golden Rule Church) invited the Conference to meet there in July, 1942.

SUCCESS TO OHIO

By the Editor

HAVING lived seven years in Ohio, where with our family we made many lifelong friends, we wish here to express appreciation for the Ohio brethren and for the work of the Lord there mentioned.

May the Lord continue to direct and bless His work in Ohio. Pioneer workers were loyal unto death. They fought the "good fight of faith," they built well upon the foundation of Christ and His gospel of the Kingdom of God. As this brief note is being written, plans are being completed for a State Conference at Cleveland—a sign that the faith still prospers. True, the church has many problems and not a few dark days, but "the gates of hell shall not prevail against it" (Matt. 16:18). The Church of God will never pass away.

As we approach ever nearer and nearer the coming of our Lord and His Kingdom, may evangelistic spirit and zeal for the truth so abound in Ohio as to lead many men and women to see and to accept the Hope that "maketh not ashamed" (Rom. 5:5).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"The soul that sinneth, it shall die" (Ezekiel 18:4).

God Hates Sin

"A soft answer turneth away wrath: but grievous words stir up anger.

"The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

"The eyes of the Lord are in every place, beholding the evil and the good.

"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

"A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

"In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

"The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

"The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness."—Proverbs 15:1-9.

How to Resist Temptation

We all get the desire to do something, regardless of whether it is right or wrong. If what we want to do is wrong, we are being tempted. If we do it, it is sin. If we do not do it, we have overcome temptation. To win out when tempted gives us strength to resist the next temptation.

Did you ever say, "All Eve did was eat an apple"? Now, simply eating fruit is not wrong, but God had said for them to eat not of the fruit of that tree. So, to eat of it was sin.

Did Mother ever tell you, "Don't play the piano any more," or "Don't eat those raisins; I want them for a pudding," or "Don't take Billy's toy home; it isn't yours"? When the Bible says, "Children, *obey* your parents," and you do not, that is wrong.

God has given us the Bible as our Guidebook. There are "do's" and "don't's" in it. Real Christians obey the "do's," but not by force. We are not forced to serve God. It must be of our own free will. If we are God's children

and do wrong, God punishes or "chastises" us. Study the Bible lessons to learn what *is* right. Jesus said that to love one's neighbor as oneself would help us keep all the laws we need. If we love God, we will seek to please Him. If we love our sisters or mothers, we will be kind and loving to them.

Temptation's Disguises

Do you "dress up" to play house? Have you dressed up as someone else, as a ghost on Halloween, as George Washington, or as a clown? Those are disguises. Temptation does not come dressed up as evil or sin. Wrong things are often made to seem right. (Some people are trying to make beer seem good for food, but we know it is not.) The wrong thing we want to do usually seems so harmless—and so necessary to our happiness!

Eve was truly deceived by the Serpent, and believed his lie rather than the truth God spoke. Believing the lie, she foolishly partook—bringing sin and sorrow upon all mankind. Let us heed the warning.

In choosing friends, character is more important than the material things one may possess. Just because a person looks clean is no true sign he does not use ugly, dirty words. We must hear him talk, and then we can decide whether or not we want him for a friend. It is better to be alone than in bad company. (See 1 Cor. 15:33 and Eph. 4:29.) We should be as pure and good "inside" as we try to keep our outward appearance. If we are always pure and good "inside," we shall be rewarded, for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Membership Call

Send me your name and birth date to enroll in our ECE Club. See your name in print on your birthday.

Happy Birthday Wishes

Clarence Poland, Jr., July 6, age 13, Shady Springs, W. Va.

Dorothy Rhodes, July 9, age 9, Hammond, La.

Marilon Mercier, July 10, age 4, Hammond, La.

Jean Love, July 8, age 12, Cleveland, Ohio.



BEREAN DEPARTMENT



Editors:
 Evan Knodle, 205 N. Hinkley
 Rockford, Illinois
 Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois

Summer Bereans

Dear Ed:

Among several things which were discussed at our last week's meeting was the possibility of discontinuing Bereans for at least the months of July and August, beginning again the first of September. The two main arguments seemed to be that it is too hot to concentrate in any serious study during these two months, and, besides, many of our members take their vacations at this time. I don't know exactly what we will do, but I am somewhat hoping that we will discontinue Bereans for the summer. What are your opinions on this problem?

Sincerely,
 Joe.

Dear Joe:

That problem of discontinuing summer Bereans seems to arise all over the country, and in looking over the different societies we find that some do and some do not conduct services during the summer months. A few years ago it seemed to us that a little vacation all the way around was a wonderful thing. Most of us were so busy running around in the great outdoors, absorbing sunshine and inhaling the pure, sweet air, that we really neglected our Bible study; so much so, in fact, that it actually made little difference whether we held Berean meetings or not—they would have been mere formalities anyhow.

Our churches, however, continued to hold all regular services through this summer period. And the people attended—just as well as at any other time. True, the older people were much more faithful and regular in attendance—but the younger ones generally followed their example and managed to attend most of the services. This brings us to what now seems to be the reason for even thinking of declaring a vacation in Berean work—selfishness. Before you get excited, let us explain.

I know you are familiar with Matthew 4:10, 2 Timothy 2:15, Romans 1:25, and 2 Timothy 3:4. We know that we must worship the Lord and study His Word that we may better learn His will and prepare ourselves to become better Christians. We also know that in addition to these aims the Berean adds the duty of encouraging strangers and newcomers to the faith. Every Berean society in the country realizes the necessity for this work in the fall,

winter, and spring, so the question arises, "Why does the need become less in the summer?" The majority of us believe that it doesn't. It's just a case of another self-willed need taking its place.

People enjoy the summer months. They seem to be happier and are much more friendly. They're even in a mood to discuss religion when the weather is warm—they sort of like to stand outside your meeting place and talk with you folks, though some of the members of longer standing are anxious to "get along" home. They're willing to listen, the Lord is willing to help, so the rest is up to you.

Think it over, Joe—do you spend much time right now studying numerous doctrines and stories in the Bible, the things that will improve your Christian character, or are you more interested in the things mentioned in Romans 1:25 and 2 Timothy 3:4? If your thoughts are on the latter, read Webster's definition of "selfish," Matthew 4:10, and 2 Timothy 2:15, and then vote yourself a little personal rehabilitation with a "yes" in favor of summer Berean.

Sincerely,
 Ed.

Too Hot or Too Cold

As it is now too hot for some Bereans, it will soon be too cold for them. Warned Solomon: "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4).

Berean Treasurer's Report

August 4, 1941—June 1, 1942

Cash on hand, August 4, 1941		\$141.67
Income:		
Dues	\$20.60	
Self-denial	6.63	
Restitution Herald office	62.27	
Money held in Rockford bank	11.00	100.50
		<hr/>
		\$242.17
Expenses:		
Correspondence committees	\$20.00	
Secretary	3.00	
Fees on money orders, etc.	.55	
Stationery	12.70	
Printing Berean books	53.10	
Other expenses, stamps, etc.	7.74	97.09
		<hr/>
Cash on hand, June 1, 1942		\$145.08

Mrs. Alan McLain, Treasurer.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 16-July 24—Summer Training School, Oregon, Ill.
 July 11-18—Special meetings at Delta, Ohio.
 July 5-12—Ohio State Conference at Golden Rule Church of God, Cleveland.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

ELDORADO, ILLINOIS

We at Eldorado were made very happy on June 28, when Mrs. Virginia Davenport presented herself for baptism at the close of the morning service. The baptismal services were performed later the same day. Virginia has studied with us in the young people's Berean class for the last six months. We are more than pleased that her studies have led her to this step. She is the fourth of our class to take this step, recently. She may be addressed at Eldorado, Ill., Illinois Ave.

Eldorado is looking forward in the Lord's work, having begun full-time work here, June 1. Pledges for the coming year have been nearly doubled, and the increasing interest in our classes heralds the determination of all to make our future work succeed. A full schedule of Sunday services and two Bible classes per week keep all busy.

James M. Watkins.

KANSAS CITY, MISSOURI

We brethren in greater Kansas City are much interested in the Lord's work. We like to know how the brotherhood in general is getting along, and believe the brotherhood may like to know how we in Kansas City and vicinity are progressing.

We have been holding meetings in my home for years, and have derived much benefit from them. It seemed to us, however, that we ought to get into a public place, so after much prayer, meditation, and consideration, we decided to look about to see what could be done about finding a place that would rent for such a sum as we might be able to pay. We found such a place, rented it, are now holding meetings often, and have fairly good attendance at both Sunday school and preaching.

Any brother passing this way is welcome to worship with us, and, if he feels so led, preach for us. I truly believe there is a good opening here for an energetic man, young or old. Correspondence is solicited. Pray for us.

John F. Green, Pastor.

MINISTERS' FUND

Previously reported	\$1,136.84
Mrs. Eska Evans	1.00
A Friend	25.00
Arlington, Va., Bible Class	5.00
Brush Creek, Ohio, S. S.	25.00
Dixon, Ill., S. S.	10.35
Total	\$1,203.19

MICHIGAN CONFERENCE REPORT

The 85th Annual Michigan Conference convened June 15, continuing through June 21, at the Southlawn Church, Grand Rapids. Bro. M. W. Lyon, pastor of Golden Rule Church, Cleveland, Ohio, was guest speaker.

The Conference included two sessions of Bible classes each afternoon, Monday through Friday, with an average attendance of sixty-nine. Something new was added at recess this year in the form of a snack for all present.

The theme for the week's meetings was "Christ for Victory," which appeared on a large white cross at the front of the church. In the evening, the cross was back-lighted, making it a very impressive sight. Bro. Lyon retained the theme through his sermons each weekday evening and those given Sunday morning and afternoon. Bro. F. E. Siple, in the closing service Sunday evening, spoke on "The Final Victory." Mrs. Martha Doan wrote the words and music of the theme song, "Christ for Victory."

At the business meeting, plans were made to advance the work in the State this year.

Sunday we had a record attendance. We were glad to greet Sr. Jennie Coats and son Kendall of Coats Grove, who have been unable to attend for some time because of sickness. The Blanchard Church was well represented. Guests from out of the State were Mr. and Mrs. Francis Burnett of Oregon, Ill., Mrs. Wylodine Lederer of Cleveland, Ohio; Mr. and Mrs. Ambrose Hoke and Rebecca Kessler of Dayton, Ohio. Mrs. L. F. Slocum, Secy.

EDEN VALLEY, MINNESOTA

The annual business meeting of the Church of God at Eden Valley, Minn., was held June 9, 1942. The following officers were elected: Mabel Hoskins, secretary; Elmo Gaspar, treasurer; Bro. Walter Wiggins was retained as pastor for another year.

We are very glad Bro. and Sr. Wiggins can be with us for the coming year, as they are doing a great work here at Eden Valley. We have three services here every Sunday which are very well attended. We also have our Bible study on Friday evenings and they are well attended. Many have confessed Christ and have been baptized.

Our church has been redecorated, a new oak floor laid, and cushioned seats installed. Some few months ago the parsonage was enlarged, a new floor put in, and the walls papered.

We have a large number of young people who are very active in the Berean work. May the good work keep progressing.

Mabel Hoskins, Secy.

BRUSH CREEK NEWS CORRECTION

Due to an unaccountable error by the writer, the list of names of those baptized at Brush Creek at the June Meeting, June 14, 1942, the following correct list is here given: Billy Stine, Gordon, Ohio; Phyllis Kessler and Sarah Kessler, West Milton, Ohio; and Donald Klepinger, Brookville, Ohio.

Harvey Krogh, Jr.

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Edna Chamberlain, author of "Nostalgia" (page 10), lives at 504 N. 15th St., Corvallis, Ore.

"It is better to be alone than in bad company."—Children's Page.

Today is the day to plan to attend General Conference at Oregon, Ill., July 28—August 9, 1942.

The Jewish Agency in Jerusalem reports that 4,112 Jews, having immigration certificates, entered Palestine in 1941.

"There are excellent indications for some converts in this community. The work we have been doing for so many months looks as though it would bear fruit."—John R. Fiske, Jr., Milan, Kans.

Brother C. E. Lapp, Tempe, Ariz., will be one of the preachers at the Missouri Conference to be conducted at Fredericktown, August 9-16.

Sister Nora Pearson, 1812 Devon Ave., Dayton, Ohio, reports that she is grandmother to Jerry Franklin Marcella, 8½ pound son of her daughter-in-law and son Ben.

Church and Conference Secretaries: It is time to fill out your Delegate Forms and return them to the General Conference secretary.

Bro. and Sr. Fred Hall, Alto, Mich., are visiting their daughter and son-in-law, Bro. and Sr. Francis Burnett, Oregon, Ill. We are glad to have Bro. and Sr. Hall—and their son David—in our midst, and hope they may make their new home at Oregon.

There are no Japanese in Palestine—yet.

Captain R. E. Wise and wife, the former Marjorie Siple of Grand Rapids, Mich., became the parents of a 5½ pound boy, Sunday, June 28, at Amarillo, Texas. They've named him Michael John Wise.

"I always enjoy Bro. Arthur Gilbey's selections. They reveal a deep, earnest spirit, and a keen appreciation of spiritual values."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

Bro. L. E. Conner preached at Burr Oak, Ind., Sunday, July 5.

Bro. and Sr. Emory Macy, having recently conducted a series of services at Mora, Minn., are now vacationing at the home of Bro. and Sr. Lester Kirkpatrick, Cass Lake, Minn.

"I heard Bro. Richard LeCrone preach at the Omaha Church of God, May 31. I wish all the brethren could have heard that sermon. Richard should write it up for publication in The Restitution Herald."—Harvey Krogh, Blair, Nebr.

REPRESENTATION AT GENERAL CONFERENCE

That all our brethren may understand the new system of representation at General Conference, we here present the several new rules:

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.

I. 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.

Delegate forms, bearing the above instructions, have been mailed to church and conference secretaries. These should be filled out and returned to the writer as soon as convenient—definitely before July 28, 1942.

Sydney E. Magaw, Secretary.

"INDIA"

Mrs. Eska Evans	\$2.50
Mrs. James Kessler	2.00
A Family	1.00
Mr. & Mrs. Ben Magedanz	5.00

GRACE LAURA GREENE

Grace Laura Greene was born November 22, 1905, in Lindsay, Okla. She died June 12, 1942, at the home of her aunt, Marie A. Greene, 723 Highland Ave., Kansas City, Mo. Grace was the only daughter of Mr. and Mrs. K. C. Greene, both preceding her a number of years in the sleep of death. Her brother, Charles William Greene of Watertown, Ore., is the only survivor of the immediate family.

Her death came as a surprise, for although she had been in impaired health for a good while, it was thought she was in no immediate danger.

Besides her brother, she leaves one aunt, two uncles, other more distant relatives, and many friends to mourn her death.

Funeral services were conducted by the writer, who spoke words of truth and consolation to the sorrowing, using Genesis 3:19, last clause; Job 17:11-16; Ecclesiastes 9:5; John 5:25, 28; Isaiah 65:20; 66:8; and Revelation 21:3, 4. We presented the hope expressed in Daniel's words: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life" (12:2).

Grace frequently attended our meetings during the last few weeks of her life and was becoming interested when she became sick. She was beginning to understand the truths about the future Millennial reign of Christ and the blessings which will be bestowed upon mankind then. She attended several of the meetings Brother James W. McLain conducted while here in April, 1942.

According to Daniel 12:13, she will stand in her lot "at the end of the days."

John F. Green.

EVANGELISM

Brush Creek, Ohio, S. S.	\$59.20
A Friend from Brush Creek	3.66
Mr. & Mrs. Wayne Wilson	3.00
Mrs. Eska Evans	2.50
Mrs. Lela Drake	1.00
A Friend	15.00
Mrs. Mary Barnum	1.00
P. G. Coverston	10.00
L. J. Doan	1.00
Mrs. Jessie Groves	1.00
Mr. & Mrs. Otto H. Momsen	5.00
Mr. & Mrs. G. B. Sprinkle	5.00
Mr. & Mrs. J. W. McLain	5.00
Nancy Robison	5.00
Jerry Robison	1.00
J. H. Frazier	3.00
D. W. Kirkpatrick	5.00
Mrs. K. A. Nelson	5.00
Blair, Nebr., Ladies' Aid	5.00
Mrs. Etta Hatch	3.00
Mrs. A. Hazard	5.00
Mr. & Mrs. George P. McMurtric	7.00
Mrs. Margaret Rankin	3.00
B. N. Berry	5.00
Mr. & Mrs. Lorrin Gainey	5.00
Harvey Krogh	10.00
Oakley Krogh	25.00
Mr. & Mrs. Vernon Plummer	2.00
Mr. & Mrs. Clint Scott	2.00
Mr. & Mrs. Ben Magedanz	5.00
G. E. Barber	2.00

SUMMER TRAINING SCHOOL

Thelma Mowery	\$5.00
---------------	--------

GOLDEN RULE HOME

Clara Chaffee	\$1.80
---------------	--------

OREGON BIBLE COLLEGE

A Family	\$2.00
----------	--------

HERALD RECEIPTS

Mrs. L. M. Kiger (for another); Mrs. I. L. Barton; Mrs. Miriam Hendon; Max Dolmage; Gordon Davison; Elsie Moore; Emma Sissle; Mrs. Vernie Cunningham; Mrs. Leola Clark; Mrs. Emma Scott (self & another); Grace Wiggins (for others); Mrs. Dora Seroggins; Emma C. Railsback (for others); Mrs. S. E. Hodges; D. W. Kirkpatrick; Paul Hatch; A. E. Overholser; Richard Smith (for another); Mrs. J. W. Grimsley (self & others); Mrs. Bertha Logan (for another); Mrs. Margaret Rankin (self & another); Mrs. Lorrin Gainey; Mrs. O. J. Johnson; Mrs. Raymond Knife; Mrs. George Siple (for another); Mrs. William Lloyd; Mrs. Walter Fisk (for another).

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Vivian Magaw	\$10.00
Mrs. Eska Evans	1.50
A Friend	10.00
Mrs. Emma Scott	1.00
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. J. W. McLain	5.00
Emma C. Railsback	1.50
Oregon Church of God	13.76
Mrs. S. E. Hodges & Lovia	2.00
Dorothy Magaw	2.00
Mrs. Margaret Rankin	3.00
A Family	2.00
Mrs. James Galbraith	5.00
Mr. & Mrs. G. M. Siple	5.00

A CALL FOR FRESHMEN

Oregon Bible College, Oregon, Illinois, seeks freshmen for its fourth term, beginning September 15, 1942. Young men and young women who have completed their high school education, and who wish to enter our School this fall, should write now for students' application forms.

That we might continue to press forward in the Lord's work as we believe He has commissioned us to press forward, we are calling for at least seven studious and consecrated youths to begin their training with us next September 15.

Let him who first hears the Lord's call be first to enroll for School next fall!

Oregon Bible College
Oregon, Illinois

Send The Restitution 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. Couner . . . 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.

— 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	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
Four-second Series B (25 of each of four kinds)			.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man?	12	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
The Reasons Why	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
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, R. H. Judd	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	
What Must I Do to Be Saved? J. F. Waggoner	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
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50	
What Do the Scriptures Teach? 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— 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 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				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JULY 14, 1942

NUMBER 41



THE SUMMER BIBLE TRAINING SCHOOL

Joyously and thankfully, we present this picture of the Summer Bible Training School. This season's School, the fifth Summer School, is one of the largest yet assembled, having an enrollment of twenty-eight students. Several of these students hope to attend Oregon Bible College.

Pictured are: (back row) left to right, George Walters, Dixon, Ill.; Ernest Barnum, Hammond, La.; Ellen Van Fleet, Grand Rapids, Mich.; Peggie Pearson, West Milton, Ohio; Vivian Johnson, Hector, Minn.; Cleo Williams, Gladbrook, Iowa; Edwin Smith, Tipp City, Ohio; Leonard Brown, Baraga, Mich.; (second row) Mrs. Alfred Anthon, Corvallis, Ore.; Thelma Richardson, Hammond, La.; Iola Magaw, Oregon, Ill.; Jeannette Siple, Grand Rapids, Mich.; Kathleen Granquist, Saint Cloud, Minn.; Emily Fyfe, Jerico Springs, Mo.; Harry Payne, Beavertams, Ont.; Harold Doan, Grand Rapids, Mich.; (third row) Floyd Kessler, West Milton, Ohio; Thelma Reed, Oregon, Ill.; Marjorie Burnett, Mount Sterling, Ill.; Margaret Smith, Dayton, Ohio; Dora Jean Hathaway, Corvallis, Ore.; Mary C. Railton, Rockford, Ill.; Ardys Johnson, Freedom, Nebr.; Marjorie Jean Rouch and Bob Rouch, South Bend, Ind.; (front row) Norma Kirkpatrick, Cass Lake, Minn.; Vivian Kirkpatrick (instructor), Oregon, Ill.; Mrs. Walter Wiggins (matron) and Tommy Zirkelbach, Eden Valley, Minn.; C. E. Randall (dean), Fonthill, Ont.; Walcie Rhea Smith, London, Ark.; and Marian E. Wilde, Oregon, Ill. . . . "O give thanks unto the Lord!"

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: July 28—August 9

Rapidly, the time draws near for General Conference. We trust that brethren from far and near are making plans to attend. As never before, sincerity and faith are this year being tested, as persons who may wish excuses not to attend the Conference can conveniently moan, "Gas and rubber." Brethren who are more faithful will remember: "Where there is a will, there is a way." The "Way" may be one of sacrifice—but what of it? We have *talked* "sacrifice"; we should *live* "sacrifice."

Oregon Bible College—September 15

The Lord willing, Oregon Bible College will begin its fourth term classes, September 15, 1942. Nine or ten of last year's students are definitely planning to return, but we must enroll a large freshman class if the School is to continue growing.

The first freshman to enroll is LaVerna Dimmick, Tempe, Arizona. We trust and pray that there may be at least seven freshmen. Who will be next to register? (See page 15 for enrollment coupon.)

Prospective Courses

According to present plans, the following courses will be offered to students attending the first semester of Oregon Bible College, beginning September 15:

Old Testament History	Survey of American Literature
Geographical Palestine	History of the Bible (Canon)
The Bible and Science	Public Speaking I and III
English Composition	Poetry Appreciation
Roman History	Advanced Typing
Life of Christ	Algebra
The Psalms	Music

Students will be given voice in making final decision as to courses studied. Entirely different courses will be presented the second semester. Not all members of the faculty are yet selected, but, according to present plans, Brother Vivian Kirkpatrick and the writer will be two of the instructors.

Courses of study mean very little, however, unless sincere students register for them. Who will come? *You?*

"Thou, Lord, Hast Made Me Glad"

David, humbly appreciative of God's goodness, said: "Thou, Lord, hast made me glad through thy work: I will triumph in the work of thy hands. O Lord, how great are thy works! And thy thoughts are very deep" (Psalm 92:4, 5). Like David, we, too, are grateful. Only a few weeks ago, we were advertising and calling for twenty students to attend the Summer Bible Training School. "Thou, Lord, hast made me glad" with twenty-eight students.

The instructors, Brothers C. E. Randall, Fonthill, Ontario, and Vivian Kirkpatrick, Oregon, Illinois, and the matron, Sister Walter Wiggins, Eden Valley, Minnesota, report good interest and co-operation on the part of all students. Messages from the instructors appear on pages 3 and 5. Other articles are messages from students.

Not least in contributing to success of the Summer School is the faithful service of Sister Wiggins, lovingly called "Mom" by her large family. She says:

"As we come to the close of our Summer Bible Training School, words cannot express the pleasure we have had with these twenty-eight students. It makes us rejoice to see and work with young men and women who have dedicated their lives unto Christ. I believe that if every man and woman in this country could come to enjoy the fellowship we have here, they would not hesitate to send their boys and girls to the six-weeks' School, or to make it possible for some other boy or girl to attend—someone who does not have the privilege of attending regularly the services of the church.

"In the evening when they gather at the piano to sing, and when we hear their laughter, we are reminded of the scripture which says, 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them' (Eccl. 12:1).

"May God bless each student that is here and keep him ever faithful, that he might lead someone to Christ. Let us work while it is day, for 'the night cometh, when no man can work' (John 9:4)."

A Proud Dean

By C. E. Randall

IT MAY not be good literary style to head an article with a personal appellative, but, right or wrong, the title expresses my state of feeling; and if successful in my purpose in this article, this state of feeling will be passed on to the readers. No one could be associated with the Summer Bible Training School of 1942, without partaking of an optimistic spirit, and "feel glad all over." I feel this way, and I want you to feel the same.

In these days when there is so much bad news, something that is good and wholesome should be most welcome. As one scans the world picture, the future for the nominal church is none too bright—unless the coming of Christ becomes reality rather than hope. Turning from the dark outlook fashioned by the shape of things to come, and seeing this group of intelligent young people of the Church of God literally aflame with zeal for our distinctive and historic doctrines preparing themselves for more efficient work in the Church, I take on new courage and hope. This group of students is representative of the youth of the Church of God. They believe in the Church! Yes, they are so dedicated to its cause and purpose that tribulation and hard battles will not separate them from the path of duty. Morning after morning as I sit in the devotional services and listen to them sing and pray and speak, I behold talents and devotion that mean that the Church of God of tomorrow will have leaders of vision and courage and perseverance. Day after day as together we study the Word of God, I wonder at the knowledge of the deep things of God which they possess. Back of it all, I perceive that the churches from which they come are doing a good job in youth training, and I also observe the brand marks of father and mother. If parents of Church of God homes, and the churches in which these young are nurtured, continue to "train them in the way they should go," we can face the forces of unrighteousness with uplifted heads.

There appears to be a deep-seated awakening among our people in respect to religious education. More, there is a growing demand among the young that this instruction be provided. The Bible College has had no small part in developing this attitude. The work of the College during the past three years has had a profound influence on our thinking, and this changed mind has been deeply implanted in the lives of Church of God children.

Youth Calls

The youth of the Church are calling for more responsi-

bilities—for more progressive activities, for more places of leadership. Certain allied nations have their backs to the wall because elderly statesmen and military leaders could not foresee and comprehend that old methods and ways were not equal to modern and swift-moving blitzkriegs. Many young men of vision in these nations were demoted and hamstrung with red tape and traditional political maneuvers because they dared to question the staid ways of their elders. Reverse following reverse, has forced these leaders of another age to call back these younger men to extricate them from almost certain disaster, and *they will do it*. The same condition exists in our denominational life. The younger people are demanding an end to slow moving—wait-and-see—policies. They want action! Action before it is too late! They believe that the Church is an organism against which the gates of hell shall not prevail, and they are not content (God bless them for this) with a church organization that just exists, and from year to year moves in the same orbit of activity. Youth wants a "blitz" that will carry the Church of God to new fields of spiritual endeavor. Will we break their spirits and keep them in a depressed and subdued state of spiritual life, or will we hear their cries for work and fling wide the gates to the fields of opportunity?

Sacrifice Pays

Many of the parents of the students have made sacrifices in order that their boy or girl might attend the School. Then, too, there are individuals or organizations which are financing the way of some of the students. This is not all of the sacrifice which the school entails. It upsets the work of some of the churches. For instance, the writer has been called from his fields of labor, and the members there (at least they think, and I hope they are right) feel that they have made a sacrifice in releasing their pastor from regular labor. So, all in all, the cost of the School apart from a monetary consideration affects many. It is worth all this and much more. The benefits of bringing our young people together from all sections of the country for religious education will reach far into the future. They get a national point of view—they come to know and understand the workers of tomorrow. The jealousies and bickerings and hobby riders that have bedeviled our work in the past and frustrated genuine cooperation and united effort will be a black page in church history to these workers of tomorrow.

These students are learning (Please turn to page 11)

Christian Youth of Today

By *Thelma Richardson*

"Remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1).

THE Church of God includes many young people— young in hope, spirit, faith, and life. They are full of ability and talent, strong and healthy, with a willingness to do work. Inasmuch as the youth of today fills a particular position in the church, its work should not be regarded thoughtlessly by the older people. Much too often, youth is looked upon as foolish and unfit for leadership in organizations. People do not like the happiness and lively spirit of our young people because of their lack of seriousness.

In Paul's letter to Timothy, he exhorted his young brother with these words, "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). Why should youth ever give the world a chance to despise them? Be an example of the believers!—not only by the outward appearance, but by the heart. Youth everywhere is able to prove his worth, if he will only heed these words of advice. Paul continued: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee" (v. 13). Whatever one's gift may be, it should not be neglected, but developed and used to the glory of God. There is, indeed, much happiness in using one's talent in God's service. We, the youth of today, need to hold up our shoulders and show the world that we are not to be despised—but loved and respected.

In spite of the good attributes of young people, many undesirable characteristics intervene and tend to blemish the good. One of the worst faults is selfishness. Whom do you think of first? We have been too willing to put self first in all things and unwilling to sacrifice something of ours for others. If we could only pause and think of Christ, our Pattern, when we have to make decisions, we would generally give to others instead of keeping for ourselves. Another form of selfishness is the unwillingness to sacrifice the pleasures of the world in preference to Christ and the things pertaining to Him. Our selfish desires are nothing compared to Christ's need for us. It is the duty of the church, collectively, to keep "unspotted from the world" (James 1:27), and the young people are the instruments through which the church must work. The youth of the church must unselfishly stand up for Christ and yield not to the temptations of the world, for "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

How many times do we use our tongues too much and regret it afterwards? I think everyone will agree that less talking would result in less trouble, for "an ounce of prevention is worth a pound of cure." In James 3:6, we read: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body." In verse 8, we read: "The tongue can no man tame; it is an unruly evil, full of deadly poison." Our speech and conversation are, indeed, a means of serving our Lord, but much too often they are used to take away glory from our God. "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" (1:26). Young people, let us not be guilty of having a vain religion. Let us speak and converse with others in conversation becoming a Christian, and thus glorify the One we follow.

The youth of the church are representatives of Christianity. In Titus 2:7, 8, we read: "In all things (shew) thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." Our church is judged by us—so let us not prove shiftless and lazy in our work. "Whatsoever your hand finds to do, do it with your might" (Eccl. 9:10, Goodspeed). The showing of our good works must convince the world that our Christianity is really the best way of life.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). It is in our youth that the principles of Christianity are grounded in our minds and hearts. That is why youth of today is the greatest field in which Christian leaders may work. As living examples of Christianity, we have the privilege of portraying to others our likeness of Christ. We know that our Saviour was a wonderful and loving Person—kind, humble, faithful, true. Our lives, if they are truly patterned after Christ, will show forth in a small measure some of the glory of our Lord. Our lives are the only Bibles read by many people. Are we giving them the truth of the Bible? Are we being good witnesses for Christ?

In this world of hatred, strife, envy, and discontent, Christian youth are required to make many decisions. It

is through this, that the young people are made what they are. Perhaps the most satisfactory way to solve questions is to ask, "What would Jesus do if He were in my place?" The results are surprising! Prayer, also, is very helpful in settling questions. God knows best; always consult Him!

The most important attribute of mankind is love, and it plays a leading role in the life of Christian youth today. Without love, existence would be vain. In this world of everything *except love*, the church can show a distinction and separation *by love*. (Please turn to page 11)

Walking Together

By Vivian Kirkpatrick

(Instructor in the Summer School)

"Can two walk together, except they be agreed?" (Amos 3:3).

THOUGH the reciting of this verse caused much merriment at a recent Berean meeting, there is to be found contained in it much for provocative thought.

Amos, I believe, was referring to the people of Israel, the people of God. They were not following God. The word to them from God through Amos was, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (3:2). Then Amos asked the question, "Can two walk together, except they be agreed?" There was no recorded answer to the question. None was needed. The question implied the answer—an emphatic NO!

The herdsman Prophet was giving to Israel the same general principle found in these words of Christ, "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). "You cannot," Amos said to Israel, "walk with your God and expect, at the same time, to walk with the gods of the nations—Baal, Ashdod, Dagon, and the others. The God of heaven, the great God, is a jealous God. He demands worship of Himself, only. He will not bless His people if they persist in dividing worship of Him with gods 'that are no gods.'" (Jer. 5:7).

Before two can walk in agreement, there must be a unity of purpose and desire. Hard, indeed, it must have been for God to attempt to walk with Israel when she desired to walk with other gods—rather than with Jehovah.

Christ made mention of the difficulty, in words other than those already quoted, when He said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). There is no middle ground. There can be no indifference. In effect, a failure to vote casts your vote on the negative side. A failure to work with Christ places one on the side of the opposers of the Messiah.

There are few people who would wish to be recognized

as active workers on the side of Satan as opposed to Christ. How many of us realize that is the position we take by our indifference to the principles of His teaching? We ask, "Is there any harm in it?" In reality, to be walking completely with Christ, our question should be, "Can I, by so doing, promote the work of Christ?" What a difference there would be in our lives and in our influence if we would reconcile ourselves to walking the road of life in complete agreement and harmony with our Saviour!

We can apply the verse, "Can two walk together, except they be agreed?" To all walks and to all phases of life—to friendship, to partnership, to marriage—we may apply this principle. Inasmuch as this is a "Training School" issue of THE HERALD, we suggest the above idea may well be applied to our present students. There is more harmony of the principles of right living than is usually found in such a group. They, more than most such classes, have high ideals of Christian living. They believe literally in Christ being their pattern of life. There is less desire to participate in worldly amusements and a greater desire to be found laboring for the Master, regardless of the sacrifices of pleasures that must at times be made.

The students of this Summer Bible Training School seem to take to heart the words of Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a *peculiar people*; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). They show forth that peculiarity in their zeal to learn better the words of life and the way they may put those words into practical use. They have a desire to learn, but, more than that, they have a desire to put into practical, everyday use the principles of Christlike living. Workers for the Church of God will come from this class!

"Can two walk together, except they be agreed?" No! But what a work can be accomplished when a Christ-governed group, such as this one, walks the road of Christian service, hand in hand with their Master!

Needs of Youth in the Church

By Harold Doan

THIS year there are twenty-eight members in the Summer Bible Training School—youth training themselves to be better workers, better members, and better Christians in the Church of God. Still, these young people represent only a small minority of the youth who belong to our many churches throughout the continent. Young people have all the inquisitiveness, new ideas, and tireless energy which only they can possess. Yet not one church takes full advantage of this potential power.

A Need for Recreation

The great multitude of youth in the world must be turned toward the church. Almost all the ingenious methods known are being used to draw the young people toward the ways of the world. Yet the church is not successfully counteracting this attraction for its own good and the good of the youth. Suppose you were walking down the street in search of a good ice cream cone, and you saw Joe Doakes' beautiful neon sign advertising single dip ice cream cones, and across the street was John Doe's little sign "Double Dip Ice Cream Cones." Where would you go? Naturally, you would go to John Doe's. Why? Because he had something to offer which the other store had not. Fancy advertising makes no difference. So it should be with the church. Let everyone know that we have something to offer which nobody else has.

There should be more organized recreation in the church. There is no better way to bring youth together in a unified, consecrated body than good, clean fun. Hayrides, ball games, parties, and meetings in various homes are only a few of the many forms of recreation which should be encouraged and sponsored by the church.

Almost every young person loves music. Hymns, choruses, and choir songs are the finest type of music to be found. Junior choirs, "hymn sings," or even a young person to lead the Sunday school choruses would add much to the interest of young people.

A Need for Training

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8).

Before a young person is baptized into the church, he should be trained. Theoretically, the Sunday school does this, but, as is too often the case, it does not.

In most of our Sunday schools throughout the nation, the International Sunday School Lessons are taught. These

are good lessons as far as they go. They give the student a good historic background and bring him in close contact with the Word of God. It requires an excellent teacher, however, to give the student a good understanding of doctrine or work in the church from these lessons. Hence, much is overlooked or misunderstood.

Much of this misunderstanding, strange as it may seem, comes from untrained teachers. Our church has many willing workers—people who would love to do something, who like to teach, or who love to be with children. Yet, not all of these people are qualified to teach.

The Summer Bible Training School is one of the finest places in the world to receive the background necessary for active membership in the church, and for teaching. Yet, most of the members of the School have belonged to the Church of God for a long time, but are now receiving knowledge of doctrine for the first time. Then, too, the School is accessible to only a few. What of those who are not so fortunate? Many things could be done for these people. For instance: why not establish a miniature Bible training school in every church of our denomination? Each of the schools could carry subjects similar to, or the same as, the Oregon School. Or, if this is impossible, why not incorporate doctrinal Sunday school lessons into our Sunday school and promote the pupils by achievements, and *not* by age?

Any church which would take the time and effort to properly train its future members would be repaid tenfold in additional service.

A Need for a Part in Church Work

"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).

It is generally supposed when Johnny Jones starts in Sunday school, that he will be baptized when he is sixteen years of age and in Mr. Brown's class. When he gets to be an old man like his father, he can begin to do something for his church. This is too often the case.

We are prone to complain when the young person skips church and does something in which he is more interested. Still, how can we expect any person to take an active interest in anything of which he does not feel a part. We have heard of these large corporations which have a dozen or so vice presidents with no responsibilities. True enough, they have positions, but they do not have work and they are not satisfied. So it is with our young people.

Their names are on the church books and one or two tithes, but that is all.

The executive board of the church is usually made up of the elders, deacons, Sunday school superintendent, secretary, and treasurer—all elder members of the church. The interests of youth are in no way represented. It would be a good thing if two or three of the younger members of the church were asked to sit in on these meetings, if

for no other reason than to see how they are conducted. After all, the time will come when they will become members, and they should know something about the business of the church. Then, too, perhaps a problem will come up which is of special interest to young people. Why not ask their opinion about it?

If each and every young member of the Church of God was given something to do, *(Please turn to page 11)*

Let the Church Sing

By Ernest Barnum

WHY should the church not sing? Why should choir seats be like the rest of the church—half empty? Why should a few have to run around and beg and coax others to sing in the choir? It is because the church is losing her power over music, as she lost her power over education and motion pictures.

Much of our music, in fact *all* the early music, was influenced by the church. In the South American countries, as well as the North American, music at one time was entirely within the church. But, today, why should the church be so backward in music? The Psalmist said in Psalm 33:2, 3: "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise." David not only encouraged singing, but he encouraged the use of musical instruments, as well.

We Christians should not go to church with the idea that we shall be bored before the sermon starts. We read in Psalm 100:2, "Serve the Lord with gladness: come before his presence with singing." If we will come to the Lord's house with gladness, and with the intention of taking part in the services, we will reap much more benefit.

We find in nearly every church the same situation. There is usually one or two ladies or men who just "wear themselves out" trying to hold the half-sized choir together. If singing were stressed in early childhood and the proper attitude imprinted into the hearts of the children, this would not be the condition within the church today. Junior choirs—of which our church has few—are definitely an asset to the church.

Another thing that our choirs lack is the presence of men's voices. One would almost think that choirs are established for "ladies only." I suppose that old, fainting sister would have to spare the preacher her smelling salts, if someday he would enter the church to find the choir loft filled with men and boys.

I think everyone will agree that the church is losing, and losing fast—especially along musical lines. What shall we do? There are two choices. One is to get off those soft-cushioned chairs and get busy, while the second thing is to buy new cushions. If you intend to do the latter, I might as well quit writing now, but in behalf of the ones who are working now and whom I hope will continue to work, I will proceed to speak my mind.

Of course, one of the first problems of a choir is like unto that of most anything else—the money problem. If you do not have a choir fund, you must start one. If you do have a fund, you probably have to fight to get those in charge to turn loose enough money to buy a new song. They are always saying, "You just got new music" (two years ago!) or, "We like to hear the old songs." Well, maybe they do like to hear the old songs, but anyone knows that an organization must go forward if interest is to be kept. So, why don't you loosen up a bit and give that old sister a few dollars to buy her new songbooks?

Naturally, choirs like to be up to date in dress. The most satisfactory solution is choir robes.

When you have fitted your choir and selected appropriate songs, don't just sit around and wait for some holiday to come in order to perform. Why not give a cantata or a concert some evening? Why should people pay big money to hear some fellow sing in a foreign language, when they could give their money to the Lord and attend a religious concert sung in English? Unless we Americans do emphasize the beauty of the English language to our children, our language will continue to be classed below the level of French and other foreign tongues.

Come on, Church of God members—let us be the ones to reopen the vast and beautiful fields of church music. Let us show others that we are not lazy on the job. Let our mouths be filled with laughter, and our tongues with singing.

Sing—why not? Let the whole church sing!

You Belong to Me

By Norma Kirkpatrick

"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" (Romans 14:8).

NOT very long ago I was asked to give a prayer before a certain group. This was a new experience for me. As I was giving it, I must confess my thoughts were not, "Will it be acceptable to God?" but "How will it sound to the persons who are listening to me?" Since coming to Summer Bible Training School, the opportunity of offering prayer has come to me several times. During one of these occasions, the thought suddenly came to me, "Why pray?" I realized that until I knew the answer to that question—and quit praying only to the ears of man—my prayers were useless.

I sought a solution to my problem. I turned the problem over and over in my mind. Finally, I looked in the only place a satisfactory answer could be found—in the Bible. In Psalm 24:1, we are told, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Again, in Psalm 50:10-12, the Lord tells us: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee for the world is mine, and the fulness thereof." From these texts one would conclude that the world and all things in it, including ourselves, belong to God. In that case, there is nothing, either material or spiritual, for which one could ask that does not belong to the Lord. In fact, James 1:17 tells us, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Then, if we belong to God, is there any decision we can make, anything that we can do, that will not be of importance to Him? I think not! We are His, and it is His right to guide us and help us in all that we do.

Does God sufficiently love us to answer our prayers? Repeat the Scripture's golden text—John 3:16. Is not that proof beyond a doubt that His love is big enough for any of us? If God loved us enough to give us so great a gift as eternal life, at so great a sacrifice, would He not also grant us other blessings? "Shall he not . . . freely give us all things?" (Rom. 8:32.)

If we pray, will our prayers be heard? Proverbs 15:29 tells us that "the Lord is far from the wicked: but he heareth the prayer of the righteous." In Acts 17:27, we are told that the Lord is not far from us. If you remem-

ber the story of Hannah, who prayed silently in the Temple for a son, and Eli seeing her, thought her drunk and rebuked her, you will remember the happy ending to that story. God heard even her silent prayer and sent her the son for which she prayed. After such proof, can we even begin to doubt that we are not heard and will be answered?

For what shall we ask in prayer? In answer, we could find innumerable references. There are many which are, to me, outstanding. Samuel set an example in praying for his followers. (1 Sam. 12:23.) We never know who is watching our lives and patterning theirs after ours. We are to pray for those who misuse us, (Matt. 5:43-45.) Oh! how hard that is! Oh! how much good it does us if we obey and pray for them! Pray for the spread of the gospel. (Matt. 9:37, 38.) In a world such as ours, how great a need there is for the spread of the glad tidings of the Kingdom, to keep us from temptation! (Matt. 26:41.) How much greater a chance we would have in the Kingdom if we would always pray that He would keep us. Pray for our leaders. (2 Cor. 1:11.) Pray that our enemies be forgiven. (2 Tim. 4:16.) The things for which we may pray are unlimited, but Christ covers them all in the last part of John 15:16, saying: "Whatsoever ye shall ask of the Father in my name, he may give it you."

Did you ever consider that God in His great Book laid down some rules or conditions for successful prayer? The greatest of these is found in Matthew 21:22, which reads: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." That one word, "believing," is the basis for successful prayer. If you believe, you will receive. If there is no belief, your prayer is of no avail. Other important things God has asked us to include in our prayers are: confession, fervent praying, praying for others, asking for it in Christ's name that the Father may be glorified in the Son, and giving thanks always.

The last and one of the most essential questions on the subject of prayer is, "How shall we pray?" Remember the disciples of Christ once asked Him that question. How did He answer them? In Matthew 6, He said, "After this manner pray ye," and He gave them the perfect example of a prayer. Repeat the Lord's Prayer to yourself. Is there any way to improve upon it? Does it not cover just about everything a prayer should cover?

After seeing these facts, should there be any doubt in one's mind about prayer? There is none in mine. I know that no matter what my prayer may be, or how small my trouble, or whether I pray silently or a multitude hears me, my heavenly Father will hear also. If I believe, He will surely answer it. Perhaps that prayer will not be an-

swered as I expected it to be, but it will be answered according to what is best for me.

When we pray, above all things we should not forget that He said, "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" (Rom. 14:8).

What Is a Great Life?

By *Walcie Rhea Smith*

A GREAT life is not necessarily a life of fame. There may not have been some spectacular experience which made you a headliner in the newspaper. "Many a flower is born to blush unseen, and waste its sweetness on the desert air." A great life is not often a life of great earthly riches. Great lives are not lives alone in royal palaces and costly mansions; but great lives are those of superior spirit, purpose, and character.

Real courage and heroism are beautiful wherever found. The great have come from lowly scenes and many remain in the lowly places, unsung and unheralded, but nonetheless great for that. Hidden from the gaze of the world at large, all unnoticed by those who seek place and position, are stations we sometimes falsely rate as lowly. Never, perhaps, upon the scroll of fame will be seen the names of those who stand on duty at these posts, yet the eye, all-seeing, beholds their work and makes record more enduring of their obscure, kindly deeds that brighten and bless the earth. Jesus, the greatest Man who ever lived, was born in a stable and laid in a manger, because there was no bed for Him. During Christ's ministry, a certain man said unto Him, "Lord, I will follow thee whithersoever thou goest." Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:57, 58.)

Willing hands are never idle, and much of noble work is wrought by them so void of ostentation that those who receive their favors scarcely think of or esteem them; but valued by Him who rewards with equity, as the price of jewels for a crown eternal. Ready feet, although broad avenues may not open to them, will find byways where they may run to and fro on errands of love and mercy; and, following their course, find in them the path to a happy home with Him who has marked them out.

Sermons dropped from humble lips afar from the sacred desk, unheard by the world, recorded only by the pen of the Infinite, find lodgment and yield rich fruit in some heart. Sin retires abashed before the silent but eloquent voice of a pure, chaste life. Gentle, persuasive tones,

too feeble to reach the multitude, beaming smiles that radiate only in the home circle, help to make the earth a happier place in which to live, nor fail to be rewarded by Him who scorned not even the cup of cold water, rightly proffered. Selfishness, low aim or no aim, carelessness and indifference, prayerlessness and thoughtlessness, arrogance and pride, a life lived only for a good time, or a life settled down to ease and nothingness, give evidence that the life is cheap, commonplace, and being lived upon low, perishing levels. All this can be changed.

A great life is a growing life. Growth is the key word that unlocks the universe. God does not make anything as a carpenter makes a bench. He grows everything. When He wants a tree, He begins with an acorn. "Thou shalt be like a watered garden" (Isa. 58:11). "For the Lord shall comfort Zion: he will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). Growing power of body, mind, and spirit, characterizes a great life. A life of choice friendships, thoughtful, considerate, true and kind, and sweetened by the precious presence of the Lord Jesus, give life, peace, and power, that other lives might find rest and quiet in the sacredness of friendship. "Oh, the comfort of feeling safe with a person, having neither to weigh thoughts nor measure words but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then with the breath of kindness blow the rest away."

A great life has an increasing passion for usefulness. Blessings are to be passed on. Blessings of great thoughts, great inspirations, and great experiences will abound in proportion to our faithfulness in passing them to others. Greatness is a leaven. It is intended to be an active force in our lives, leavening other lives, and thus leading all to greatness. A true Christian hungers to make life fully worth living for others. We (Please turn to page 11)

The Christian's Race

By Ellen Van Fleet

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

HAVE you ever attended an interschool track meet? If so, while being a spectator you discovered that each school was represented by the cream of its team. You noticed, too, if you were observant, that there were two distinct types of teams: the one with the spirit to win shining all over it, and the team with the indifferent, "I-don't-care" spirit, the attitude which brings neither victory nor success to any individual or team. Now, as you recall the track meet, which team amassed the greatest number of points? Which team was victorious? I am willing to venture the guess that it was the team with that spirit of "winning or else" that was victorious.

So it is with the churches of today. As in a track meet where some teams give all they have for the good of their team and school, others working only for personal gain and glory, one finds, too, the same situation in the church world. Some churches sleep in virtual obscurity, doing little for themselves or for the souls for which they are responsible, while others take a dominant place in their respective communities, commanding the respect of each citizen of the community, and radiating beyond it. Now, how can we as church members make our churches of today like the last type mentioned?

Paul wrote, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24). Let us first decide exactly in what kind of race we are to participate. In each growing community there are churches of various and mixed beliefs. In considering them, let us first consider the church building. On one corner there may be a large, impressive building with well-kept landscape. On another corner may be a small dilapidated building with little or no landscape—and that very much unkept. "Well," you say, "it isn't the building that counts, it is the hearts of the members who attend." Yet, if you will think awhile, don't you believe that if the member's hearts are functioning correctly they will desire to make their place for the worship of their God the finest? Surely our God deserves as neat and as high quality a dwelling place as we may have. I question if there are many of us today who would wish to live in some of the buildings that we call churches. So, if we are honestly and truly striving to win the race of faith, improving and beautifying God's dwelling place will be among the first hurdles to overcome.

After we have overcome the hurdles, let us start to think

about the high jump. This could be called our influence on new members of the church and those who are thinking of entering. We could even go further, adding our influence on those of no faith—surely this group is equally as important and maybe even more important than the half converted. On our schedule of events, this activity should receive our best efforts. While you are reading this article, can you not think of any number of persons whom you would like to see become a part of your church family? Yet, how much effort have you put forth in the past few months to make them members of your group? Did you ever consider that perhaps they are as desirous of taking the hurdles as you are of asking them, and that all they need is a bit of urging? As we take the high jump, let us always try to remain on the same spiritual level as those we are influencing to partake of the Word with us. Paul said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Besides taking part in athletic contests, the track star has also his training table to consider. Only those foods which combine to give him a stronger, healthier body with which to outdo his opponents are allowed on his menu. This rigid attention is applied, too, in his other activities. He is "temperate in all things," having his moderate share of pleasure only as long as it does not interfere with his life as an athlete. So it should be with Christians. Paul said: "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25). We as Christians, therefore, should not be extreme in any pleasure or activity. We should set an example for not only those in the Faith, but for those on the outside who have not yet taken the Word into their hearts. The old adage, "Actions speak louder than words," certainly rings true in Christian living. We must not only believe in the Word; we must also live by that Word.

When the events on the schedule are completed and each team has had its try at each event, officials check the number of points gained by each team and a cup is awarded to the victorious team. So it will be when we have completed our race of life. Those who win the cup, those who will be rewarded in the resurrection, will be the ones who have succeeded in each event.

A group of young people were riding in an automobile, and, riding too far, the inevitable happened—they ran out

of gasoline. Two boys of the party started to run to the nearest filling station—both starting at the same pace. After running a mile, one boy became tired and lagged behind, finally dropping out of the run. The other lad continued to run and obtained the gasoline. So it is in the race of life. At birth, each of us has an equal opportunity to obtain the crown of life when taking part in the race, but how many of us become tired after the first few paces!

When the cup is awarded for the races of today—how long does the glory last? Paul said, "Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25). So, our hope pertains to the incorruptible, and *our* crown, eternal life, will bless *forever* those who obtain it.

May we as Christians be able to say as Paul said: "I have fought a good fight (run a good race), I have finished my course, I have kept the faith" (2 Tim. 4:7).

NEEDS OF YOUTH IN THE CHURCH

(Continued from page 7)

even if it was simply to come early on Sunday morning and straighten the books or wash the board, it would make him feel more welcome and at home in the church. There would also be a better attendance record and more active participation in church activities.

"I will feed my flock, and I will cause them to lie down, saith the Lord God" (Ezek. 34:15). As Christ, the greatest Shepherd of all times, would not let one of His flock go astray without trying to find it and bring it back, so should we as church members and shepherds in our own rights not let one youth stray from our flock.

Be a good shepherd to the young people. Guide them, train them to follow the great teachings of our Master. Give them something solid on which to put their feet, feed them much of the Scriptural food, and we will have the largest, best trained, longest-lived flock of all.

A PROUD DEAN

(Continued from page 3)

to work together. A survey of the past history of our work, and the various attempts to organize into state and national organizations, reveals that the dominating spirit was "every man to his own kingdom." The younger workers have broken down most of these medieval strongholds of individual organization, although there are still a few who are hanging on to their little "kingdoms." A few more years (if time continues) national co-operation, evangelism, religious education, publishing activity, missionary work will be effected by these young people, who in these past few years have been trained for Church leadership, and they will bring into being a work that will be

virile, spiritual, co-operative, and which through such unity of action will reveal to the world that the Church of God can and does by such unity show forth that the Father sent the Son into the world. (John 17:21, 22.)

Yes, your sacrifices today will yield big returns tomorrow! It is the trained youthful Pauls who turn the "world up side down." May we not imprison them!

CHRISTIAN YOUTH OF TODAY

(Continued from page 5)

Youth needs to love more, for by the very feeling of love, other Christian deeds will follow. Let the world know we are disciples of Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The possibilities of Christian youth in this world are innumerable. Many never seem to realize how great the need is for capable young workers for Christ. There are truly many wonderful opportunities to witness for Christ and to teach others the precious truths that one believes and holds dear. Anything worth believing should be shared with others. One's living example of Christian conduct and work is one of the greatest influences on the lives of his associates. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9). Indeed, it is a wonderful privilege to stand up for Christ, to live for Him, to give one's heart and life fully to Him! Christian youth, let us not neglect the glorious opportunity of serving our Christ!

WHAT IS A GREAT LIFE?

(Continued from page 9)

should resolve to so hold our lives open to God's blessings in the presence of the great, that we may become like them; we should endure hardness as a good soldier of Jesus Christ as they did, keeping our lives open to the precious guiding Hand, and greatness like unto theirs will crown our years with greatness.

What matters it, whether our place be high or lowly, or how darkly veiled in obscurity, if it be God's work we are doing? To be counted among His jewels will be richer reward than the possession of earth's kingdoms, the voice of His approbation sweeter than fame's loudest trumpet blast; and surely amid the brightness and glory of Christ's Kingdom, we shall not regretfully think of the humble work which was ours in this life.

God's great are those who, from everywhere and every condition, live the beautiful, sweet life. They are always true to the highest and noblest things. Rich or poor, learned or unlearned, God's great may be found everywhere. It is not what we possess but what we are that makes us really great.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Hebrews 11:4).

By Faith

Adam and Eve had sinned. They ate of the tree of "knowledge of good and evil" (Gen. 2:17). They then saw that they were naked, so they "sewed fig leaves together, and made themselves aprons." This, however, was not enough covering for them.

God cast them forth from the Garden. Before He cast them out, He made them "coats of skins, and clothed them" (Gen. 3:21). We read that "without shedding of blood is no remission" of sins. (Heb. 9:22.) Blood was shed before a covering of skins could be made for Adam and Eve. Blood was shed when the Israelites offered their lambs as sacrifices. Blood was shed, too, when Christ died for us.

Adam and Eve were blessed with two sons, Cain and Abel. Cain was a farmer, but Abel was a shepherd. They brought of their first fruits an offering to God. Cain's sacrifice was not accepted by our Lord. Abel's offering was "by faith" accepted.

This made Cain so angry that he killed his brother! He could not hide this sin from God. The Lord asked, "Where is Abel thy brother?" Cain replied, "I know not: Am I my brother's keeper?" (Gen. 4:9.)

My Brother's Keeper

The Lord answered Cain as He had answered Eve when she had sinned, saying, "What hast thou done?" Cain was to suffer all his life for this terrible sin.

Adam and Eve had another son. Eve said this one was to take the place of Abel. They called his name *Seth*.

Our Offerings

We do not offer a lamb for our sins today. Christ was our sacrifice. He gave Himself for all who will believe. So our sacrifice for all time has been made for us.

Then, what is there for us to offer? "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). Paul said we were to give ourselves—all of us—to God for His use and service. We are no longer our own, but Christ's,

when we are baptized into Him. All that we do should glorify Him. We might consider that a big order; but by God's grace, and with His mercies, we can try and continue trying to do His will. All we say should please Him. Perhaps we should watch our words and actions more closely. We are to give account of "every idle word," you know. (Matt. 12:36.)

The ECE Club

The "Everyday Christian Expression" (ECE) Club is made up of those who read this Page. Those who send me their names have them listed in our "Birthday" corner. They also get a membership card about five inches by eight inches in size, suitable for framing. Why not enroll now?

Some Fun

Draw sixteen squares across the page. Number them, 1-16. Now fill in the letters in these words in the square with the same number. Find the three things we need to have to please God:

"2, 6, thou that destroyest the temple" (Mark 15:29).

"And 3, 4 came to pass" (Gen. 4:8).

Noah "sent forth a 12, 7, 15, 9" (Gen. 8:8).

"And 13, 14, I am with you alway" (Matt. 28:20).

"Whose 1, 10, 11 is in his hand" (Matt. 3:12).

"Rejoicing in 5, (14), 8, 16; patient in tribulation" (Rom. 12:12).

Happy Birthday Wishes

Wilmer Wendroth, July 13, age 15, Eden Valley, Minn.

Ralph Lindstrom, July 14, age 14, Cleveland, Ohio.

Roger O. Wilson, July 4, age 8, Danbury, Nebr.

James E. McLain, July 14, age 7, Mount Sterling, Ill.

Florence Klassen, July 15, age 14, Cleveland, Ohio.

Mildred L. Murphy, July 16, age 13, Longview, Texas.

Ella Lou Foster, July 16, age 12, Ponchatoula, La.

Herbert Hutchinson, July 17, age 15, Hammond, La.

Tresea Philips, July 17, age 9, Hammond, La.

John T. Neal, July 19, age 8, Jerico Springs, Mo.

Gwendolen Durkin, July 19, age 15, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



In Rebuttal

Dear Ed:

In spite of your rather scorching letter, I followed my convictions and voted along with ten others to discontinue Bereans for this summer. Only three of our members seemed very much interested in meeting during July and August. I would like to see our society continue, but I can't see what good it will do when we know so many won't be present anyhow. I would like to know of some sure way of arousing interest among these people, so they wouldn't want to take a vacation from worship, but we haven't been able to find any method, yet.

I think you may have been just a little right in my case—I haven't been doing a great deal of studying lately. It seems I never can find the time. But you have started me thinking and I have even gone to work on a few back issues of *THE RESTITUTION HERALD*. The articles I found made me think a little more until I have actually done some Bible studying of my own the last week—I found out a few things I never knew before, too. Maybe in another year I'll be "rehabilitated," as you say.

Sincerely,
Joe.

Dear Joe:

I'm sorry that you have decided to discontinue Berean activities this summer, but I am happy to read that you have started to do a little studying of your own. You *can* be the one who will swing the whole tide in favor of unbroken Bible study and Berean service if you will continue along the path you have started to follow. I am glad that you turned to your *RESTITUTION HERALDS*. You are fortunate that someone in your family had the presence of mind to save the issues as they were published. They are a valuable source of reference, if they are properly indexed and filed so the information they contain is made readily available.

Some of us have found a little study help that may appeal to you. In some Bibles is a little chart of daily Bible readings which covers the entire Book in a year's reading. Since the Scripture readings follow each other without a break, one gets a pretty complete picture of the entire Bible in just a year's study. Of course, you can't solve

many of the deeper problems of doctrine by this method, but you can get a broad general knowledge of the history of God's work with man and His plans for man's future. The deeper things need special study.

Now that you are studying, Joe, your Berean society is on its way to recovery if you will just "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If you are now studying and will continue to search the Scriptures even more because you love the Lord more and more each day and want to learn all you can about His Book, you will be building a good, solid foundation for convincing others that they should do so, too. In the first place, your life will change, you will be much happier, and you will make people about you feel better, although they may not know why. The only thing, then, left for you to do it to tell all these people why you are so joyful and never seem to have a worry and like to help everyone with whom you come in contact. This "owning up" comes a little hard for some people sometimes, but some more prayerful study and consideration of the problem should iron things out so that almost your entire company of Bereans will catch the idea with enthusiasm. From there on, everything should take care of itself. In a short time your Bereans will grow to the highest possible level.

Quite often a number of us are guilty of arguing hour after hour over the problem: "What does the Bible say that we cannot do?" "In what pleasures of this world can we safely indulge?" The moment you present the questions, there is a definite tendency for a number of people to gather to oppose the opinion of the other group.

Would it not be better to have the discussion center around such questions as: "What does the Lord expect us to do?" "How can we learn the truth and spread it abroad more effectively?" This will force everyone to review the lives of all the noted Bible characters, and as they learn how those characters lived, what they were living for, and the words of wisdom they spoke and wrote, all other questions will be answered in due time. If you follow any of these suggestions, please let me know your results.

Sincerely,
Ed.

AMONG THE CHURCHES

CONFERENCE CALENDAR

June 16-July 24—Summer Training School, Oregon, Ill.
 July 11-18—Special meetings at Delta, Ohio.
 July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

TO THOSE COMING TO GENERAL CONFERENCE

When you arrive in Oregon, Ill., report at once at the dormitory and church for assignment to the place you are to occupy while attending Conference. Do this, no matter by what means you may travel—by train, bus, or auto, and whether or not you have trailer which you expect to occupy. No matter how well you may know the city, don't go direct to the place you expect to stay unless arrangements have previously been made. Arrangements will be made to care for all who come, but in order that no complications ensue, it is necessary for assignment.

Remember, also, that election of officers will take place on the 4th day of the Conference, which will be Friday, July 31. The treasurer's and manager's reports will be given on Thursday, July 30. These reports and the election are set for the first week of the Conference in order that the new Board may have the last week in which to plan the next year's work. Therefore, it is important that all delegates and those who desire information concerning the National Bible Institution work and its activities should be present with eyes and ears open and tongues ready to ask questions and give counsel the first week, also to attend the Bible classes for truth seekers of all ages, which will be held each day, beginning Tuesday, July 28, and continuing to the close of the Conference, August 9.

Come for the first session, if you can, and remain for the last session. If, however, you can spare only one week, the first week is the most important for the good of the Conference, and for your information and contribution of your counsel, which is needed and therefore solicited. Come, and let us make this one the best and most profitable ever.

L. E. Conner, President and Manager.

"INDIA"

Mr. & Mrs. W. M. N.	\$ 5.00
A Nebraska Sister	10.00
Mr. & Mrs. J. C. Jeffcott	20.00

PASTOR WANTED

The Maple Grove Church of God at Lawrenceville, Ohio, is interested in securing a minister before October 1, 1942. Anyone willing to consider this pastorate will please communicate with the writer.

Mrs. Clark Ballentine, Secy.
 1007 Pine St.
 Springfield, Ohio.

ARLINGTON, VIRGINIA

The Arlington Bible Class held a picnic at Palisade Park, Washington, D. C., June 14. There were about thirty-five persons present. This was the first picnic held by our class, but we hope to have more in the future.

On June 28, about fourteen members of our class motored nearly one hundred miles to Maurertown to attend the all-day meeting at the Church of God, with Bro. John Mercer preaching in the morning and conducting a Bible class in the afternoon.

Bro. Mercer accompanied us back to Arlington, and preached Sunday evening at the hall. Monday evening, he conducted a Bible class at the home of J. H. Andrews, and Tuesday evening he closed with a Bible class at the home of the writer.

We are hopeful that Bro. Mercer may be induced to locate with us permanently. Everyone much enjoyed his services.

Acting on a suggestion by Bro. F. E. Siple, which we read in The Restitution Herald, we organized a "Lindsay Club." We have twenty members—each member agreeing to memorize at least one verse of Scripture each week. The response was enthusiastic. Elaine Andrews was chosen to keep the record of the number of verses memorized by each member. We hope that other churches will follow the Grand Rapids Church in organizing "Lindsay Clubs."

Our Bible class is making steady progress. The average attendance has more than doubled in the past six months. We believe there is a splendid opportunity here to establish a church.

Nina E. Hicks, Secy.

ILLINOIS CONFERENCE NOTICE

The annual business meeting of the Illinois State Conference will be held at Oregon, Ill., Thursday afternoon, July 30, at three o'clock. All church reports should be in the hands of Sr. Frank Laning, our secretary, so a full report of all active churches in the State may be given. Representatives from each church should be present if at all possible.

The Conference Program Committee has had to make one change. The day given over to the Sunday School Union will be the first Saturday of the Conference instead of the second. The date is August 1. We urge all interested in Sunday school work to be present.

Leland T. Hanson,
 Illinois Conference President.

Come to Conference!

EVANGELISM

Mrs. Will Lawrence	\$ 5.00
A Friend	15.00
Martin Bottolf & Mother	10.00
Mrs. F. T. Blyth	10.00
Mr. & Mrs. W. M. N.	10.00
Jessie W. Donaldson	3.00
Mr. & Mrs. Earl Smith	4.00
Mr. & Mrs. Carl Bunch & Clarence	1.00
Loramae Karnett	1.00
Blair, Nebr., S. S.	3.60
Mrs. L. A. Sullivan	2.00
Oregon, Ill., S. S.	2.34
Burr Oak, Ind., S. S.	3.00
Mrs. C. L. McCorkle	10.00

Gleanings From the Field

"The field is the world."—Jesus.

Bro. J. H. Fletcher, Fonthill, Ont., in writing of Bro. Ellsworth Routson and his temporary work at Fonthill and vicinity, says: "May Oregon Bible College continue to produce many such ministers."

Come to Conference!

Sr. Frank Rogers, Oregon, Ill., is visiting at the home of her son James in Sunnyside, Wash.

Members of the Oregon, Ill., Church of God profited by a recent series of sermons from Dean C. E. Randall of the Summer Bible Training School.

Bro. and Sr. T. A. Drinkard, Handley, Texas, are planning to attend General Conference.

Bro. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Mich., will preach at the Rockford, Ill., Church of God, at 2:30 p.m., July 19, that Sunday being an anniversary Sunday of the Rockford Church. Bro. C. E. Randall will supply for Bro. Siple at Southlawn Park.

Bro. and Sr. James A. Patrick, Ashland, Ohio, hope to attend General Conference.

Sr. Anna Cochran, Knox, Ind., fell on Saturday, June 11, breaking her hip. She is a patient in the Holy Family Hospital, LaPorte, Ind. Your prayers and cards will be greatly appreciated.

Mr. and Mrs. Ed Baeurle, Hammond, La., recently visiting friends in Freeport, Ill., brought their friends to Oregon, Ill., for church services, Sunday, July 5.

Bro. Alva Huffer, Michigantown, Ind., and Sr. Mary Richardson, Hammond, La., were recent visitors of the Summer Bible Training School. Alva plans to attend Oregon Bible College one year hence.

Bro. C. E. Randall preached for the brethren at Hillisburg, Ind., Sunday, July 12, supplying for his son Celaine. Sr. Celaine Randall's parents and sister, Mr. and Mrs. W. R. Zollinger and Barbara, Oregon, Ill., were in attendance, having taken Bro. C. E. Randall on the trip.

Instructors C. E. Randall and Vivian Kirkpatrick chaperoned the students of the Summer Bible Training School, Saturday, July 11, on a chartered-bus trip to Brookfield Zoo and Field Museum, Chicago.

Come to Conference!

GENERAL CONFERENCE NOTICE

July 28—August 9, 1942

The time for General Conference is close at hand, which necessitates an announcement from our Kitchen, Eat, and Commissary Committee.

All vegetables, meats, fruits, jams, jellies, preserves, honey, syrup, etc., that anyone wishes to donate will be greatly appreciated. If you are not coming to Conference to bring your donations, please notify your local church about your gifts, and arrangements will be made for delivering them. Please do not hesitate as to giving small amounts; or think the fruit would not be good because you may be unable to sweeten it, as that will be taken care of before serving.

Just remember: your donation, their donation, and my donation will make the sum of our donation—which will provide enough for all.

We thank all for willing support in the past.
The Kitchen, Eat, and
Commissary Committee,
Mrs. Frank Laning, Chairman.

FONTHILL, ONTARIO

The members of the church at large will be pleased, I am sure, to hear the good news that the Fonthill Church of God has joined the churches who have seen proper to purchase parsonages for their pastors. We have been considering this step for some time. The Lord recently prepared the way, and laid it upon the hearts of the members to heartily get behind and support this worthy cause. I am certain nobody will ever regret this progressive step, and all will appreciate the parts they helped play in it. So, if you see a smile on the faces of Bro. and Sr. C. E. Randall, you will all know the reason why.

I am certain, too, the Church of God in general, and especially those in charge of Oregon Bible College, will be pleased to hear of the able and capable manner in which their recent graduate, Ellsworth O. Routson, has been filling the pastorate at the Fonthill Church during the absence of Bro. Randall. Bro. and Sr. Routson are very capable and should go far in the Master's service. Their experiences in this field will be something they will remember the rest of their lives, and we are especially glad to have had the privilege of enjoying their fellowship.

J. H. Fletcher, Elder.

BLANCHARD, MICHIGAN

A number of church folks and neighbors paid a surprise visit on Almond Reynolds, our loyal secretary-treasurer, Sunday afternoon, June 28, to wish him Godspeed wherever his country may call him to go. The church presented him with a waterproof, shockproof wrist watch in token of its regard. Bro. Almond has not missed a Sunday at church for three years.

Mr. Fred Robinson, Jr., has been placed in a deferred classification and will not have to go to the army.

Mrs. Nora Wiley has moved to Edmore. We will miss her at church, for she was very regular in attendance. We hope she can come back for services often.

The largest delegation in several years from Blanchard was at the Michigan Conference this year. We very much enjoyed the services and fellowship.

At the wedding of Miss Winifred Reynolds recently were Mr. and Mrs. Almond Reynolds, her grandparents, themselves having been married more than sixty-two years, their home crowned with the blessings and peace of God.

C. A. Smead, Minister.

GOLDEN RULE HOME

Mrs. C. L. McCorkle \$5.00

INDIANA STATE CONFERENCE

The Annual Conference of the Church of God of the Abrahamic Faith in Indiana was held from June 17-28. The business meeting was held Saturday afternoon, June 27, with Bro. Ernest Logan in charge.

The roll call of church delegates showed six represented, namely: Hillisburg, Burr Oak, Plymouth, North Salem, Kokomo, and Hope Chapel of South Bend.

Bro. Floyd Stilson mentioned need of repairs on the dormitory. After some discussion, the treasurer was authorized to pay for such repairs.

Bro. Ernest Logan, president of the Conference, selected a committee consisting of Bro. Floyd Stilson, Bro. Willard Naylor, and Sr. Erna McChesney to serve as an Evangelistic Board. During the previous year, no work of this nature had been conducted, but before the close of the Conference, plans were well under way to accomplish something along this line for the new year, with Bro. Celine Randall as evangelist. Bro. O. J. Parker made a report on his work at Charleston and Otisco, and it was thought this would make a good field in which to work.

Bro. Willis Rouse was elected delegate to the General Conference, Bro. LeRoy Austin and Sr. Eunice Randall being elected to serve as alternates.

The election of officers resulted as follows: Bro. Ernest Logan was re-elected to serve as president; Bro. Floyd Stilson, 1 vice president; Bro. Edgar Harvey, 2 vice president; Bro. Willard Naylor, treasurer; and Sr. Erna McChesney, secretary.

Erna L. McChesney, Secy.

HERALD RECEIPTS

Rosalie Carpenter; Zeldia Cooper (for others); Adolph Kazler; Charles McMurtrie; Mrs. William G. Hicks; J. W. Donaldson (for another); Ferris Zekiel (for another); Mrs. Lyle Doan (self & another); Mrs. Earl Smith (for others); R. H. Judd; Valura Karnett; Albert Finney; Mrs. C. L. McCorkle; Grace Wiggins (for another); Emory Macy (for others).

OREGON BIBLE COLLEGE

A Friend	\$10.00
Pomona, Calif., Church (T. F.)	20.00
Bosworth, Mo., S. S.	10.00
Mrs. C. L. McCorkle	10.00

WARDEN D. TILTON

Warden D. Tilton was born in Pine Rock Township, Ogle County, Ill., April 18, 1857, being the son of Thomas and Nancy Akins Tilton. He died July 2, 1942.

He was united in marriage to Eliza Hogan, September 11, 1878. Two sons were born to this union; Anda, who survives, and Shirley, who died in the first World War.

Mr. Tilton had for many years been a member of the Church of God, he and his wife joining first at the Antioch Church. He was baptized by Bro. D. M. Huddler. Later, when they moved to Oregon, Ill., they transferred their membership to the local Church of God, to which church he was faithful until death, and where he attended until his health failed in 1940. Sr. Tilton preceded him in death.

Surviving are: his son Anda, Oregon, Ill.; a sister, Mrs. Edward O'Baunon, Omaha, Nebr., a grandson, Everett Tilton, Dixon, Ill., also several nieces and nephews.

Funeral services were conducted July 5, 1942, at the Church of God, Oregon, Ill., the writer officiating.

Sydney E. Magaw, 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.

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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 _____

— 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				
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				
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				
Jehovah Is One God, Arlen Marsh	4	.10	.60				
Life! Life! Eternal Life! R. H. Judd	4	.10	.60				
What Is a Christian?	4	.10	.60				
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60				
The Coming of Christ, R. A. Curtis	6	.15	.90				
Can You Believe?	6	.15	.90				
Spiritual Beings, G. E. Marsh	6	.15	.90				
Kingdom of God, Harry Gockler	6	.15	.90				
What Do the Scriptures Teach About Punishment? R. R. Judd	6	.15	.90				
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20				
Baptism, S. J. Lindsay	8	.20	1.20				
Pleasures of Youth, J. R. LeCrone	8	.20	1.20				
An Important Biblical Discovery, J. G. Haupt	8	.10	.60				
Do You Believe That— 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
				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
				Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
				B O O K S			
				Name	Pages	Each	Per 6
				Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10	
				Jesus Christ in the Old Testament, R. H. Judd	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	

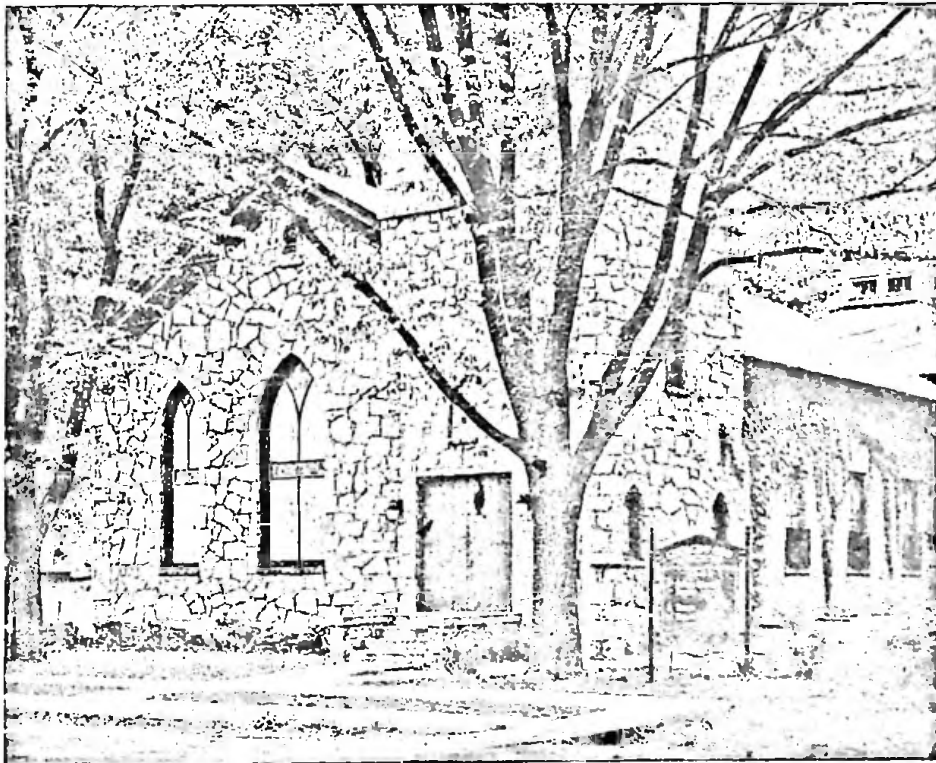
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JULY 21, 1942

NUMBER 42



THE CHURCH OF GOD, OREGON, ILLINOIS

Invites You to Attend

General Conference, July 28 — August 9, 1942

The Church of God, Oregon, Illinois, invites all readers of *THE RESTITUTION HERALD* to attend the Twenty-Second Annual General Conference and the Forty-Fifth Annual Illinois Conference of the Church of God, conducted jointly, July 28—August 9, 1942, at Oregon, Illinois.

Judging from present world-wide conditions, the opportunity to meet in General Conference may be denied us one year hence. Let none boast of his service tomorrow; let all serve the Lord today! *"To day if ye will hear his voice, harden not your hearts"* (Hebrews 4:7)—*"redeeming the time, because the days are evil"* (Eph. 5:16). *Come to Conference!*

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 Pleasant Surprise

Sister G. E. Marsh, Los Angeles, California, is visiting at the home of her parents, Brother and Sister J. H. Williams, Rochelle, Illinois. Imagine our surprise when, not knowing Sister Marsh had left California, she suddenly opened the door and stepped into our office!

The office chanced to be reasonably neat, quiet, and peaceful. So, surprised as we were, it was a *pleasant* surprise. Incidentally, Sister Marsh plans to attend General Conference at Oregon, Illinois, July 28—August 9.

"In Such an Hour as Ye Think Not"

Jesus' coming will startle the world—and the *church!* While supposing Him to be in the "far country," we shall suddenly hear His "shout" and see Him "coming in the clouds." Soon this "nobleman" will return, and He will come "in such an hour as ye think not."

As for a moment we stand bewildered in His Presence, what thoughts of unfinished work may flash upon the mind! Will we have faithfully "occupied" in His absence? Will He find ought to "gather" where we should have "strawed"? Will He say, "Well done"? or, "Depart from me!" . . . Yes, we shall be surprised when Jesus comes, but God grant that we may be *pleasantly* surprised. Incidentally, Jesus will stay for an unending General Conference—continuing ever in the "ages to come."

Faith Unashamed

"Holding the mystery of the faith in a pure conscience," a Biblical requirement for church office, is, like all Scripture, a two-edged sword that cleaves asunder the counterfeit believer from the real. He who only says he believes in the sleep of the dead is not a "soul sleeper," but he is a "soul sleeper" who so thoroughly believes there is no consciousness in death that he speaks this truth with absolutely no misgivings. Faith founded on the Word of God knows no shame.

Likewise, he who only has his name on the membership record is not a member of the Church of God, but he is a member of the Church of God who so thoroughly believes in the Church of God that he implicitly accepts the same and loyally enlists others to join. He whose faith is im-

bedded "in a pure conscience" will beget deeply rooted faith in his associates.

Do I reason, sincerely and unabashed, with sinners—telling their need of repentance? Do I sufficiently believe in baptism, "one baptism" (Eph. 4:5), to enjoy a baptismal service when ice covers the river? Do I faithfully preach the resurrection at other times than at Easter?—when even the die-and-go-to-heaven theologians venture to confess the truth! Do I speak of *conditional* immortality when in the presence of those who do not know the Faith? Do I let the true gospel shine when bereaved ones try to swallow the Devil's lie for comfort? If either Hitler or Stalin sacks Jerusalem, will I continue to proclaim that Jerusalem "is the city of the great King"?

"There's a reason" why so few souls today learn and accept *the* Faith. That reason is suggested, if not revealed, in the Biblical qualification: "Holding the mystery of the faith in a pure conscience." To successfully teach the Faith, one must believe the Faith. Mysteries it has, but God demands we hold them "in a pure conscience."

Do You Love the Doctrine?

When you go to church, what would you hear? Would you hear a sermon about logic, ethics, or new rules of etiquette? Musings of science and invention? Philosophies on criminology and sexology? Perchance stories about the war! . . . Poor, ignorant John the Baptist, knowing nought of these, *baptized the Messiah*—and at the Messiah's request! God knows, and God says: "They will not endure sound doctrine" (2 Tim. 4:3). So comes the colored movies! and the attendance "swells" a little, for a little. Echoes Jesus: "What went ye out for to see?" (Matt. 11:8, 9.)

The Chief Shepherd cries: "Feed my sheep"! "Give them meat in due season." "Blessed is that servant, whom his Lord when he cometh shall find so doing."

Who, though, today loves the Doctrine? Do I? Do *you?* "Many deceivers are entered into the world" (2 John 7). "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7).

The Perfect and Eternal Home

By *Thelma A. Reed*

"The upright shall dwell in the land, and the perfect shall remain in it" (Proverbs 2:21).

MEDITATE for a minute about the word "home." What is a home? What is required to make a Christian home? Most of us picture a home as a beautiful house, with flowers growing in the yard. That is not a home, it is only a structure. It requires more than a beautiful house to make a home. A Christian home may be only one room, but if love and faith abide there, it will be a *home*. We are thankful today for Christian homes where parents "train up a child in the way he should go," knowing that "when he is old, he will not depart from it" (Prov. 22:6).

Realizing life in this present world is only for a short time, we find great pleasure in a happy home. Nevertheless, much as we enjoy our present homes, we as Christians are busy working and planning for a place in the "Perfect and Eternal Home."

Many people think that heaven will be their eternal home—that at death they will enter this place, that they will be given harps, having nothing else to do than to walk the golden streets and play their harps. Nowhere in the Scripture do we find heaven promised as the home of the faithful.

Let us consider Abraham, to see what God promised him. His promise was an inheritance of land: "All the *land* which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15); 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" (Gen. 17:8). God renewed this promise to Jacob when He said, "The *land* whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:13). The Apostle Paul said to Christians, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). . . . Abraham died in faith, "not having received the promises" (Heb. 11:3). Therefore, it is still in the future that he will receive his promised "home."

God's Word tells us that the earth is to be our eternal home. "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the *earth*" (Psalm 37:9). "The meek shall inherit the *earth*; and shall delight themselves in the abundance of peace" (v. 11). "Such as be blessed of him shall inherit the *earth*; and they that be cursed of him shall be cut off" (v. 22). "The righteous shall inherit the *land*, and dwell therein for ever" (v. 29). There are many similar texts, such as:

"The upright shall dwell in the *land*, and the perfect shall remain in it" (Prov. 2:21).

"The righteous shall never be removed: but the wicked shall not inhabit the *earth*" (Prov. 10:30).

"Blessed are the meek: for they shall inherit the *earth*" (Matt. 5:5)—this being *Christ's* promise to His followers.

"Hast made us unto our God kings and priests: and *we shall reign on the earth*" (Rev. 5:10).

Reading these scriptures, one sees that the faithful will inherit the earth and live here forever. The Angel's prophecy of Jesus bears similar testimony—it says He will reign on David's throne. "He (Jesus) shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). Was David's throne in heaven, or on earth? Everybody knows it was on earth. When it is restored, it must be on earth, even in Jerusalem, the capital city of our Perfect and Eternal Home.

Man's first God-given home was on earth—in the Garden of Eden. I picture it a most beautiful place where everything was perfect. "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. 2:9). God put man in the Garden to dress and keep it, giving him everything except the right to eat of the "tree of the knowledge of good and evil." Yes, there was a beautiful home until one day Eve partook of the forbidden tree and gave to her husband—"and he did eat." God then sent them from the Garden. Since that time, the earth has been filled with sin, sorrow, and death. There will not be another perfect home until the Kingdom is established here on earth.

There is a beautiful and perfect Home promised the faithful. In this Home will live all those who have been faithful to God. There, brethren will dwell together in peace and love—no envy and strife to make them sad. There, "the desert shall rejoice, and blossom as a rose" (Isa. 35:1). "The lame man (will) leap as an hart" (v. 6). The deaf will hear, and the blind will again see. What a beautiful place this will be!

In our Perfect and Eternal Home, we shall need no light, for Christ will be the *(Please turn to page 10)*

Christ, the Inhabitant

By William F. Thut

THE story of God's work, that of creation, is unfolded in Genesis, the first Book of the Bible. Genesis is sometimes called, "The Book of Beginnings." Mortal life began in Genesis, nations began in Genesis—as did history, hope, blessing, promise, and the many material things that are found in the earth. Genesis is a record full of vital information which expresses the greatness of God—His loving kindness and justice also being evidenced by the very multitude and perfection of His creations.

God, the Record tells us, "planted a garden eastward in Eden." Into this Garden, man was placed to dress it and to keep it. Why was there a Garden? Why was there a man to keep it? Why was there an earth or a creation? To those of strong, active faith, such questions must seem trivial, yet the answers are both interesting and thought provoking. 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" (Gen. 1:27, 28). There in God's own words—for "*God said*"—is the complete and true answer. This is the first recorded speech or conversation between God and man, and it is significant that these words, which at least were among the very first that man ever heard, express the basic reasons for all the mighty works of God.

In later contacts with men, God restated His plans and made more specific promises, as related in the covenant of the rainbow with Noah, the covenant of circumcision with Abraham, and the law as given to Moses. The prophets were permitted and inspired to enlarge upon these truths. Isaiah left no doubt as to the Lord's intentions regarding the creation of the earth, saying:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18). At least two important facts concerning the creation come to light here. First, the reasoning behind it was not vain or foolish; it was sound and thorough. This rejects any theory which promotes the idea of an accidental or haphazard creation. Second, the earth was formed to be inhabited, to become a dwelling place, a place over

which man would have dominion. Isaiah also taught that man was created for God's own glory, thus strengthening the idea that the Lord's work was not only beautifully planned, but also developed with the utmost precision. He also showed that information about the things of God can be had *from* God, saying:

"Thus saith the Lord, the Holy One of Israel, and his (Israel's) Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (45:11, 12).

The hand of God accomplished many wonders, but of man, the highest of mortal creations, it is written, "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 all the "victory gardens" newly planted this year can be seen the lowly weeds—graphic illustrations of the foregoing scripture. For thy sake? How can it be that man, "the image of God" which was to subdue the whole earth, should find himself so restricted? There can be only one answer. The Adamic race is not representative of the overcomer.

The earth is to be joyously inhabited, however, and the Seed of man will overcome it. His Seed, through the woman that was given to him, will tread upon the Serpent's head. His Seed will subdue the earth and establish His Dominion over all the living. The Seed will do this—the Seed which can be traced through the genealogies of the Bible to Abraham, to Isaac, and to Jacob. The Seed is Jesus Christ. Moses told the children of Israel that God would raise up from among them a prophet like himself, and there are many other prophecies that foretold the coming of Christ. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The government shall be upon His shoulders; He shall be the Prince of Peace; He shall sit upon the throne of David. (Isa. 9:6, 7.) Who can fit more perfectly into this picture than Jesus, of whom the Voice out of heaven said, "This is my beloved Son, in whom I am well pleased"? (Matt. 3:17.)

Jesus continually preached the Kingdom. He lived the perfect life. He went about His Father's business till at

last He could say, "All power is given unto me in heaven and in earth" (Matt. 28:18). Paul said of Him, "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20-22). Through Adam came the curse, not merely of thorns and thistles, but of *death!* Surely, such a curse

could not bring about the dominion mentioned in the beginning. The curse had to be lifted, and a blessing established in its place. Such a Blessing was Jesus Christ.

Though the word of blessing was pronounced in the beginning, its fulfillment depends on Christ's establishment of the Kingdom, as we read: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when (Please turn to page 11)

Be Ye Separate

By Ardys Johnson

"Come out from among them, and be ye separate" (2 Corinthians 6:17).

WE, the Church of God, are called to be a separate and peculiar people. Separate from whom? From the world and worldliness. Christ tells us, through His disciples, that we are *in* the world, but not *of* the world. Therefore, as Christians, we should be peculiar in that we keep ourselves "unspotted from the world" (James 1:27).

God has always desired a separate people. In speaking to Abram, the Lord said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Even at that time, God was separating his chosen from the chaff of the world. Is it not, then, our duty to perpetuate that which the father of our faith was called to do? Abram and his household left all that they loved to go into a strange land, at the Lord's bidding. We say that we are willing to sacrifice and relinquish worldly pleasures, but do we really mean it? Is it so very hard to give up pleasures, that oftentimes we do not give them up? If we indulge in the lusts of the flesh, we cannot be the separate and peculiar people that God desires us to be.

The children of Israel, God's chosen ones, were a peculiar people. We read in Exodus 19:5: "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." Likewise, in Deuteronomy 7:6, we read: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Not only as individuals, but also our church is called out to be a separate and peculiar body. We read in 2 Corinthians 6:14, that we are not to be "unequally yoked together with unbelievers. Verses 17 and 18 give the Lord's exhortation to holiness: "Wherefore come out from among them, and be ye separate . . . and touch

not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters." Peter, in preaching of Christ and our relationship to Him, said: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:5,9,10).

Our doctrines, especially, make us separate from other churches. Some of the differences in our belief with those of other churches concern the literal and personal second coming of Christ, the mortal nature of man, and the establishment of God's Kingdom on earth—all of which we believe and teach. Thus, we do *not* accept the theory of natural immortality of the soul, or going to heaven at death. Our doctrines make our church a smaller one because the people of the world do not wish to be separated from their pleasures and popular beliefs, but Christ reassures us in Luke 12:32, by saying: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Notice the word "give." Our heavenly Father is *offering* us an opportunity for eternal life, and is asking in exchange for his little flock to be a separate and peculiar people.

Let us, therefore, earnestly try to be separate and dedicated to the Lord! Let us set an example for the world! Let us forget worldly pleasures, and remember our dear Lord and Master—studying His Word, that we may be found "workmen that needeth not to be ashamed" (2 Tim. 2:15). Let us *be* what our Lord wants us to be—a separate and peculiar people!

A Study of God

The Holy Spirit—Article 12

By R. H. Judd

A SCHOOLBOY was asked, "What is *faith*?" His reply revealed the thoughts of a child which are frequently thought, but seldom expressed. The following is the definition he gave: "Faith is trying to make yourself believe something that is not really true."

Those of us who enjoy some acquaintance with the Scriptures know how very far short that definition is from what the word by its origin and true significance really means. Yet it cannot be altogether denied that "faith" is too often made to represent belief in that which apparently has no foundation in any fact known to man, and, indeed, is so contrary to fact that the thing stated must be accepted solely because others before us have done the same. In other words, faith is often supposed to be something which must be accepted without regard to proof. Strangely enough, faith of this kind is not infrequently considered to indicate higher spiritual attainment on the part of those who exercise it, than the faith of those who do not make claim to it; and the words of the Christ, "Blessed are they that have not seen, and yet have believed" (John 20:29) are often mistakenly quoted in support.

According to the dictionary, *faith* is "firm and earnest belief," "conviction," "complete reliance." According to Scripture, *faith* "is the substance ('assurance,' R.V.) of things hoped for, the evidence ('proving,' R.V.) of things not seen" (Heb. 11:1). Clearly, both reason and Scripture in their definition of faith make reference to "things" (realities) which, while not at present seen, give *evidence* (proof) that they yet will be. Thus we may state it as an axiomatic fact that every Bible theme requiring faith, whether for past, present, or future, has within it the evidence of its truth; and in no sense did Paul overestimate the matter when he enjoined us to "prove all things; hold fast that which is good" (1 Thess. 5:21). Just why a man's religion should not be subjected to the tests of investigation equally with his secular pursuits, we have never been able to understand.

If the personality of the Holy Spirit is a fact, we affirm that it should be capable of definite proof by evidences from the language of Scripture; and that consequently no statement from the Scriptures can be brought forward which will disprove the conclusion reached. On the other hand, if the language frequently applied by the Scriptures to the Spirit of God is *wholly incompatible*

with personality, then obviously contention for the personality of the Holy Spirit is rendered void.

Passing from the general statement to an examination of those where particular language is used, the truth of what we have said becomes a two-edged sword, for under no conditions can personality be said to be "shed forth" or "poured out" (see Titus 3:6, A.V. and R.V., also Acts 2:17 and 10:45), or given "by measure" (John 3:14; Isa. 40:13, R.V., margin), nor can any person be said to be "anointed with" another person (Acts 10:38), or one person be "filled with" another person. (Acts 2:4.) Neither can one person be "baptized in" another person (Matt. 3:11); and when the Apostle Paul actually affirms that we were all "made to drink of one Spirit" (1 Cor. 12:13), the absolute wrong of endeavoring to maintain the doctrine of the personality of the Spirit of God becomes dramatically apparent.

While we admit it is true that owing to peculiar requirements of Greek grammar certain terms, such as personal pronouns, are applied to the Holy Spirit of God as the Comforter, it is also true that these same terms are applied to inanimate objects (see Acts 12:10 where the masculine pronoun is applied to a gate); hence, being common to both, are only of varying value for purposes of proof. As much stress is given by lay workers who may, or may not, know the facts (and by some ministers who should know them) concerning the personal pronouns in John 14 and 16, we submit a few pointed remarks by prominent scholars of New Testament Greek. The following are a few of many names which might be given: Professor Thayer, Professor Toy, Professor Gardiner, professors of Harvard and Chicago universities; also E. Z. Gifford and the minister, Mr. Burns. They affirm that "it is absolutely no proof of personality that an object is masculine or feminine in Greek." They further relate that "a neuter noun is never used in Greek to denote a person, except in the case of a diminutive as a child or demented person. . . . Therefore since the Spirit is always neuter in the Greek, it cannot be a person," and "should never be referred to as he or him." Further,— "No masculine noun referring to a neuter noun can make that neuter noun to be personal. In the Greek, the word 'water' is neuter, but the word 'river' is masculine." Also, the word "Spirit" is neuter, but the word "Comforter" is masculine. They affirm that the Spirit is not a separate

personality from God, but "it is the Spirit OF God," as attested by the following scriptures: Matthew 3:16; 12:18, 28; Acts 2:17, 18; Romans 8:9, 11, 14; 1 Corinthians 2:11, 14; 3:16; 6:11; 7:40; 12:3; 2 Corinthians 3:3; 1 Peter 1:14; 1 John 4:13. The Holy Spirit in Scripture is described as "the *power of God*," the "*power of the Most High*," and to contend for the personality of the Holy Spirit separate and distinct from God is to deprive God of His power and delegate it to another.

A very strong case for the nonpersonality of the Holy Spirit is evidenced in the fact that its mention is significantly omitted in many passages that would certainly demand its inclusion, were the Holy Spirit's personality a demonstrable fact. "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3) is a striking instance in point. Analysis of

the language used declares most emphatically that there cannot be another God besides the Father. John 3:16 is another, for God and His well-beloved Son are the only Persons mentioned as participating in those momentous events when the world and the life of the world hang in the balance. In the following eleven forms of salutation, the mention of the Holy Spirit is omitted in all of them: 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 3. Were the Holy Spirit a coequal partner in a trinity of gods, it would be inexcusable that mention should be omitted in so many instances; and many more could be cited.

Now, as briefly as the subject will permit, let us consider some of the scriptures (Please turn to page 10)

The Lord in His Temple

By Iola Magaw

"The Lord is in his holy temple: let all the earth keep silence before him" (Habakkuk 2:20).

DO CHURCH members today have respect and reverence of the Lord when they enter the church? No, definitely not. When we enter the house of the Lord today we whisper and gossip about our neighbors, gardens, cows, pigs, and many other things that we would not think of talking about to the Lord. Or, perhaps we talk to our neighbor about those "terrible Japs." Usually, the girls can think of something to say that will start them chattering like a cage of monkeys.

If we are talking and gossiping in the Lord's house like the ladies at a ladies' aid society, strangers who may be present will likely stay at home or attend the movies the next time we are having services.

We should go to church to pray and speak of God's glory. In the time of David, the people glorified God and sang praises to Him. "Sing unto him, sing psalms unto him: talk ye of all his wondrous works" (Psalm 105:2). If we would do as this verse instructs, I feel that we would be much better examples to strangers and have a better standing in God's sight.

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). If we know that the Lord is with us when we enter the church, we will not think of talking about anything except His Word. Whenever we go to church, we are really there in the Lord's Name. Therefore, we ought to do as we would if we could see Him in our midst. The Lord is in our

presence, and He hears our gossiping and sees the way we act in His Temple. Psalm 33:15 says that God considers all our works. Verse 8 says that all inhabitants of the world are to stand in awe of the Lord. We ought to do as this eighth verse instructs, that God could see that we do good works and that we might have a better standing in the Lord's sight.

"Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves" (Matt. 21:12). Perhaps we are committing a sin that is as wrong as were the thieves in the Temple whom Jesus threw out. Why? We steal God's time for gossip when we should be in reverence toward Him.

"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. 3:17). If we do not want to be destroyed, we will have to keep our minds clean from the ways of the world; and if we do that, thoughts of what we did the day before will not enter our minds when we go into the Lord's house. "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). Do you think that our bodies are very good sacrifices unto God if our minds are full of gossip when we enter the church?

The Thousand Years

By T. A. Drinkard

IN a recent discussion with a representative of another faith, we offered the following arguments to sustain the affirmation that the "thousand years" of Revelation 20 is of future fulfillment. The opposition refused to answer them. The reason for the failure was apparent to those who heard, for they could not be met. They stood the test then, and will stand the test for all time to come, because our reasoning in these arguments is the truth. We submit them to readers of THE RESTITUTION HERALD for their candid consideration. Trying to prove (?) that the "thousand years" is in the past, the opposition took the position that the angel of Revelation 20:1 was Papal Rome, and that the Devil of verse 2 was Pagan Rome. Shame on a system of religious faith whose representative is forced to take such a position to sustain a human theory.

I affirmed the "thousand years" of Revelation 20 to be of future fulfillment because it includes the reign of Jesus Christ beyond the resurrection *with* those who have "part in the first resurrection," for we read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign *with* him a thousand years" (Rev. 20:6).

Arguments

(1)

1. Since those who have "part in the first resurrection" are those who reign *with* Christ a thousand years";
2. Since the reign *with* Christ of those who have "part in the first resurrection" is beyond the resurrection itself;
3. Since the reign *with* Christ cannot become effective until after the resurrection;
4. Therefore, the church's reign *with* Christ for a thousand years will be after the resurrection. (Rev. 20:6.)

(2)

1. Since Jesus Christ is coming again (1 Thess. 4:15);
2. Since at the coming of Christ the "dead in Christ" will be resurrected and caught up to meet the Lord (1 Thess. 4:16, 17);
3. Since those resurrected are to reign *with* Christ;
4. Since the reign cannot be until after the resurrection, at the second coming of Christ;
5. Therefore, the reign of the resurrected saints *with* Christ for a thousand years will not take place until after the resurrection at the coming of Christ. (Rev. 20:6.)

(3)

1. Since the church is to reign *with* Christ (2 Tim. 2:12);
2. Since the overcomers will sit *with* Him on His throne (Rev. 3:21);
3. Since "he that overcometh" will be given "power over the nations" (Rev. 2:26);
4. Since the reign of the overcomers will be after the resurrection;
5. Since Christ will not reign without the overcomers (Rev. 3:21);
6. Therefore, the one-thousand-years' reign of Christ *with* His saints of Revelation 20:6 will be beyond the resurrection at the coming of Christ.

(4)

1. Since the Son of man "shall sit upon the throne of his glory" in "the regeneration" (Matt. 19:28);
2. Since Christ's followers will also "sit upon" thrones at the same time (Matt. 19:28);
3. Since Christ will not sit upon His throne until He comes again at the time of resurrection (Matt. 25:31);
4. Since the overcomers do not reign *with* Christ a "thousand years" until after the resurrection (Rev. 20:6);
5. Therefore, the thousand years of Revelation 20 will be beyond the resurrection at the coming of Christ.

(5)

1. Since the saints, or the church, shall judge the world and reign *with* Christ (1 Cor. 6:2);
2. Since Christ will judge the world at His coming (2 Tim. 4:1);
3. Since the saints will reign after they are resurrected (Rev. 20:6);
4. Since the saints are to reign a thousand years (Rev. 20:6);
5. Therefore, the thousand-years' reign of Christ *with* His saints of Revelation 20 will be after the coming of Christ.

(6)

1. Since where Christ will be, His people will be found (John 14:3);
2. Since they cannot be *with* Him until He comes (John 14:3);
3. Since He will come at the time of resurrection (1 Thess. 4:16);
4. Since those of the "first resurrection" are to reign *with* Christ for a thousand years (Rev. 20:6);

5. Since the resurrection of the dead "in Christ" will not take place until "the last" trumpet sounds (1 Cor. 15:52);
 6. Therefore, the reign of Jesus Christ for a thousand years *with* His saints will not take place until after the last trumpet sounds, and the resurrection takes place. (Rev. 20:6.)
- (7)
1. Since the apostles are to eat and drink in Christ's Kingdom (Luke 22:29);
 2. Since they are to sit on thrones at that time "judging the twelve tribes of Israel" (Luke 22:30);
 3. Since the Kingdom will not be set up until Christ comes again the second time (2 Tim. 4:2);
 4. Since His coming will be at the resurrection (John 5:28, 29; 1 Thess. 4:16);
 5. Since those who are to reign *with* Christ a "thousand years" must be resurrected (Rev. 20:6);
6. Therefore, the thousand-years' reign of Christ as revealed in Revelation 20 is still future.
- (8)
1. Since the saints cannot reign with Christ until they are redeemed (Rev. 5:9, 10);
 2. Since they are not redeemed until the Son of God comes again (Phil. 3:20, 21; 1 John 3:2);
 3. Since He will come at the resurrection; and after the resurrection the redeemed saints are to reign *with* Christ a thousand years;
 4. Since Christ has not come; the resurrection has not taken place; the redemption has not come;
 5. Therefore, the thousand-years' reign of Christ and His saints of Revelation 20 is still future.
- (9)
1. Since the righteous saints shall be "recompensed at the resurrection of the just" (Luke 14:14);
 2. Since the resurrection will bring them into "everlasting life" (Dan. 12:2); *(Please turn to page 11)*

MARRIAGE

By Floyd Kessler, Jr.

THE word "marriage" is used both literally and figuratively in the Bible. Figuratively, it represents the union of God with His people or of Christ with His church. An angel said to John on the Isle of Patmos: "Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9). "Blessed are they which are called unto the marriage supper of the Lamb" (19:9).

Speaking further about the blessings when Christ will become united with His bride, John said: "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). In that day there shall be a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . 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" (22:1, 3).

There is a serious problem to be considered when young persons plan to enter into marriage—the problem of attaining unity of religious beliefs. It may seem that this need not to be a problem, but, knowing people as we do, we are forced to realize that in many cases a difference of religious beliefs has furnished the opening wedge which finally led to the divorce courts.

Experience has taught that, liberal-minded as people may seem, the religious teachings of their youth have

been deeply embedded into their general makeup. Instead of a man becoming more liberal, he is likely to become a father; instead of a woman becoming more liberal, she is likely to become a mother. Soon the differences in their religious beliefs will become more noticeable, and trouble is likely to ensue. Therefore, the religious beliefs of those entering into marriage should be similar.

.

The following texts are interesting and significant:

(1) "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

(2) "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband" (1 Cor. 7:10).

This text speaks literally about the union between husband and wife, but it also suggests that the church should not depart from Christ.

(3) "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isa. 54:5).

God is here called the "husband" of Israel.

(4) "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3:14).

COME TO GENERAL CONFERENCE

Oregon, Illinois, July 28—August 9, 1942

Burlington Train Schedule (Central Time)

	Leaves Chicago	Arrives Oregon
Train No. 21	9:00 a.m.	10:20 a.m.
Train No. 45	10:20 a.m.	12:30 p.m.
Train No. 23	3:30 p.m.	4:54 p.m.
Train No. 47	10:00 p.m.	12:05 a.m.
	Leaves Minneapolis	Arrives Oregon
Train No. 22	8:00 a.m.	1:08 p.m.
Train No. 52	8:15 a.m.	5:42 p.m.
Train No. 24	4:00 p.m.	9:12 p.m.
Train No. 48	9:45 p.m.	5:22 a.m.

Can You Find These Texts? (They're in the Bible)

- “Christ died.”
 “The wages of sin is death.”
 “Thou shalt die, and not live.”
 “The dead know not any thing.”
 “The soul that sinneth, it shall die.”
 “In death there is no remembrance.”
 “No man hath seen God at any time.”
 “The living know that they shall die.”
 “No man hath ascended up to heaven.”
 “This mortal must put on immortality.”
 “David is not ascended into the heavens.”
 “There is no knowledge . . . in the grave.”
 “Shall mortal man be more just than God?”
 “Dust thou art, and unto dust shalt thou return.”
 “All are of the dust, and all turn to dust again.”
 “The last enemy that shall be destroyed is death.”

THE PERFECT AND ETERNAL HOME

(Continued from page 3)

Light. Children can then play in the streets, without danger or harm. The time to prepare for this Home is nearing its close. Soon, Christ will come to gather His jewels, and to establish our Home.

Now, let us turn to the last scene in the Bible, which tells of the perfected Home on earth—and *not* in heaven. John foresaw that God will “dwell” with His people. He “shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). Here we have promise of the Perfect Home. Though our homes of today may be happy, we shall find this one the only Perfect Home and the only one that will be Eternal.

A STUDY OF GOD

(Continued from page 7)

so confidently brought forward by the sponsors of the Trinitarian doctrine. Suppose we commence with 2 Corinthians 13:14 and Philippians 2:1, for they say, “Here at least is evidence that the Holy Spirit is a person, for how can we speak of ‘communion’ and ‘fellowship’ of that which is not a person?” In the light of the translation given in the Authorized Version, the question is a reasonable one, if (and we lay emphasis on that little word “if”) the questioner is prepared to rule out all those numerous passages declaring actions which cannot possibly be applied to personality. Obviously some explanation is required. We find the answer in a study of the word itself, and the true meaning in the original Greek.

The word “communion” occurs only in the Epistles to the Corinthians, and in no instance refers to personal things, of which 1 Corinthians 10:16 is an excellent example. Here the Revised Version places in the margin as an alternative rendering the words: “*participation in,*” and the two verses following strikingly bear out the fact that such is a correct understanding of the sense to be conveyed. It is interesting to note that the same word in the Greek is translated “fellowship” in Philippians 2:1. It therefore carries the same sense as the Corinthian passage. Young’s Concordance actually gives the meaning of this word (communion) as “the act of using a thing in common”—see Romans 15:27 and Revelation 18:4. The latter scripture reads: “That ye be not *partakers* of her sins.” Every believer is a partaker in the gift of the Holy Spirit. It is the same Spirit in all, but the manifestations in each and through each are different. One remarkable fact that we should not omit to mention, out of many that could be mentioned, is that the Holy Spirit is never said to live or to be living—a fact many times stated of both Father and Son.

Ephesians 4:30 is another text quoted by our friends on the understanding that only a personality can be “grieved.” We are ready to grant that fact and to admit that given only surface consideration there is some force to the argument. But experience has taught us that the *true* interpretation of any single scripture does not conflict with the plain teaching of many elsewhere, and we ask, Has this statement of Paul been previously stated in the Word of God? We think so, for when we turn to Isaiah 63:10 (R.V.), the conviction is borne in upon us that Paul received his inspiration from this well-known recitation of God’s dealings with Israel. We are further convinced that there will be no questioning the fact that the personal pronoun used here (specially that of the R.V.) has direct reference to God “himself,” and the dropping of the capital “S” by the revisers corroborates our understanding of the matter. But that is not all.

Careful comparative reading of Ephesians 1:14 will show clearly that the Spirit in both these instances is the Holy Spirit of promise, spoken of in Joel 2:28 as the Spirit OF God and referred to by the Christ and His apostles, and spoken of as being "poured out" and "shed forth."

"*Quench not the Spirit*" (1 Thess. 5:19). We think that none will dispute that reference here is to the same Spirit as in the foregoing passage of Ephesians 4:30, namely, the Spirit OF God. Turning to Young's Concordance, we find that every other occurrence where the word "quench" is used in the Scriptures the subject spoken of is impersonal—indeed, *inanimate!* No further comment is necessary.

Matthew 28:19. This verse is generally considered to be a stronghold of Trinitarianism, but a verse so little understood, and acknowledgedly of varied interpretation is surely unsuitable for a proof text. Many consider the portion of the verse relating to baptism is not genuine, and that it has been added. The reasons given are certainly cogent and thought-provoking. The following are some:

(1) If the formula is omitted, there is no loss of sense to the connection.

(2) The Holy Spirit has no personal name.

(3) There is no instance in the New Testament where the formula was used.

(4) The whole passage from verse 16 to end is very noticeably taken up with Christ Himself, and verse 20 gives special emphasis to that fact.

(5) The companion passage in Luke makes no mention of baptism.

(6) Many writers in the early periods of the church openly questioned the authenticity of the baptismal formula.

(7) Baptisms were always administered in the name of the Lord Jesus.

The proofs that the Holy Spirit is not a person, but the Spirit of a Person, namely, of God, simply abound in Scripture; we cannot take the time and space to include the half. The reader will find two interesting articles in reference to the baptismal formula of Matthew 28:19 in THE RESTITUTION HERALDS of May 14 and 21, 1940, by our Brother Harry A. Sheets. They are well worth re-reading.

THE THOUSAND YEARS

(Continued from page 9)

3. Since possessing "everlasting life" equals to being like Christ when He comes (Rom. 6:9; 1 John 3:2);
4. Since when they overcome they are to reign *with* Christ on His throne (Rev. 3:21; Luke 1:32, 33) for a thousand years;
5. Since the saints will not overcome until they have

passed through the "first resurrection" (which comprehends the change of 1 Cor. 15:51 and Phil. 3:21);

6. Therefore, the thousand-years' reign of Jesus Christ of Revelation 20 is future.

(10)

1. Since when the saints of God have had part in the first resurrection they will not be under the power of death;
2. Since when they pass from under the power of death they "shall be priests of God and of Christ, and reign *with* him a thousand years";
3. Since they have not passed from under the power of death; they have not yet become kings and priests;
4. Therefore, the thousand-years' reign of Revelation 20 is future.

(11)

1. Since we enter the Kingdom through "much tribulation" (Acts 14:22);
2. Since while in the Kingdom we are kings and priests; having power over the nations (Rev. 2:26);
3. Since to have "power" we are to rule them with a rod of iron (Rev. 2:27);
4. Since we cannot rule without thrones (Luke 22:30);
5. Since we do not sit upon thrones to reign *with* Christ a thousand years until we overcome at the resurrection at the second coming of Christ;
6. Since the resurrection is still future;
7. Therefore, the thousand-years' reign of Christ of Revelation 20 is unfulfilled.

CHRIST, THE INHABITANT

(Continued from page 5)

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" (1 Cor. 15:24-26). Then the Great Voice out of heaven will say: "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).

Death, sorrow, pain: these things will pass away, they will vanish forever; but, more than that, dominion will pass from man, the earthy, to Christ, the "firstfruits of them that slept." *Christ* represents the true inhabitant of the earth. He and His will inherit the earth. He will subdue it. He will have dominion over every living thing. His Kingdom will be filled with His followers and loyal subjects, all praising the name of the Lamb, and the name of God the Father, who will dwell with them on the earth which He created for a habitation.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"I will remember my covenant" (Genesis 9:15).

Forgiving Is Forgetting

"Forgiving is forgetting
Of unkind words and deeds,
Returning unto others
Good for evil, flowers for weeds.
If we do this, life's garden
Very beautiful will be,
Each loving act a flower
For everyone to see!"

—Cecil Trout Blanke.

Eight in the Ark

Adam and Eve did not obey God. For their sin, they were cast out of the Garden of Eden and became dying people. The earth was cursed. Their son, Cain, killed his brother, Abel. As time passed, people became more sinful.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord" (Gen. 6:5-8).

Now, it was a wonderful thing to be found "just" and "perfect in his generation." God told Noah that He was going to destroy "all flesh" upon the earth. Because Noah, his wife, and their three sons and their wives found favor in God's sight, they were to be saved—eight persons who were to be saved from the Flood! God told Noah how to build an ark in which they would be safe.

Noah was five hundred years old when his three sons were small. (5:32.) But the rains did not come then. Noah kept building his ark. His sons grew to manhood and married. (6:18.) Finally, the ark was finished. Some of each kind of animals came into the ark, too. (6:19, 20.) God said it was to keep some alive upon the earth, after the Flood.

Noah was six hundred years old when the Flood came. (7:6.) For forty days and forty nights, the rain fell

(7:12.) All the high hills and mountains, too, were covered. "Noah only remained alive, and they that were with him in the ark." The waters stayed upon the earth for one hundred fifty days. (7:24.)

After the Flood, the ark came to rest upon the mountains of Ararat. The first thing Noah did was to make an altar and offer his offering to God.

God promised Noah that He would never again flood the earth and kill all the people in that way. The Lord promised, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (8:22). Before the Flood, the earth had been watered by a mist. (2:6)

Our Lord Remembers

The Lord blessed Noah and his sons. He told them that the animals as well as the green herbs were for their food. They were not to eat the blood of the animals. The life is in the blood. That is one requirement that is also given to us today. (See Acts 15:20, 29; 21:25.) To seal this promise or agreement between God and Noah and the earth, God set His bow in the sky. When we see the rainbow, we can say, "See! God remembers His promise to Noah, and to us."

This covenant is called "the everlasting covenant between God and every living creature of all flesh that is upon the earth" (9:16).

New Members

No. 361, Tommy Pearson; No. 362, Anne Pearson, of Troy, Ohio.

Happy Birthday Wishes

Chalmer Dennis, July 20, age 4, Vanzant, Mo.
Violet Reed, July 21, age 12, Oregon, Ill.
Reva Hetrick, July 21, age 11, Ripley, Ill.
Betty Jean Foster, July 23, age 5, Hammond, La.
Wendell Rhodes, July 23, age 2, Hammond, La.
John Andrew Cleck, July 25, age 15, Staunton, Va.
John Overholser, July 25, age 12, Springfield, Ohio.
Donna Peterman, July 26, age 15, Oregon, Ill.



BEREAN DEPARTMENT

Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois
Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



To Joe—on War

Dear Joe:

I missed your letter this week—hope to hear from you next week, at the latest. I have a little spare time this evening, so I am writing without obligation. Thought I'd discuss war for a change—we seem to hear quite a bit about it these days. At present, the Allies appear to be rocked back on their heels, and everyone is clamoring for somebody to do something. A few people are expecting the end of the world, and all are hoping for the end of the enemy. Matthew 24:6 is brought to mind many times.

Today we read of successes and failures that were denied in last night's paper. One of the national leaders tells us of one way to win the war, another of equal importance follows with a contradictory viewpoint. Nearly everybody except the man in uniform appears to be prosperous, and even the members of our armed forces have had a new deal financially—yet our wise men predict financial collapse within a short time. A little more than a year ago, we were being told not to save our money but to put it into circulation so all the people of our country would be benefited. All this seems very confusing—unless you are thinking in terms of—"What relation has this to the Kingdom?"

Joe, it looks as though things may be shaping up for something really big. The end of the world? Perhaps! Who knows? Even as Christ told the Israelites about the last days, mentioning "wars and rumours of wars"—He told them they would not yet see the end. He said that they would be driven from every country. They have not been driven from our land, but recently we have heard bits of conversation that would lead one to believe that the time may not be far distant when we may see even this.

Many of us are preparing our minds to receive the news of the beginning of the battle between the "king of the north" and the "king of the south." Many people seem to concede that the German army composes the forces of the "king of the north," but tonight it would be difficult for one to say from which direction the Nazi armies may invade Palestine. Again, they may have spent their strength in one or more sectors and are about to be pushed back—we can't say. The more we read the less we know, and the more we try to figure it all out, the more tangled we get.

A round or two with all this confusion, however, should leave us sober and determined, humble and confident, with our Bibles in our hands and a resolve in our hearts to learn about and follow God's plan that was reported in detail thousands of years ago and which has been handed down through many generations with no changes except in retranslating and clarifying language. It is like reading a play before attending the real performance—you know what is supposed to happen before it does happen.

You are forced to think of this war—your freedom depends upon it. You are asked to think of another war—your eternal life depends upon that. The most we can ever win in this "Second World War" is freedom to follow the dictates of our conscience when so permitted for a few more years. Your complete co-operation in the other war entitles you to eternal life in a kingdom under conditions we hope to attain under man's rule, but know we never will attain. This other war, the "War on Sin," needs, and someday will get, more hard fighting soldiers than are being trained today, but they will fight with the Word of God rather than with destructive weapons. The "cause" needs money now—lots of money voluntarily donated. Someday the battle will not need to be financed by man's methods, for God will take over and provide the means for sustaining His armies. Now our forces are divided in using many methods for winning the battle. These "doctrines" are set before us by many leaders, but someday all confusion will be eliminated—when Christ assumes complete command, and when only the true and right way will be set forth to be followed. It is generally admitted that *this present war will be lost by the side that wins*. God and Christ and their forces will win permanently for eternity.

It is sometimes hard to understand why so many people choose to overlook the tremendous possibilities and rewards for those entering the Lord's work. It is encouraging, therefore, to find an increasing number, particularly among the young people, who can't seem to get properly interested in the world's battles, but who are preparing themselves to engage in the Lord's battle. I'm glad you appear to be one of these, Joe.

Sincerely,

Ed.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-31—Eastern Nebraska Conference at Omaha.

HEADS TOGETHER!

There will be a meeting of all the teachers, the cooks, matrons, and all connected with the running of the Illinois State Conference and Bible School, Monday evening, July 27, at 7:30 p.m.

Francis Burnett, General Supt.

DAILY CONFERENCE SCHEDULE

- 6:00 a.m. Rising hour
 6:45 a.m. Breakfast
 7:30 a.m. Ministerial meeting
 9:00 a.m. Morning devotions—Alan McLain
 9:30 a.m. Assembly of all classes
 (Beginners, primary, and juniors will meet in the basement—Bro. John Mercer, superintendent. All older classes will meet in the church auditorium.)
 (a) Beginners (pre-school age) Mrs. John Railton
 (b) Primary (ages 6-8) Mrs. Verna Thayer
 (c) Juniors (ages 9-11) Mrs. Richard Le-Crone
 (d) Intermediates (ages 12 to high school) Mrs. Alan McLain and Elder James M. Watkins
 (e) High school—Elder James M. Watkins and Elder G. L. Cooper
 (f) Advanced young people—Elder J. R. Le-Crone and Elder M. W. Lyon
 (g) Adult—Elder F. L. Austin (two classes each day); also, Elder C. E. Randall (morning), and Elder J. W. McLain (afternoon)
 11:00 a.m. Music Appreciation Hour—Elder J. W. McLain
 12:00 noon Dinner
 1:30 p.m. Assembly of all classes
 3:00 p.m. Business hour
 5:30 p.m. Supper
 7:30 p.m. Song service and worship

LOUISIANA CHURCH NOTES

Interest and attendance continue good at both churches, and the work is progressing well.

Mrs. Charles Kron left Sunday, July 5, for Lubbock, Texas, to join her husband who is in the Air Corps. Mrs. Kron was a faithful member and worker in all our services at Blood River, and we shall miss her.

Mr. and Mrs. Maurice Robinson, Lorrin Ganey, and Elvin Campbell are working in New Orleans, and are unable to attend services regularly.

The Happy Woods Berean class has completed Berean Book One and is now beginning the study of Book Five, entitled, "The Church of God." Harry Gockler, Pastor.

SAINT CLOUD, MINNESOTA

The evangelistic meetings at the Church of God in Saint Cloud, Minn., with Bro. L. E. Conner as speaker, gave us some very valuable help for these present days. Bro. Conner spent some evenings upon doctrinal subjects, by request, as well as other practical and uplifting discourses.

We praise the Lord for the good health and strength Bro. Conner has to aid him with his great ability in preaching the Word. May he long continue to proclaim the gospel.

There were several faithful, regular attendants, as well as those who came only a few times. Bro. Walter Wiggins and friends of the Eden Valley Church of God attended several of the services. More church people were also visitors one evening.

We had special music each night. Mrs. John Savage was in charge of it. Bro. Vernis Wolfe led a song service before each preaching service. The first week guest musicians from Saint Cloud and Waite Park were featured. The Eden Valley choir sang at one service. The music was very interesting, and much enjoyed. The last week, our local church group supplied the special numbers.

We wish to extend our thanks again to Bro. Conner, for we know that God's Word does not return to Him void, but accomplishes what it should. We feel many have gained new knowledge and inspiration from the series of meetings. Madge Savage, Reporter.

DIXON, ILLINOIS

We are rejoicing over five persons who have accepted Jesus as their Saviour. They are: Mr. and Mrs. Chris Gableman, 606 Parkrow Ave.; Mrs. Fritz Zbinden, 522 Squires Ave.; Dora and Doris Henley (twins), 909 Palmyra Road. They were obedient in baptism on the evening of July 14.

May these new members continue in the faith of our Lord and Saviour Jesus Christ, and hold fast to the doctrine of the Church of God. We know if we are faithful we "shall receive a crown of glory that fadeth not away." "He that shall endure unto the end, the same shall be saved." The more one exercises faith, the stronger his faith becomes. To be faithful, we must be obedient. May the Lord bless them abundantly in their Christian life. May they grow in the grace and knowledge of our Lord and Saviour Jesus Christ. We know they are looking for the coming of Christ.

Our work here in Dixon is slowly and steadily progressing.

C. Alan McLain, Pastor.

ILLINOIS CONFERENCE NOTICE

The annual business meeting of the Illinois State Conference will be held at Oregon, Ill., Thursday afternoon, July 30, at three o'clock. Leland T. Hanson, President.

Gleanings From the Field

"The field is the world."—Jesus.

According to present schedule, speakers for the first Sunday of General Conference will be: Sydney E. Magaw, F. E. Siple, and F. L. Austin. The second Sunday, the speakers will be: Harry A. Sheets, C. E. Randall, and L. E. Conner.

Bro. F. E. Siple preached the Sunday evening sermon at Oregon, Ill., July 19. Come again.

Bro. C. E. Randall preached Sunday morning, July 19, at Southlawn Park Church of God, Grand Rapids, Mich.

"Grandma" Hatch, Harvey, Ill., will attend General Conference.

Newlyweds Bro. and Sr. Harold Hardesty have returned from the West to their new home together at Oregon, Ill. With them, came Bro. Alfred Anthon, Corvallis, Ore., who will attend the General Conference, and Bro. James Mattison, Oregon, Ill., who had been vacationing in the West.

Sr. Ruth Hoskins, Eden Valley, Minn., will attend General Conference.

The Rockford, Ill., Sunday School contributed \$42.21 to the Retired Ministers' Fund, from September 15, 1940, until June, 1942. We agree with Pastor Francis Burnett, who says: "I think that is pretty good for a Sunday school having an average attendance of twenty members."

Dean C. E. Randall of the Summer Bible Training School is planning a special attraction for the first night of General Conference, in that certificates will be given the students at that service.

Bro. Richard Smith, graduate of Oregon Bible College, is preaching at Omaha, Nebr., temporarily supplying until this fall when Bro. Grover Gordon becomes pastor.

Sr. T. J. Ellis, Waterloo, Iowa, plans to attend General Conference.

Bro. Roy Blanchard, Oregon, Ill., is a patient at the Veteran's Hospital, Hines, Ill. Address him: C. 218.

"I have just finished reading the Summer Training School number of The Restitution Herald. It does my heart good to read the clear-cut opinions, the enthusiastic plans, and the unity of endeavor shown forth in the articles."—Grace Skinner, Sauk Rapids, Minn.

Sr. Harper Koontz, recently a patient in Deaconess Hospital, Freeport, Ill., returned to her home in Mount Morris, Ill., July 18.

Bro. Emory Macy and family spent the week end at Fredericktown, Mo., where Bro. Macy preached.

Bro. and Sr. Harry Palmer, Golden Rule Home, visited his parents at Grundy Center, Iowa, July 8-10.

HILLISBURG, INDIANA, CHURCH OF GOD

Thursday afternoon, July 2, the Ladies Aid held its regular June meeting at the church, with Mrs. Blanche Dick as hostess--the meeting having been postponed one week because of the Indiana Bible School and Conference. This meeting was held in honor of our minister's wife, Sr. Eunice Randall. It was opened by all singing "I Need Jesus," followed by prayer by Sr. Dick. Sr. Dick also read the Scripture lesson. The following program was given: a violin and piano duet by Janice Spurgeon and Shirley Huffer, and a piano solo by Betty Dick. After this, Mrs. Dick presented the president of the Aid who took charge. The secretary's report was read and accepted. Sr. Dick then introduced Sr. Randall who was escorted to a table where gifts were awaiting her. After the gifts were opened, the members and guests were served with delicious refreshments.

Those present were: Mrs. Randall, Mrs. Dow Meyers and son, Mrs. Florence Spurgeon and children, Mrs. Myrtle Newton, Mrs. Vaughn Newton and children, Mrs. Alma Orr and daughter Cleo, Mrs. Zora Spurgeon, Mrs. Olean Huffer and children, Mrs. Blanche Dick and daughter Betty, Mrs. Bess Plummer, Mrs. Bessie Huffer and daughter Bonnie, Mrs. Elnora Wood, Mrs. Beatrice Foreman and daughter Jackie Kay, Mrs. Edith Huffer, Mrs. Loretta Huffer, Mrs. Lydia Barnett, Mrs. Mary Mohler and grandson Jerry, Mrs. Audra Maish, Mrs. Maxine Maish and son, Mrs. Mable Lewis, Miss Mary Marie Mohler, Johana Thompson, Delilah Huffer, and the writer.

On Sunday, July 5, the Sunday school's annual picnic was held at the Frankfort park, after the regular Sunday morning worship. Those present to enjoy the day were: Bro. and Sr. C. R. Randall, William M. Huffer, Mr. and Mrs. Albert Finney, Mr. and Mrs. Don Huffer and family, Mrs. Bessie Huffer and family, Merridith New, Mr. and Mrs. Otto Dick and family, Mr. and Mrs. Vern Plummer, Delilah Huffer, Lew Stewart, and the writer. Afternoon visitors were: Mr. and Mrs. Homer Snyder and family, and Mrs. Maggie Clark and children. After the basket dinner served at noon, we attended the vesper services at the park.

We are having very good Sunday school and preaching services the first and second Sundays of each month. Bro. Randall will do evangelistic work the next two weeks in southern Indiana. There were several from this church who attended the Indiana Bible School and Conference. Lota Huffer.

Justification by works: It now behooves the Hillisburg workers to see that all the families listed in the above report receive copies of this issue of The Restitution Herald, and that their subscriptions be solicited.—Editors.

ARCH, OKLAHOMA

On Saturday night, May 30, Bro. T. A. Drinkard began a meeting at Arch, Okla., nine miles southwest of Hartshorne. The attendance and interest were good. The writer, his wife, and two daughters are the only members of the Church of God in this part of the country.

We were happy to have Bro. and Sr. Drinkard for the two-weeks' meeting. Rain prevented our meeting several nights. I am sure that the seed of the Kingdom sown here will germinate and grow. Bro. Drinkard did not fail to preach the Kingdom of God, the coming judgment, the promise made to the fathers, and baptism in the name of Jesus Christ for the remission of sins. These truths are dear to us, and we never grow tired of hearing them. If you want the truth preached without fear or favor, call Bro. T. A. Drinkard. W. R. Simmons.

REYNOLDS - BOSCH

In a lovely garden wedding at four o'clock on the afternoon of Saturday, June 27, at the home of her parents, Mr. and Mrs. Roy Reynolds, Blanchard, Mich., Miss Winifred Reynolds became the bride of Mr. Ralph Bosch of Jenison, Mich. The bride, charming in white and with a finger-tip veil, the profusion of beautiful flowers in front of the stately evergreen tree where the ceremony was performed, the clear blue sky of Michigan in June, the simple, sacred words of the double ring service used, joyously worked together in the enchantment of the hour. We were in the presence of God; this was Divine Providence.

The writer performed this service in the presence of Miss Jeanne Simpson, the bridesmaid; Mr. Almond Reynolds, the best man, and about thirty guests from this vicinity and from Grand Rapids. Mrs. Bosch has been a member of the church exactly eight years, having been baptized by the writer July 1, 1934. We commend these fine young folks to the Grand Rapids brotherhood, for they will make their new home in Grand Rapids where Mr. Bosch is employed.

May the blessing of God truly be upon this new home. C. A. Smead.

EVANGELISM

J. R., Medford, Ore.	\$ 7.00
Billie Andrew	2.00
Brush Creek Sewing Circle	5.00
Mrs. R. Long	2.00
Fredericktown Missionary Society	5.00
Mrs. E. F. Myers	5.00
Maybelle Hanson	5.00
A Sister	5.00
Friends from Troy, Ohio	6.00
Mrs. Clara Stinnette	1.00
Hillisburg Sunday School	1.06
Mrs. W. L. Robbins	5.00
Mr. & Mrs. C. E. Mills	25.00
A Friend	200.00
Mrs. C. V. Mattison	5.00

HERALD RECEIPTS

Mrs. Evela Jordan; Mrs. Johnnie Rainey; Mrs. Andrew Jones; Mrs. G. J. Rahn; James Stillson; Mrs. Emily Blackwell (self & another); S. E. Magaw (for another); H. S. Lasher; Mrs. John Foreman; Tandy Stinnette; Mrs. John Guthrie; Mrs. Homer C. Boyle; Mrs. Elias Thorone; Mrs. J. E. Gaspar; L. B. Myers; T. E. Bremer; Mrs. Ada M. Eldridge; Mildred Momsen; Mae Magnus (for others).

NATIONAL BIBLE INSTITUTION

Mrs. C. Seely	\$ 6.00
Maurertown, Va., S. S.	10.93
William M. Huffer	20.00
A Friend	3.00
Mr. & Mrs. Charles Netts	5.00
N. Goodreau	6.00
Mrs. C. L. McCorkle	8.00
Anonymous	3.00
Maybelle Hanson	5.00
A Sister	5.00
H. S. Lasher	3.00
Mrs. John Guthrie	1.00
Mr. & Mrs. C. E. Mills	25.00
A Friend	100.00

MINISTERS' FUND

Previously reported	\$1,203.19
Blair, Nebr., S. S.	.62
Oregon, Ill., S. S.	2.55
Burr Oak, Ind.	3.00
Mrs. C. L. McCorkle	5.00
J. R., Medford, Ore.	9.80
Hillisburg Sunday School	1.10
Total	\$1,225.26

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.

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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 _____

— 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	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
Four-second Series B (25 of each of four kinds)			.25	The Sabbath, S. J. Lindsay	13	.30	1.85
Essential Truths	1	\$.05	\$.30	What Is Man?	12	.25	1.75
God's Promises, Anna E. Drew	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
The Reasons Why	2	.05	.30	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50
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, R. H. Judd	88	.30	1.65
Jehovah Is One God, Arlen Marsh	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
What Must I Do to Be Saved? J. F. Waggoner	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
Spiritual Beings, G. E. Marsh	6	.15	.90	The Visitor, paper, Boice	212	.50	
Kingdom of God, Harry Gockler	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.40	
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90	BEREAN BOOKS			
Fundamental Bible Teachings of the Church of God, J. M. Watkins	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	
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 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				
First Principles, G. E. Marsh	18	.35	2.00				

National Bible Institution,

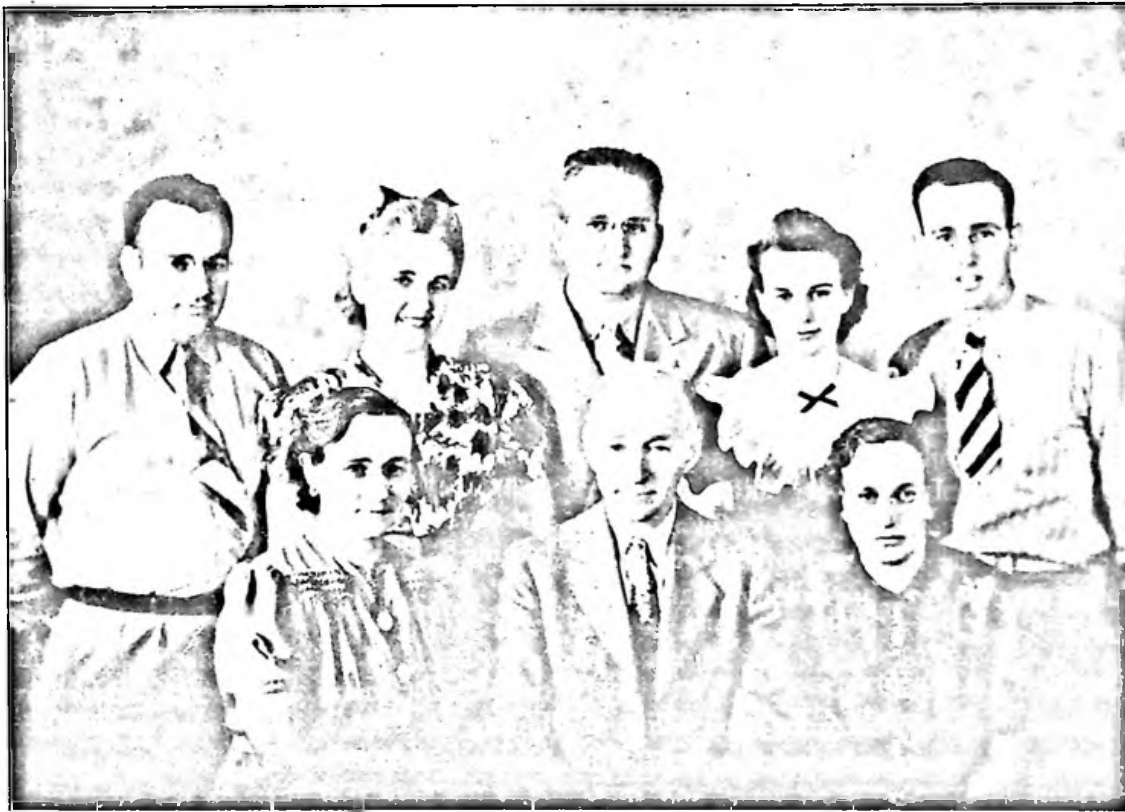
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JULY 28, 1942

NUMBER 43



BROTHER J. H. ANDERSON, HIS SONS AND DAUGHTERS

Brother J. H. Anderson, for many years a loyal minister of the Church of God, preaches the first Sunday of each month at Hedrick, Indiana, the second and third Sundays at Rensselaer, Indiana, the fourth Sunday at Plymouth, Indiana, and fifth Sundays at Blush, Missouri. Also, he makes about two trips, annually, to the Carolinas, and is frequently engaged in evangelistic meetings. His sons and daughters are united with him in "the faith."

Shown in the picture are: (back row) Lonnie, 615 Pleasant Street, Michigan City; Mellie, 625 Lincoln Way East, South Bend; Paran, 920 West Jefferson Boulevard, Mishawaka; Pearl Otterman, 656 East Wabash Street, Frankfort; Harold, 919 West Borley Avenue, Mishawaka; (front row) Maggie Clark, 250 North East Street, Frankfort; J. H. Anderson, 208 North O'Neil Street, Frankfort; and Vadie Bigger, Goodland—all places being in Indiana. (See the editorial page of this issue for another interesting picture.)

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 Outlook

As this RESTITUTION HERALD goes to press the first day of Conference, the outlook for a large attendance grows brighter. Sister Elizabeth Ordnung reports more requests for rooms than at this time of Conference in former years, and a goodly number are already occupying the Conference Hall.

The Tie That Binds

As members of the Church of God assemble at General Conference, coming from many parts of the United States and Canada, there is a common understanding that binds the many into one big family. Though all the world is engulfed in trouble and confusion, every faithful member of the Church of God looks forward with joyful anticipation to the coming of the Lord and to His righteous reign. We are not depressed; we are looking for the Lord to come!

Jesus Promised to Return

Numerous texts might be quoted from Jesus, telling of His coming again. We quote only a few: 1) "I will come again" (John 14:3). 2) "I go away, and come again" (14:28). 3) "I will see you again" (16:22). 4) "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). 5) "Whosoever . . . shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). 6) "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27). 7) "Surely I come quickly" (Rev. 22:20).

The Angels' Promise

While the apostles watched Jesus ascend into heaven, "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 . . . shall so come in like manner as ye have seen him go" (Acts 1:10, 11).

Paul and Peter Testify

"Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear the second time without sin unto salvation*" (Heb. 9:28). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel" (1 Thess. 4:16).

Speaking of "the appearing of Jesus Christ" (1 Peter 1:7), Peter promised: "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (5:4). He warned, too, "There shall come in the last days scoffers . . . saying, Where is the promise of his coming?" (2 Peter 3:3, 4.)

Teaching the Faith to His Grandchildren

Brother J. H. Anderson, an able and faithful teacher of the Second Coming, whose seven children are united with him in the Faith, is here shown in joyful company with his six grandchildren who, we hope, will also learn and obey the hope that "maketh not ashamed" (Rom. 5:5).



Provisions of the Kingdom Covenant

By Mary C. Railton

IN THE oath-bound covenant God made with Abram, the subject of the Kingdom was introduced. (Gen. 12:1-3; 22:16; Heb. 6:13.) God called Abram from his country, kindred, and father's home, unto the land of Canaan, where he and his seed were to dwell *forever*. This Kingdom covenant promised to Abraham contained twelve provisions, twelve parts, all of which must be fulfilled before the Kingdom is fully established.

Abraham's Name to Be Great

"Abraham" means "father of many," a blessing which God gave to him; for he became a father of many. Plainly, God said, "I will . . . make thy name great" (Gen. 12:2).

A Great Nation to Come From Abraham

The Jews are descendants of Abraham, through Isaac and Jacob. Though not great in number, Jews hold many high positions in governments and are among America's main bankers. In countries where Jews can dwell freely, great prosperity blesses the people.

God Would Bless Abraham

God did bless Abraham by giving him a son, Isaac, through whom a great nation came. According to Genesis 12:3, all families of the earth are to be blessed through Abraham—this doubtless being prophetic of Christ, the greater Seed. Also, God gave Abraham great riches "in cattle, in silver, and in gold" (13:2).

Abraham and His Seed to Inherit Palestine

If one watches closely today, he sees many Jews going to Palestine. The Jews have been scattered to all corners of the world for many centuries, yet now, being persecuted, many are running back to their own land to start anew. God has put hidden treasures in the land of His people, and knows that someday His people will be very happy to accept Christ as their Messiah.

The day will even come when ten Gentiles "shall take hold of the skirt of him that is a Jew," asking to go with the Jews to the land of God. (Gen. 17:8; Zech. 8:23.)

Abraham's Seed to Be Numerous as Dust

Genesis 13:16 says: "If a man can number the dust of the earth, then shall thy seed also be numbered." Man cannot number Abraham's seed, because man has no accurate records of all Abraham's descendants. Genesis 17:6 gives this version: "I will make thee exceeding fruitful"—which prophecy is coming true.

Those Who Bless Abraham to Be Blessed

In some countries, the ten lost tribes may still have the

freedom for which they long. These countries have been blessed with wealth, freedom, and prosperity. There are other countries, however, where the Jew is stripped of his money, food, clothes, and family. Many times they are made to do manual labor without pay, are thrown about and trampled. Jews are a "peculiar people" unto God, but "peculiar" people are not well liked by the world. Countries that abuse Jews this way are not well favored in either wealth or reputation, and are always in scraps and trouble.

There are few countries where the Jew is still welcomed, but many are the nations that have kicked the Jews into exile. Is it because of jealousy? Is it because the Jew is very clever and gets all the wealth?

It is, nevertheless, through Abraham and his Seed, Christ, that men are blessed and are yet to receive blessing in the Kingdom of God.

Father of Many Nations

Because the Jews are very good financial workers, and because they have been in nearly every country, one can see how true was the prophecy about Abraham becoming a father of many nations. A great nation from Abraham has been scattered over all the earth, representatives of that great nation successfully leading in nearly every country. Thus, Abraham is *father* of many, many nations.

Today, no one knows where the ten lost tribes are, because their identity has been lost. One cannot imagine how large this scattered nation is today. What will it be in future years?—when God regathers and rebuilds it!

Kings to Come From Abraham

The kings over the twelve tribes of Israel were all descendants from Abraham. As Abraham was father of that great nation, any king that came to the throne of Israel was of his descent. Christ, a Jew, also a descendant from Abraham, will someday be *King!*

An Everlasting Covenant

In Genesis 17:7, we read the promise of God that this covenant would be between Him, Abraham, and Abraham's seed in later generations, for "an everlasting covenant." Today, God's covenant to Abraham is one of the main doctrines of the Church of God. Our church even includes "of Abrahamic Faith" in its name, being frequently called, "Church of God of Abrahamic Faith."

Earth to Be Blessed Through His Seed

Abraham was blessed. Families of the earth are now blessed through Abraham (Please turn to page 10)

The Christian Life

By Mary Mae Nedrow

"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).

WORLDLY pleasures bring only sorrow. The Apostle Paul was most emphatic in his admonition that Christians yield their lives unto God. To the Roman Christians, he wrote: "I beseech (exhort or entreat) you therefore, brethren, by the mercies of God, that ye present (yield) your bodies a living sacrifice, holy (set apart), acceptable unto God, which is your reasonable (logical or rational) service. And be not conformed (do not fashion yourself) to this world: but be ye transformed by the renewing of your mind, that ye may prove (may discern or recognize) what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

O, that Christians would understand that God measures us not by our social ratings! Jesus, the only begotten Son of God, was of lowly birth—some would say, "because His cradle was a manger." He worked in a carpenter's shop until He started His public ministry. He apparently walked miles each day; there is recorded only one occasion when He rode, and that was on a *borrowed* donkey. We must yield all unto God, if we would have Him fashion us after His will. Jesus told the Jews, "I do always those things that please him" (John 8:29).

To be eligible for a place in God's Kingdom (which Kingdom will be established when Jesus returns), one must be truly repentant, having such a sorrow for past sins that he will turn about face and look to God for guidance. Joel, a prophet to Judah, called upon the people to repent, saying: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart . . . and turn unto the Lord your God: for he is gracious and merciful" (2:12, 13). They listened not to his warning to repent. Jeremiah likewise warned the people because of their sins, and foretold they would be led away captive for seventy years. (25:8-11.)

Again, we hear the voice of one of God's faithful servants, the Prophet Ezekiel, calling upon the people to repent. The setting was the banks of a river in Babylon. The captives, sick at heart when they remembered their homeland, hanged their harps on the willows and refused to sing. Ezekiel exhorted them to repent, for they were estranged from God because of their sins. "Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abomina-

tions" (Ezek. 14:6). God, ever merciful, restored them to their homeland, but because of the hardness of their hearts, allowed their kingdom to be overthrown, and today they are scattered over the face of the earth. Their kingdom will remain in that condition until Jesus returns to establish the Kingdom of righteousness. God's Kingdom, re-established with Christ reigning as King of kings, will grow as from a mustard seed until it covers the whole earth.

There is no place in God's program for a counterfeit. Let us not look upon those of the world as did the boastful Pharisee who prayed to God in the presence of Jesus, saying, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12). 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" (v. 13). Jesus said that the publican "went down to his house justified, rather than the Pharisee," for "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (v. 14). Harlots and publicans rated higher in the Christ's estimation than did the self-righteous Pharisees who knew better, but still practiced sin. God cannot look, except with disdain, upon a professed Christian who lives a lie.

We would refer to those who have been baptized into Christ and have embraced the truth, yet secretly practice hypocrisy in the deadliest form. Even our loving Saviour was filled with righteous indignation that day in the Temple when He said to the religious leaders: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:27, 28).

We read in the Scriptures that there is a sin of commission, that is, doing what God has told us *not* to do, and the sin of omission, failing to do that which God has told us *to* do. One sin is equally as offensive to God as the other. Many religious persons today become radical over some pet theory of their own, of which no mention is made in the Bible, and omit (Please turn to page 11)

The Way of Salvation

By Kathleen Granquist

"I am the door: by me if any man enter in, he shall be saved" (John 10:9).

THERE is only one way to salvation, that is *through Christ*. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Before one can have salvation, or enter into the Kingdom of God, he must hear about the Man, Christ, to learn why He came and what He did for mankind. Let us study more into detail, dividing the "Way of Salvation" into four parts:

Hear

First, one must *hear* of Christ. Said the Apostle Paul: "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" (1 Cor. 15:1-4).

Believe

Second, one must *believe*. "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.) After one hears, he must believe "that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (John 20:31). One must believe that the Christ was born, that He died for men's sins, was buried, and rose again that men might have everlasting life. Let none be a doubting Thomas!

Humbleness

Third, one must humble himself as a little child. Said Jesus: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:4). One must come unto Christ and be willing to start in his Christian life, anew as a babe, and grow strong into the faith as he develops day by day.

Repent and Be Baptized

Fourth, one must *repent and be baptized*, as 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). Jesus tells us, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Being baptized, one becomes a "babe in Christ." Babes in Christ must be fed on milk, the same as literal babes. Young Christians need the "*milk of the gospel*"—everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age" (Heb. 5:13, 14). As food for mature Christians, Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:27).

When taking on the name of Christ, one is baptized into Christ's death. Said Paul, "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. . . . Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:3-10).

When Moses led the Israelites across the Red Sea, they, typically speaking, were baptized unto Moses. They were "under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1, 2).

Another type of baptism is that of Naaman dipping himself in the River Jordan, by which obedience he was cleansed from leprosy. Leprosy is a type of sin. When Naaman dipped himself he was cleansed from leprosy, as we are cleansed from sin when we are baptized. (2 Kings 5:14.) . . . "Now all these things happened unto them for ensamples: and they are written for our admonition" (1 Cor. 10:11).

Works

Having taken the name of Christ, one cannot stop there. He must continue in Christ, for "faith without works is dead" (James 2:17). Said Paul: "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), Said Peter: "Sanctify *(Please turn to page 11)*

What I Believe and Why

By Charles T. Lindsay

(1) I believe that man is mortal, because the Bible says: "Shall mortal man be more just than God?" (Job 4:17), and because the Bible does not say man is immortal or that he has immortality.

(2) I believe that man, when he is dead, *is dead*, and is *not* alive, because the Bible says: "The dead know not any thing" (Eccl. 9:5), and, "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). The Bible also teaches that when man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4).

(3) I believe that that which is buried, and that which returns to the dust, *is the man*, because the Bible says, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Also, the Bible teaches that if God take "unto himself *his* spirit and *his* breath; all flesh shall perish together, and *man shall turn again unto dust*" (Job 34:14, 15).

(4) I believe that man in the death state, instead of knowing more than when alive, knows nothing, because the Bible says: "The dead know not any thing" (Eccl. 9:5), and, "There is no work, nor device, *nor knowledge*, nor wisdom, in the grave, whither thou goest" (v. 10).

(5) I believe that if there is no resurrection, even those who have died "in Christ" would "remain in the congregation of the dead," because the Bible says: "If the dead rise not . . . then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16, 18).

(6) I believe to be asleep, in the sense referred to in the foregoing text, is to be dead, because the Bible says, first, "Our friend Lazarus sleepeth" (John 11:11), and then to correct a misunderstanding, says, "Lazarus is dead" (v. 14).

(7) I believe that dead people are asleep in the dust, having returned to the dust from whence they came, because the Bible says: "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2).

(8) I believe that the dead will be raised to life again, because the Bible says: "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).

(9) I believe that the resurrection will be a bringing forth from the dust of the earth, both of the just and the unjust, because the Bible says: "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(10) I believe the just and the unjust shall be judged,

because the Bible says: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

(11) I believe that the judgment will take place at Christ's appearing, because the Bible says that the "Lord Jesus . . . shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

(12) I believe that the *rewarding* of the just and the punishment of the unjust will *follow* the resurrection, because the Bible says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2); also, "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).

(13) I believe that the *judgment* of the just and the unjust will take place *before* they are rewarded and punished, because the Bible says: "We all must appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10); and that "God . . . will render to every man according to his deeds . . . in the day when God shall judge the secrets of men by Jesus Christ according to my (Paul's) gospel" (Rom. 2:6, 16).

(14) I believe that all those who teach that the just and unjust go to their reward and punishment at death, before the judgment, nullify the truths of the Bible, because there would be no need of a resurrection if the real, responsible person were already enjoying the reward, in the case of the just, or suffering punishment in the case of the unjust. There can be no reward or punishment independent of the body, and, therefore, independent of a resurrection.

(15) I believe that the so-called Orthodox theories, which teach that the just and unjust have gone to their supposed respective places of reward and punishment, make void the Word of God and stultify themselves, because 1) the Bible teaches that the judgment will precede the reward and punishment (see nos. 11 and 12), and 2) because nothing but the worst kind of foolishness would teach that men are rewarded or punished first, and judged afterward.

(Next week, Brother Charles T. Lindsay will present a sequel to this article, "What I Do Not Believe and Why.")

Faith and Obedience

By H. Scott Smith

"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" (Genesis 12:1).

WE WHO are Christians should consider ourselves in the same condition as was Abraham, if we wish to get the real importance of what God commands us to do. Think of him leaving his country, kindred, and father's house; and consider how hard it would be for us to obey such a command!

The inspired Word of God commands of us many things, and it is as important for us to keep them as it was for Abraham. The majority of people are inclined to say: "What difference does it make what we believe or do, just so we are honest and sincere?" To be sincere, is all right only if that sincerity conforms with the Word of God. How did Abraham respond to this command, and how should it affect us? Let us read:

"So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran" (Gen. 12:4). "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" (Heb. 11:8).

Later, God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2). Abraham obeyed God's command, and his son was spared because of Abraham's faith and obedience to this command. Concerning this faithfulness, we read: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (22:16-18).

We must believe and obey just as Abraham did, if we expect to receive God's precious promises. Faith and obedience go hand in hand. One without the other is worthless. It was faith that enabled Abraham to endure the test, and to come out victorious. Faith will enable us to endure the test in these trying times, but we must remember that we should obey not only in word but in deed and in truth. "Was not Abraham our father justified by

works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect" (James 2:21, 22.) According to this, we see that a faith that works is a faith that pleases God. It is written: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). Those who say and do not are not men of faith. The faith that justifies is the faith that works. This is the kind of faith that is "accounted for righteousness." It is seen in obedience that takes God at His Word and submits to His will, being fully assured that "what he has promised, he (is) able also to perform" (Rom. 4:21). Jesus followed this principle: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Paul also said 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" (Heb. 5:8, 9). Our obedience should be so complete as to conform with what Paul was inspired to say in 2 Corinthians 10:5: "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." The Spirit led Paul to say again: "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed" (Rom. 15:18).

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). The voice of man is hearkened unto by the people more than the Word of God—as when Saul said to Samuel: "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (v. 24). Jesus said to the Pharisees: "Full well ye reject the commandment of God, that ye may keep your own tradition (Mark 7:9). To follow the traditions of men, instead of obeying the commandments of God, is to sin as did Saul. "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19).

Note the effect that the preaching of the gospel by the apostles had on the people: "The word of God increased; and the number of the disciples (Please turn to page 11)

The Nazarites

By C. R. Randall

THE NAZARITES were a class of people consecrated to Jehovah by a peculiar vow. The first point which we wish to consider is the

Name and Signification

The term "Nazarite" comes from a Hebrew verb signifying "to bind," and then to "separate." Also, from another Hebrew word comes an allusion to a crown or diadem which bound the head, denoting, too, the hair which forms a natural crown, and implying consecration to God—a separation from certain things that hinder from union with God. "Nazarite" denotes, in general, one separated from certain things and unto others, and so distinguished from other persons and consecrated unto God. Therefore, the term "Nazarite" seems to have possibly derived its name from the Hebrew word "*nazir*." This Hebrew word occurs three times in the Old Testament, in which it appears to mean one separated from others, as a prince.

Two of the passages refer to Joseph: one is in Jacob's benediction of his sons in Genesis 49:26—"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." The word translated "separate" comes from the Hebrew word "*nazir*." Another passage in the story of Joseph in which this word occurs is Deuteronomy 33:16, where we read Moses' benediction of the tribes of Israel: "For the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was *separated* from his brethren." Once more the word translated "separated" comes from "*nazir*." In these two passages relative to the story of Joseph, we find the Hebrew word "*nazir*" used which describes Joseph as he was separated from his brethren for twenty years by their jealous cruelty. During this period, he was exalted above them in point of nearness to God and in rank among men.

The third passage where this same Hebrew word occurs is in the Lamentations of Jeremiah where the Prophet was mourning the departed prosperity and beauty of Sion. We read in Lamentations 4:7: "Her *Nazarites* were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire."

All the foregoing texts seem to bear out the thought that the Nazarites were separated from the others, "purer than others." Their name came from their actions and the principles for which they stood. Their lives were consecrated and dedicated to God for a specific period of time.

Origin of the Custom

Many historians agree upon the time or the origin of this custom: no one is certain as to the exact time, but all generalize more or less. We present the testimony of different men concerning this subject. We quote: "The germs of the custom now under consideration reach farther back than the sojourn in the wilderness" (Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by McClintock and Strong). "That the institution of Naziritism existed, and had become a matter of course amongst the Hebrews before the time of Moses, is beyond a doubt" (Dictionary of the Bible by Dr. Wm. Smith). "Nazarites probably existed of old among the Hebrews, but their mode of life was brought under the regulation of the law at Sinai" (A Dictionary of the Bible by John D. Davis).

From these definite testimonies, we draw the conclusion that the Nazarites existed during the time of Moses and even before. We surmise that the Israelites were familiar with the term "*nazir*," because it is introduced in a particular manner in the sixth chapter of Numbers. There is also another reason for this belief. "The application of the term to the undressed vine of the sabbatical year in the previous book of Leviticus tends to the same conclusion. A custom of this kind might have readily grown up during the long sojourn in Egypt, and have there served as a protest against the prevalent idolatry" (McClintock and Strong).

According to the historian Hengstenberg, the Egyptians and Hebrews were distinguished among the ancient nations by the cutting of their hair as a matter of social propriety. Therefore, according to this statement, those who let their hair grow would be outstanding and noticeable. The Nazarites considered the touch of a knife or razor a profanation of that which belonged to God. God was the One who gave them their hair and, therefore, they should not undo what God had done.

There are some historians who believe that the Naziritish vow was of Egyptian origin, drawing its principle from the action of some priests among the ancient Egyptians who abstained from certain kinds of food. These historians believe that the Hebrews merely altered this

plan to suit their custom and circumstances. Others, however, believe that the Nazaritish vow was so closely associated with the Hebrew ideas and practices that the search for a foreign origin is wholly unnecessary.

Offerings of a Nazarite

The majority of writers agree concerning the offerings which were to be made after the conclusion of the vow. We wish to quote from one writer who explains in detail the offerings which were to be made. "When the time of his Nazariteship was accomplished, the Nazarite had to present himself before the door of the sanctuary with the sacrifices, corresponding to the three prohibitions of Naziritism: (a) a he-lamb of the first year for a burnt offering; (b) a ewe-lamb also of the first year for a sin offering; (c) a ram for a peace offering. With the latter he had to bring six tenth-deals and two thirds of a tenth-deal of flour from which were baked twenty cakes, namely, ten unleavened cakes and ten unleavened wafers. These twenty cakes were anointed with a fourth part of log of oil, as fixed by the law of Moses, from Sinai, and were all brought in one vessel. Besides these extraordinary cakes and wafers, he had to bring the ordinary meat offering and drink offering appointed for all sacrifices. These three sacrifices were designed as an atonement for the sins which the Nazarite unconsciously committed during his Nazariteship and as an expression of the thanksgiving to Him by whose grace he had happily fulfilled the time of his vow. After the priest had offered these sacrifices, sin offering, first; burnt offering, second; and peace offering, third—the Nazarite cut off his 'Nazir head'—i.e., the hair which was his Nazaritish pledge—at the door, threw it into the fire under the peace offering, or, as the ancient Jewish canons have it, under the chaldron in which the peace offering was boiled. Thereupon, the priest took the boiled shoulder of the ram, one of the ten unleavened cakes from the basket, and one of the unleavened wafers, laid them on the Nazarite's hand, put his hands on those of the owner and waved it all before the Lord. The fat was then salted and burned upon the altar, while the breast and the foreleg were eaten by the priests after the fat was burned; the cake, too, which was waved, and the boiled shoulder were eaten by the priests, but the remaining bread and meat were eaten by the owners. Besides these sacrifices which were ordained, the Nazarite also brought a freewill offering proportioned to his circumstances" (McClintock and Strong).

This statement presents the offerings of the Nazarites so completely that little more needs to be added.

Essence of Nazarite Vow

When any person, male or female, was specially consecrated to God and desired to make a public example of this action, he would take the Nazarite vow. Any person who took this vow had three main rules to follow:

(1) The cultivation of long hair—no razor must pass on the head of a Nazarite.

(2) Total abstinence from wine and all other strong drink. This also included anything that grew upon the vine in any form or shape.

(3) Ceremonial purity, especially by the avoidance of all contact with the dead. Any pollution of this kind would annul the vow and necessitate purification.

A person who broke any of these laws during his Nazariteship had to start over again to fulfill his vow. For instance, if a person took a Nazarite vow and said he would keep the vow for seven years, and during the sixth year he touched a dead body, drank wine, or cut his hair, he would have to serve seven years more to complete his Nazariteship.

Duration of Nazarite Vow

Apparently, there were two kinds of Nazarite vows: one lasting for days, and the other for life. The Nazarite who wanted to serve for only a certain time was given freedom to choose his own duration of the vow. However, there was a minimum number of days for completion of the vow. If any person stated he was taking the Nazarite vow and did not mention any definite time, that person had to serve for a minimum of thirty days. Or, if a person said that he was taking the Nazarite vow for one day or, perhaps, two or three days, he, too, would have to serve the minimum of thirty days. This minimum number of days constituted the duration of the vow, so any insincere person would not take the vow. Only those who were sincere would be willing to dedicate themselves for thirty days. Nevertheless, if a person said he would take the vow for thirty-five or forty days, he would have to serve the exact number of days, no less. He could, of course, serve longer than the specified period.

The other class of Nazarites served for life. There were very few who took upon themselves the Nazarite vow for life. In most cases, persons serving the Nazarite vow were doing so because of their parents' desire.

Meaning of Nazarite Vows

There is record in history of certain individuals who took the Nazarite vow. There must have been some reason for their taking this action. Differences of opinion have arisen as to the meaning of the vows and the reasons for which they were taken. We here quote different reasons from several historians, according to McClintock and Strong:

(1) "Some consider it as a symbolical expression of the divine nature working in man, and deny that it involved anything of a strictly ascetic character."

(2) "Others see in Naziritism the principle of stoicism, and imagine that it was intended to cultivate and bear witness to the sovereignty of the will over the lower tendencies of human nature."
(Over)

(3) "Many regard it wholly in the light of a sacrifice of the person to God."

Similarities of Nazarites and the High Priest

A similarity seems to exist between the consecration of a Nazarite and that of the high priest.

"In one particular, this is brought out more plainly in the Hebrew text than it is in our version, in the Septuagint, or in the Vulgate. One word 'nezer,' derived from the same root as 'Nazarite,' is used for the long hair of the Nazarite, where the Authorized Version has 'hair of his separation' and for the anointed head of the high priest where it is rendered 'crown.' Perhaps it would not be unreasonable to suppose that the half sacerdotal character of Samuel might have been connected with his prerogative as a Nazarite" (Smith's Bible Dictionary).

The high priest's rules and restrictions were similar to those of a Nazarite: he was not to touch any dead body, or defile himself for his father or mother. The high priest was also commanded to abstain from wine or any strong drink. Some students regard the consecration and life of a Nazarite on an equal plane with that of the high priest.

Classes of Nazarites

There seems to have been two classes of Nazarites: 1) those who became such of their own free will and decision, and 2) those who were devoted by their parents.

Nazarite Vows in the Bible

In the Bible, we find the examples of three men who took the Nazarite vow for life. They were: Samson, Samuel, and John the Baptist.

There is some question in the minds of some historians as to the class of Nazarite of John the Baptist. Some believe that he was a Nazarite of the second class, or devoted by his parents, while others believe he was not.

There is also some question as to the Apostle Paul, although the majority agree that Paul's vow was not that of a Nazarite.

PROVISIONS OF THE KINGDOM COVENANT

(Continued from page 3)

and his seed; and in the future, all nations of the earth will be blessed through his Seed. In Galatians 3:14, we read that "the blessing on the Gentiles came through Jesus Christ, that we might receive the promise of the Spirit (of God) through faith." Going to verse 16, we read: "Now to Abraham and his seed were the promises made . . . not . . . to seeds, as of many; but as of one . . . which is Christ." In verse 29, we read: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Nations which uphold Christ and Christianity are well blessed; nations which are trying to shut out the one and only true Light are, as it seems, in utter darkness.

The whole earth will be lighted, however, when Christ returns to rebuild Israel's fallen and scattered Kingdom.

Abraham's Seed to Possess the Gate of Their Enemies

This promise of possessing the enemies' gate occurs in Genesis 22:17. Some students believe that England is that seed, because over many centuries she has obtained and held possession over the gateways of the world. No other nation has ever held all these strategic gateways of the world at any one time. Her enemies are now striving to gain these gateways for themselves.

The Covenant to Be Fulfilled Through Christ

Matthew 24:14, words of Christ, relates that the "gospel of the kingdom shall be preached in all the world . . . and then shall the end come." Christ's mission was, among other things, to teach and preach of His Father's Kingdom, using miracles to show His Father's power, and to reveal the gospel of peace and love. He came to teach people the Kingdom covenant—that, accepting it, they would be prepared when Earth's promised King comes to rule.

A NON-CHURCHGOER'S ALIBIS

THE reasons often given for staying away from church are ludicrous when applied to some other institution. For example, substitute "the movies" for "church" in the most common excuses.

- (1) I'm out of the habit of going to the movies, I'd better not go tonight.
- (2) I have not been to the movies for so long, the walls would fall on me if I should go.
- (3) I know a man who has gone to the movies for years, and he is no better than I am.
- (4) There are as many good people outside the movies as inside.
- (5) Too many hypocrites attend the movies. They don't live up to the teachings of the movies, so I stay home.
- (6) I stay away from the movies because of the kind of folk who support them. I wouldn't sit in the same room with Mr. So-and-So.
- (7) The performers get more money than I do—why should I keep them in good cars and expensive clothes?
- (8) I don't like the people in charge of the movies.
- (9) I can get the same relaxation and inspiration elsewhere that I get in the movies.
- (10) I stay away from the movies because I went when I was a child.
- (11) I need new clothes before I can go to the movies.
- (12) I have a friend visiting me and I don't know whether he likes the movies or not, and I never meddle with a man's private opinions.
- (13) I don't go to the movies because the directors never call on me.

—Selected.

THE CHRISTIAN LIFE

(Continued from page 4)

the weightier matters, such as the command to love God and one's neighbor, to preach the gospel of the Kingdom, salvation through Jesus Christ, the Abrahamic Covenant, and baptism for the remission of sins as essential requirements.

As we assemble together at General Conference this year, may it be with an earnest desire to further the Lord's cause. May all come with happy hearts as they did on the Day of Pentecost, when Jews and proselytes came "out of every nation under heaven" (Acts 2:5). This was to them a happy occasion (Feast of Weeks), being one of the three great yearly festivals. (Deut. 16:16.) Peter was quick to take advantage of the opportunity to preach Christ to the Jews. He told them that this same Jesus whom they had crucified was raised from the dead, that He was now seated on the right hand of God, and that the prophecy of David had come true. The prophecy was: "The Lord (God) said to my Lord (Jesus), Sit thou on my right hand, until I make thine enemies thy footstool" (Psalm 110:1). When Peter convinced them that Jesus was the long-expected Messiah, they "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37.) Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (v. 38). That day "three thousand souls" were baptized. (v. 41.)

The Church of God, too, has many faithful workers who take advantage of every opportunity to preach the gospel to all with whom they come in contact. We were touched to the heart when twice we received money from a soldier, stationed at a hospital on the West Coast, to help in our work in East Oregon (Illinois). Out of his twenty-one dollars a month, he has during the past two months sent money orders for ten dollars and five dollars, respectively. An excerpt from one of his letters reads like this:

"Mother told me about your . . . work with the children in East Oregon, and I know God will help you in His way if you ask Him in prayer. He said that He would answer our prayers and needs, and I know from experience that He does. I have some good talks with some of the boys here, but most of them will get up and walk away if one says anything about the gospel. That does not discourage me, though, as the Bible says 'they shall turn away their ears from the truth.' I certainly wish that I could make the trip to Conference and meet the dear ones that are there. Mother told me of so many of the young people that were so nice, that I would surely like to meet them; but I guess it's impossible while I am in the service."

Would it not be a nice gesture on the part of our young

folks if they would write to this young man (one of the brethren), and encourage him to continue to preach the gospel of the Kingdom of God? You may have his address by writing to me at Oregon, Illinois. Let us get down on our knees and thank God that we live in a country where we *can* worship the only true and living God!

Although we are *in* the world, we are not *of* the world. So, let us govern our lives according to Christian principles, and thereby "prove (discern or recognize) what is that good, and acceptable, and perfect, will of God."

THE WAY OF SALVATION

(Continued from page 5)

the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Then, we must go "into all the world, and preach the gospel to every creature" (Mark 16:15)—go into all the world, and "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). Work among people! Bring others to Christ!

James, too, gives good counsel, saying: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

In summary, we find that one must *hear* about Christ, *believe* what he hears, *humble* himself as a babe, *repent*, *be baptized*, and, last of all, *tell* others of the "great salvation" about which he has learned.

FAITH AND OBEDIENCE

(Continued from page 7)

multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7). This was because the gospel was then recognized as "the power of God unto salvation." People should now believe and obey the gospel, because Paul writes: "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). Peter was directed by the Spirit to write: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

Remember that only the *doers* of the Word of God are blessed. It is well to hear and believe it, but better to do or obey it.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE
Waite Park, Minnesota



"Fear not, Abram: I am thy shield, and thy exceeding great reward" (Genesis 15:1).

Abram's Travels

Abram began his journeying because the Lord spoke to him. The Lord said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Now, Abram had to believe the Lord was just, and to have faith in Him to leave his home and relatives. God did not tell him where he was to go, except to "a land that I will shew thee."

There were some promises God made, if Abram obeyed. He was to be the beginning of a *great nation*. He was to have God's *blessing*. Abram's *name* was to be made great. All the people upon the earth were to be *blessed* through Abram's Seed. (Gen. 12:2, 3.)

Did Abram obey? Yes. He took Sarai his wife, and Lot his dead brother's son, and their possessions, and "went forth." They traveled over the plain of Moreh. God appeared unto Abram, and said, "Unto thy seed will I give this land." They traveled on over mountains, going farther south. Lot chose the plains of the Jordan River. Abram lived in the land of Canaan.

The Lord said to Abram then, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." So Abram had reached the end of his travels. He lived in the plain of Mamre in Hebron. One of the first things he did at his new home was to build an altar and worship God.

Christ, the Seed of Abraham

Abram's name was changed to "Abraham" when he was ninety-nine years old. God renewed His promise that Abram was to be the father of many nations—when, as yet, he had no son, God said he would have one. Sarai's name was changed to "Sarah." She was to be the "mother of nations" (Gen. 17:16). Their son was named "Isaac." Isaac had twin sons: Jacob and Esau. Jacob's name was later changed to "Israel." He became the father of twelve sons, who afterward became the heads of the twelve tribes of Israel. Many years later, Christ was born of the "seed of Abraham." "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).

To inherit the promises of Abraham and his seed, we must find out how to become his seed. First, we must become Christ's. We read that we "are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). There we have God's Word telling us how to become of the seed of Abraham.

The Promises Fulfilled

Has Abraham received his inheritance yet? No. Although Abraham owned many flocks and herds and was a rich man, he owned no land. Do you *not* recall he had to buy a place in which to bury his wife Sarah? Not one foot of the Promised Land was given to him. But *God's promises are sure!*

We find a chapter on faith in Hebrews 11. Here we find Abraham mentioned as one of the faithful. The last two verses read: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40).

Membership Call

Send your name for the ECE Club. See your name in print on your birthday. A postal card will do.

Happy Birthday Wishes

John P. Overholser, July 27, age 12, Springfield, Ohio.
Curtis Kennedy, July 28, age 4, Hammond, La.
Nancy Jean Boyer, July 28, age 2, Waterlick, Va.
Gilbert Kennedy, July 29, age 7, Hammond, La.
Jean Marie McLain, July 29, age 4, Mount Sterling, Ill.
Damie S. VeNard, July 29, age 11, Macomb, Ill.
Martha Poland, July 29, age 9, Shady Springs, W. Va.
Alice Plantner, Aug. 2, age 15, Cleveland, Ohio.



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Bandall, Oregon, Illinois

Vivian Kirkpatrick, President
Oregon, Illinois

Mrs. C. Alan McLain, Treasurer
Oregon, Illinois



Growth

Dear Sunshine Scatterers:

May I come to visit you again? Gather round quickly, for I have something very joyful to tell you. Just think, twenty new "Sunshine Scatterers" have been added to our number. These have pledged themselves to study one lesson each week with us. They are going to learn a Bible verse each week.

We thank God for you all, and pray that there are others who may wish to join our group.

In Christian love,

Verna C. Thayer.

Last Call

Dear Joe:

It seems that every time we talk with Sister Thayer, she reports several new members added to the "Sunshine Scatterers" group. The total number of new members will be announced in the regular Junior Home Study report at the Berean business meeting, and I'm sure you will be happily surprised at the number of our very young people who are showing a sincere interest in Bible study.

I just took a second look at my calendar and suddenly realized that as you read this you will be just beginning your work at Illinois Bible School and General Conference, and that next week on Monday, August 3, you will be taking part in the Berean Day program. I was glad to read in your last letter that you plan to bring a car full of young people with you. I hope that those who are forced to attend a little later will bring as many of their friends as they can. You mention several of your friends in Illinois who will be able to attend only a couple of days. Why don't you urge them to include August 3 as one of these days?

This year, you know, we are planning to have a picnic after transacting the business of the day, and at this gathering we want to make sure every Berean meets every other Berean.

By the way, Joe, have you forgotten the report you have to give at the business meeting? I don't believe that any of the committee chairmen have been notified of this requirement, but it is really quite necessary. Accurate and

comprehensive reports contribute considerably to the success of any business meeting and go a long way in shaping the program for the coming year.

One of the big things that will be brought up at the meeting will be the proposed new Constitution and By-Laws mentioned sometime ago on this page. At that time, we promised that copies would be made available to all Bereans for their examination, but it seems that the committee responsible was also responsible for so many other things that something had to be neglected, and this, unfortunately, was it. However, if you are really interested in getting a preview of the proposed constitution, I'm sure that a copy will be provided.

What may well be one of the most important decisions we will have to make, in that it will have a far-reaching effect upon the future growth of our Berean organization, is that of engaging a Berean evangelist to assist existing societies and organize new groups over the country.

Joe, if at any time on the Conference grounds you should meet someone you do not know very well, why not let Berean work be the subject of your conversation? Whether he is a Berean or not, you will both learn something about Berean work, I am sure. If enough people talk to enough people about Berean activities, we will be sure of having plenty of questions and ideas to enliven the discussion to be held immediately following the Berean business meeting in the afternoon. At that time we should be able to outline some program of activity—real work in which each society and each member of each society may take part, so at the end of next year we may all have an opportunity to report progress of some sort. A Bible tract distributing campaign is one idea—we never have had the co-operation of all Bereans in such a campaign. Some may be in favor of a systematic Bible reading program, and still more ambitious people may push the organization of a Scripture memorizing plan. Anything that requires personal effort, and is instructive to the extent that an active participant may see self-improvement over a period of time will be seriously considered. Be prepared and prepare others for a really big Berean Day, August 3.

Sincerely,

Ed.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-30—Eastern Nebraska Conference at Omaha

ILLINOIS AND GENERAL CONFERENCE SPEAKERS

- (Tuesday, July 28—Sunday, August 9)
 July 28—Arlen Marsh, Los Angeles, Calif., Summer School Commencement Address.
 July 29—J. M. Watkins, Eldorado, Ill.
 "Fear Not: I Am With Thee."
 July 30—M. W. Lyon, Cleveland, Ohio.
 "God's Threefold Witness to Men."
 July 31—Harvey Krogh, Jr., Tipp City, Ohio.
 "Seventh Column Activity."
 August 1—J. W. McLain, traveling evangelist. Sunday School; Evangelistic Pictures.
 August 2—Sydney E. Magaw, Oregon, Ill.
 "These Three: Faith, Hope, Love."
 —F. E. Siple, Grand Rapids, Mich.
 —F. L. Austin, South Bend, Ind.
 August 3—Gerald L. Cooper, Ripley, Ill. Berean Sermon.
 August 4—Harry Gockler, Hammond, La.
 "The Hope of the Ages."
 August 5—Walter Wiggins, Eden Valley, Minn.
 August 6—J. R. LeCron, Ripley, Ill.
 "The Lord Knoweth His Own."
 August 7—C. E. Lapp, Tempe, Ariz.
 "Redemption Through His Blood."
 August 8—Vivian Kirkpatrick, Oregon, Ill.
 August 9—Harry A. Sheets, Bristol, Ill.
 "Assurance From the Past."
 —C. E. Randall, Fouthill, Ont.
 Ordination Service.
 —L. E. Conner, Oregon, Ill.

BAPTIZED

At the close of the Arkansas-Oklahoma Conference, I baptized a young lady into the name of the Saviour. She is Miss Elfrieda Morgan (age 13), the daughter of Bro. and Sr. J. M. Morgan, Kellyville, Okla., Rt. 1.
 T. A. Drinkard.

HERALD RECEIPTS

Mrs. Howard Hamilton; Edna Gruber; G. A. Driskill; Luther Bengt; Mrs. Mary McCune; Alice Price; Ernest Kuehn; Eddie Hehmer; Harold Starbuck; Mrs. Ray McCann (self & another); Tella Griffin; Mrs. Pearl Zechiel; Maurice Anger; Ed. R. Ring; S. E. Magaw (for others); Evangelism (for others); William Berry.

"We enjoy The Restitution Herald more each year."—Mrs. Lyle J. Doan, 3561 Hillcrest Ave., S.W., Grand Rapids, Mich.

SUMMER TRAINING SCHOOL

Mr. & Mrs. W. M. N.	\$8.00
A Nebraska Sister	5.00
Mr. & Mrs. Glenn Birkey	5.00
Alfred Anthon	3.00

THREE NEW MEMBERS

Thankfully, we introduce to the brethren three new members of the Church of God: Sylvia Reed and Joanne Blanchard, Oregon, Ill., and Dale Koontz, Leaf River, Ill., Rt. 1. They were baptized in Rock River near Oregon, Sunday afternoon, July 19, 1942.

May the Lord graciously lead them, and may they faithfully follow Him. They are starting early in life to serve the King and to seek the Kingdom.

Sydney E. Magaw, Pastor.

GALNUT GROVE CHURCH OF GOD (Arkansas)

Bro. T. A. Drinkard of Handley, Texas, accompanied by his wife, held a week's series of meetings at the Galnut Grove Church of God, Van Buren County, Ark. The meetings were well attended, considering that it was a busy time of year.

Bro. Drinkard gave us some very, very interesting sermons, and they were appreciated by all who attended. We hope to have Bro. and Sr. Drinkard with us again, soon.

R. C. Jacobs.

"LOVE FOR TRUTH" CLASS SPEAKS Niagara Falls, New York

Our June and July meetings were held under the guidance of Bro. Ellsworth O. Routson. He brought us the Word of Truth in a kindly, humble, understanding manner, pointing out the need of truth, love, forgiveness, and obedience, if one would be of service to the Master.

As we listened to his words, more and more we realized that the training time had not been wasted, but had been a course of hard study, preparing himself to go out and minister for Christ.

We trust he will pay us a return visit, as he and his wife will be welcome visitors in our class.

Our prayers are for the Oregon Bible College, Oregon, Ill., of which Bro. Routson is a recent graduate.

Bernice C. Tinlin, Pres.

"I say 'Amen' to Bro. Birkey's article, 'Christian Conduct at the End of the Age.'"
 —Marvin Herren, Republic, Mo.

Gleanings From the Field

"The field is the world."—Jesus.

Writing under date of July 13, Bro. F. L. Austin, pastor at South Bend, Ind., says: "We have been very busy in Hope Chapel Vacation Bible School the past week—thirty-eight students enrolled, four classes, continues this week."

Thank you, Hazel Burk, for your generous contribution for the eventual purchase of a refrigerator for the Students' Home.

Sr. J. M. Prime, 1031 S. 33 St., Omaha, Neb., has sent the Editor some interesting items of early Church of God work in Illinois, the same eventually to be used if and when the Church-of-God History is written.

"It was the 'gospel of the kingdom' that brought me back to the Bible."—Mrs. George N. Brewer, 312 19th Ave., San Francisco, Calif.

Among early arrivals at General Conference were: Joyce Randall, Saint Cloud, Minn.; Mr. and Mrs. C. R. Randall, Michigantown, Ind.; Harry Gockler, Hammond, La.; Alfred Anthon, Corvallis, Ore.; Mrs. G. E. Marsh, Los Angeles, Calif.; Amy Dunbar Frye, Delta, Ohio; Mr. and Mrs. J. W. McLain and family, travelers; Timothy Pearson, West Milton, Ohio; Gerald L. Cooper, Ripley, Ill.

"The work here is progressing well, and the interest is wonderful."—Richard Smith, 2548 N. 62nd, Omaha, Neb.

Bro. Floyd Kessler, Jr., Summer Training School student, asks: "Syd, do you think there will be a nine-months' School four years from now?"—adding quickly, "I want to come to study for the ministry." . . . None dare boast of the morrow, but we shall work and pray.

Bro. J. H. Anderson's grandchildren, as shown with him on the Editorial Page, are, left to right: Mary L. Anderson (Paran's daughter), Robert Clark, Harry F. Otterman II, Nancy Anderson (Lonnie's daughter), John H. Anderson II (Harold's son), and Judith Ann Clark. Grandpa Anderson celebrated his sixty-seventh birthday, July 20, 1942.

"May the dear Lord bless all at General Conference, and may you have a good meeting."—Mrs. Lucy Lapp and Ida, Sunnyside, Wash.

"In these 'perilous times' one cannot afford to give up his faith."—Mrs. H. H. Kont, 1132 Euclid Ave., Pueblo, Colo.

"I have known of John Manoah and his work in India for many years. . . . I am sure he is very sincere and an ardent preacher of the coming Kingdom."—J. W. Donaldson, 10 Oakmere Dr., Baldwin, N. Y.

Bro. James Mattison, Oregon, Ill., and Bro. Harold Doan, Grand Rapids, Mich., are planning to enter Oregon Bible College when school reopens this fall, September 15.

"By the help of Israel's God, we are going forward with the good work."—John F. Green, 6216 Peery Ave., Kansas City, Mo.

"As the time draws near for General Conference, I long to be among the fortunate ones who will attend."—Jessie M. B. Kauffman, Riverside, Calif.

"Nothing but the worst kind of foolishness would teach that men are rewarded or punished first and judged afterward."—Charles T. Lindsay, 303 S. Chicago Ave., Freeport, Ill.

ARKANSAS-OKLAHOMA CONFERENCE

July 3-5, 1942

The Annual Conference of the Church of God in Arkansas and Oklahoma was called to order by the president, Bro. G. H. Bradford, at Cleveland, Ark., 10:30 a.m., Friday, July 3, 1942.

The minutes were read. Objection was made by Bro. J. M. Morgan about the absence of the local members' names from the minutes. A motion was made that hereafter each member's name be read with the minutes. Motion carried.

The entertainment committee, appointed by the president, consisted of: Bro. Byron Shewmake, chairman; Srs. Gus Rieske and Mary Evelyn Roberson. The program committee was as follows: Srs. R. M. Shewmake, Connie Ramsey, and Kitty Humphrey.

A motion was made by Bro. J. M. Morgan that the Arkansas-Oklahoma Conference recognize Bro. and Sr. J. W. McLain as delegates. Motion carried.

A report on the evangelistic funds was read by the secretary.

A report of the business manager of The Gospel Trumpet was given by Sr. R. D. Stanton.

A report on the work of The Gospel Trumpet was given by the editor, Bro. T. A. Drinkard.

Friday, 2:30 p.m. The second session was taken up with the following business:

A report of the work done the past year upon the Church of God building at Cleveland, Ark., was given by Bro. G. H. Bradford.

Elders T. A. Drinkard and R. H. Harlow gave reports of their ministerial work of the past year.

Sr. R. D. Stanton gave a report on the funds which she received by sending out a little poem and apron—funds which were used for The Gospel Trumpet.

Bro. J. W. McLain explained the new basis of the delegates for a representative at the General Conference.

Bro. J. M. Morgan preached at the 8:00 p.m. service.

July 4, 10:00 a.m. Bros. H. Scott Smith and J. M. Morgan gave reports of their ministerial work of the past year.

A motion was made by Bros. J. M. Morgan and A. A. Shelton, respectively, that the present editorial staff be retained for another year. Motion carried.

Bro. J. W. McLain preached at the 11:00 a.m. service.

2:30 p.m. session: Bros. J. M. Morgan, W. H. Arrington, and A. A. Shelton were the committee who looked over the church building at Cleveland. Bro. A. A. Shelton, as chairman, gave a favorable report. The committee decided the building could be repaired with little more expense. A motion was made and supported by Bros. W. H. Arrington and J. M. Morgan, respectively, that the Conference support a committee for financing and repairing the Church of God building at Cleveland, Ark., for the purpose of using it as a permanent headquarters for the Church of God Conference of Arkansas and Oklahoma, when not wanted elsewhere. A motion was made by Bros. Rieske and J. M. Morgan, respectively, that the above proposition be accepted by the Conference. Motion carried.

Bro. G. H. Bradford was voted as chairman of the four following committee leaders, who are: Srs. R. M. Shewmake, Connie Ramsey, Bros. J. H. Frazier, and W. H. Arrington.

A discussion was then held as to whom the Conference would send as its delegate to General Conference. Sr. T. A. Drinkard won by ballot voting.

G. H. Bradford, Pres.
Mrs. Ed R. Ring, Secy.

(Further minutes of the Arkansas-Oklahoma Conference will appear next week.)

HOGANSON - HARDESTY



On Sunday, June 28, 1942, at 1:00 p.m., Miss Mary Elizabeth Hoganson, daughter of Mr. and Mrs. Carl Hoganson of Spanaway, Wash., became the wife of Harold Hardesty, son of Mrs. Ida Hardesty, Oregon, Ill., at a ceremony on the bride's home lawn. An apple tree supported arches and wedding bell as a background. The bride carried a Bible bound in white.

Miss Hazel Burk of Tacoma, Wash., was maid of honor; Fred Hoganson, bride's brother, was best man; Chester Hoganson, bride's brother, and Alfred Beckland, bride's nephew, were ushers; Joan Beckland, niece, was bridesmaid; Rose Wuest, organist; James Mattison sang "Oh Promise Me" and "Because." The writer, assisted by Paul Williams, officiated.

After a real wedding dinner in this great Northwest, hymns and sermons were rendered. The couple departed to Mount Ranier.

We know that God will bless them if they will let Him.

They are now at home in Oregon, Ill., where Harold is employed in the post office.

Alfred Anthon.

NATIONAL BIBLE INSTITUTION

Jessie M. B. Kauffman	\$ 1.00
W. A. Reid	4.00
Mr. & Mrs. Glenn Birkey	5.00
Gerald Cooper	1.75
Mr. & Mrs. J. W. McLain	4.00
Bergen Church of God	10.00

OREGON BIBLE COLLEGE

J. R., Medford, Ore.	\$ 7.00
A Friend	1.50
Hazel Burk (refrigerator)	30.00
Gerald Cooper (F. B.)	3.25
Pennellwood Bereans	5.00
Iowa Bereans	5.00

JOHN NICHOLAS BRISKEY

John Nicholas Briskey was born December 25, 1883, in Milltown, Ala., and died at Cashmere, Wash., July 4, 1942.

Mr. Briskey was married to Bertha Barnes, July 5, 1908. To this union were born twelve children, eight of whom survive him. They are: Curtis, Luther, Clifford, Beulah, and Ruth of Wenatchee, Wash.; Harold of Bellevue, Wash.; Alta of Stockton, Calif.; and Estella of Seattle, Wash. Also surviving are: three brothers, George and Guy of Cashmere and Jess of Kirkland; four sisters, Mrs. Wilbur Carl of Cashmere, Mrs. Al Garthie of Kirkland, Mrs. Harold Walker of Bothel, and Mrs. Walker Laney of Wenatchee.

Mr. Briskey was a pioneer of Washington, having moved here in 1905. He was a member of the Church of God at Cashmere.

Lyle Rankin.

EVANGELISM

A. B. Wilson, Carol & Beulah, and Mr. & Mrs. Bryce Wilson	\$20.00
W. A. Reid	4.00
Mr. & Mrs. Glenn Birkey	5.00
Lela Drake	1.00
Delta, Ohio, Bereans	57.33
Mt. Olive, Ark.	5.00
Mrs. J. M. Holderfield	5.00
Mrs. W. J. Roberson	1.00
Mrs. Dora Scoggins	1.00
R. H. Harlow	1.00
Mrs. Lillie Decker	2.00
Mr. & Mrs. J. W. McLain	5.00
Happy Woods Dorcas Society (La.)	2.00

WILLIAM JACKSON BOYER

and

LAURA ELIZABETH BOYER

Two aged members of the Virginia Church of God have ended fifty years of married life together—having been married December 6, 1891. Their lives came to an end within a few weeks.

Bro. William Jackson Boyer, aged seventy-nine years, died May 7, 1942, at the home of his nephew and wife, Bro. and Sr. Ezra E. Boyer of Seven Fountains, Va. Bro. Boyer had been in failing health for many years. As long as his health permitted, he attended church regularly and will be greatly missed in his church and community. He was born April 20, 1863, being a son of the late Elder Benjamin F. Boyer and Isabella Clem Boyer. He is survived by one sister, Mrs. Charles B. Compton, two brothers, H. Edward Boyer and B. Frank Boyer, also a number of nieces and nephews.

Sr. Laura Elizabeth Boyer, aged eighty-six years, wife of William Jackson Boyer, died June 16, 1942, in the same home mentioned above. Sr. Boyer was born November 12, 1855, a daughter of the late Noah J. and Mahalah Burkett Burner. She was a kind Christian woman, a faithful and loving wife, who tenderly cared for her invalid husband.

She and Bro. Boyer had been members of the Church of God for many years—having been baptized by his father, Elder B. F. Boyer. Bro. and Sr. Boyer were tenderly cared for by Bro. and Sr. Ezra E. Boyer, in whose home both funeral services were held. Laurence Helsley, a minister of the Brethren Church, officiated. Burials were made in the family cemetery. They sleep in peace, awaiting our Lord's return.

Mrs. L. E. Marston.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

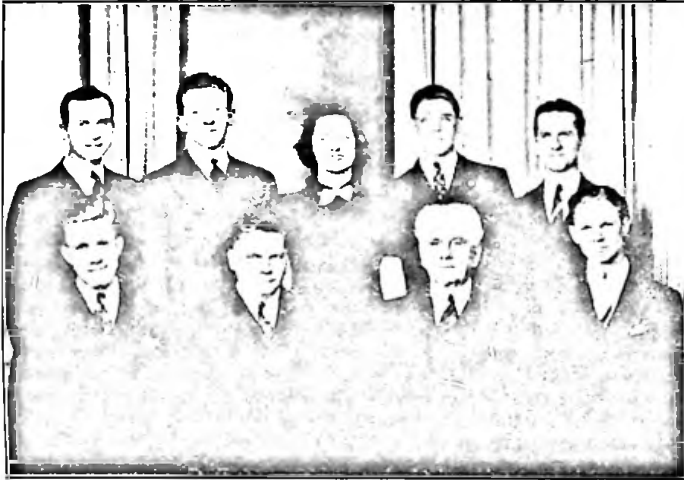
The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

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.

OREGON BIBLE COLLEGE

OREGON, ILLINOIS



(1) The First Year's School — 1939-'40

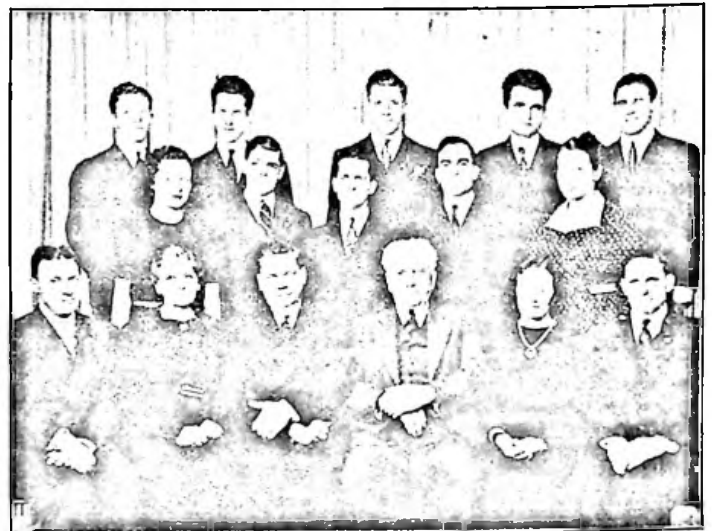
The three pictures on this page show the steady and encouraging growth of Oregon Bible College. There is every reason to believe that, with God's blessing, the enrollment this fall (September 15) should be equally as large as that of 1941-'42. True, four students have been graduated and two others have become homemakers; nevertheless, our brethren are awakening to the advantages of having our own institution of learning, and should enter fully into the spirit of building this progressive and evangelistic work.

The Board of Religious Education hopes to enroll at least seven freshmen for the School beginning September 15, 1942. **WHO WILL HELP? WHO WILL COME?** It is time **NOW** for prospective students to **USE THE ENROLLMENT COUPON!**

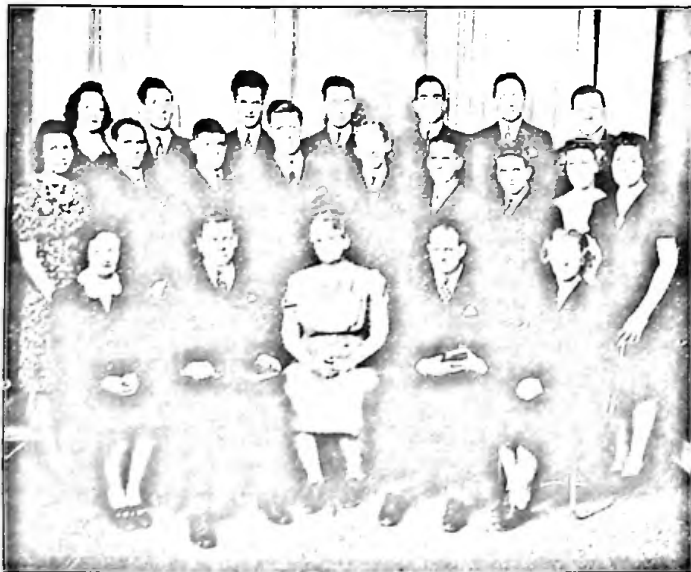
The Lord willing, Oregon Bible College, Oregon, Illinois, will begin its fourth year, September 15, 1942. Instructors Sydney E. Magaw, Vivian Kirkpatrick, and at least one other yet to be selected will offer courses in "Old Testament History," "The Bible, and Science," "Life of Christ," "Church of God Doctrines," "English Composition," "Public Speaking," "Music Appreciation," "Advanced Typing," and kindred subjects especially selected to assist students preparing for public Christian service.

QUALIFICATIONS: Students must be high school graduates or of equivalent maturity, must have high Christian ideals, and be of willing spirit to study and co-operate to the best interests of the School.

EXPENSES: The cost per student will be \$270.00 for board, room, and tuition, plus textbook costs, payable monthly in advance, or as arranged with the Dean.



(2) The Second Year's School — 1940-'41



(3) The Third Year's School — 1941-'42

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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

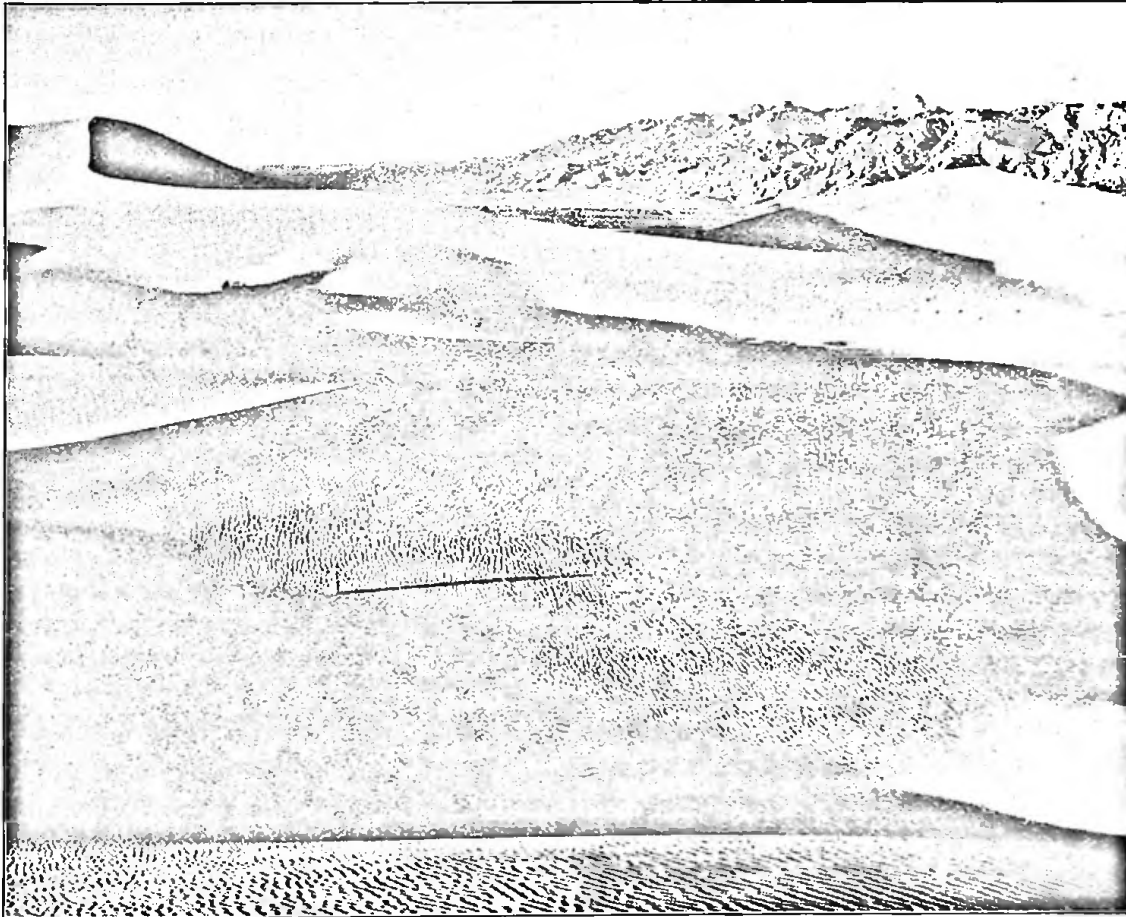
My address is

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, AUGUST 4, 1942

NUMBER 44



DEATH VALLEY AND FUNERAL MOUNTAINS

When "thine eyes shall see the king in his beauty" (Isaiah 33:17), "times of restitution" and "times of refreshing shall come from the presence of the Lord" (Acts 3:19, 21). Sands and shadows and "funeral" mountains will pass away, and "there shall be no more curse" (Revelation 22:3). Instead of puny man adding only his long and betraying shadow upon this sin-dried world, "a man (Christ Jesus) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isaiah 32:2).

"Let the desert land be glad, let steppes rejoice . . . flowering like narcissus blooms . . . seeing thus the Eternal's living power, and the splendour of our God! . . . Then the blind shall see . . . and dumb tongues sing for joy. For in the desert . . . the jackals' and hyenas' lair shall turn to pasture . . . and reeds and rushes shall be flourishing where once the ostrich quartered."

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 Men Meet With God

Brethren from far and near are in attendance at the General Conference of the Church of God now assembled at Oregon, Illinois. The first day of Conference, July 28, there lacked only twenty-eight persons necessary to have doubled the attendance the first day of last year's General Conference. Doubtless, various motives have contributed toward this large delegation, but we hope and believe that the main reason for brethren coming to Conference was the desire, not alone to meet others of like precious faith, but to *meet with God*.

Repentance, a Place to Meet With God

Peter, being asked at Pentecost, "What shall we do?" replied: "Repent, and be baptized" (Acts 2:38). Encouraging as baptisms may be, we ask, What of repentance? Repentance, like the secret closet, is a forgotten meeting place with God. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*" (Isa. 57:15). Resistant as the door of repentance may be, he who thrusts that door open will, surprisingly, meet with God.

Forsaking the World to Meet With God

Jesus said: "They that worship him (God) must worship him in spirit and in truth" (John 4:24)—God will not accept insincere or counterfeit worship. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). To meet with God, one must depart from the world—"saith the Lord Almighty."

With Christ in the House of Prayer

Too infrequently do Christians appreciate Christ's promise to meet with them when they are in prayer—as evidenced by confusion and jesting in the house of prayer. Said Jesus: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Overlooking Christ's promise, attendance reports of truly

spiritual gatherings are obviously incomplete—Christ meets with His people in the house of prayer.

In the Secret Closet

Recognizing the difficulty that many Christians experience in offering public prayer, Christ's instruction about praying in one's secret closet, and His promise of reward for private prayer, become intensely interesting and significant. Said He: "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). He who prays only in public will have difficulty to find God's answer in his private life, but he who prays in private has divine promise of being so profusely blessed that it will be seen in public. One of the secrets of finding God is to meet with Him in the secret closet of prayer.

Meeting With God in the Age to Come

There is a very real sense, too, in which Christians will meet with God—not only in prayer, in forsaking the world, in repentance and humility, but *literally!* Jesus promised: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). John the Revelator also prophesied: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). This hope, when truly appreciated, provides the basis for meeting with God in the house of prayer, in repentance, in the secret closet, and in keeping oneself "unspotted from the world" (James 1:27).

Who Shall Dwell With God?

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psalm 24:3, 4).

"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. . . . He that sweareth to his own hurt, and changeth not. He that doeth these things shall never be moved." (Psalm 15.)

The Regeneration

By T. A. Drinkard

JESUS said to the apostles: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

In the plan and purpose of God, there is to be a regeneration during which a number of prophetic events will transpire. Let us consider a few of these coming events:

(1) In the regeneration, the Son of man "shall sit" upon His throne.

(2) In the regeneration, the apostles "shall sit" upon thrones, judging the twelve tribes of Israel.

(3) The Son of man, however, will not sit upon His throne until He comes again. (Matt. 25:31.)

(4) Therefore, the regeneration and the judging of Israel will not transpire until Jesus comes.

It is clearly evident from the Bible that Israel, as a nation, will yet be regathered and judged, human theories to the contrary notwithstanding. No doctrine is more prominently displayed and taught in the Word of God than that the Israelites will be restored to their own land of Palestine. It is indeed strange why such teaching is opposed by students who profess to walk with God.

As a rule, people follow their leaders. Religious leaders, especially, should know what is expected of them. They should know God's plan and purpose before undertaking the mission of informing the public regarding it. To deny this great coming blessing to Israel is only to wrest the plain teaching of the Word of God, in order to build up and support a human theory that has long been worn out; and those who so oppose it know very little about the plan of God and the purpose of the gospel. Anyone with a very limited understanding can clearly see the glorious truth as it shines out from the wonderful prophecy of the Lord which appears at the head of this article.

Jesus saw in the future the time when He would sit upon His throne—at His coming! He called this time "the regeneration." Further, Jesus foresaw the apostles on thrones, judging Israel. To deny this, is to deny many other references of like import. Not only so, it denies that Jesus will ever rule over the nations of earth, and teaches that His rule will be only over righteous people.

The Spirit of God authorized Paul to say concerning Christ: "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). Thus, David prophesied of Christ ruling "in the midst" of His "enemies" as "the rod" of His "strength out of Zion." (Psalm 110:1-7.) To say that this refers to the work of the church, now, is misleading, to say the least. Christ will reign over His enemies until the last one is destroyed.

The Apostle Paul referred to this reign when he said: "If we suffer, we shall also reign with him" (2 Tim. 2:12).

This clearly shows that the church is to reign with Christ upon His throne. In Revelation 3:21, the Son of God

sends this promise to His people, especially to those who are overcomers: "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." This promise is to the church which God, through Christ, is calling out of the world today. The same thought is presented in Acts 15:14-16. It comprises the highest calling of God. When we comprehend its full meaning, it will cause joy and praise to be manifested in our hearts and in our lives.



T. A. Drinkard

To the church, during this age, is given further assurance that a victorious future awaits her in glory with her Lord upon His throne. We read: "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).

Jesus repeatedly prophesied His second coming, prophesied that He would sit upon His throne, saying: "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).

Behold the judgment! Behold the day of regeneration! The King in Jerusalem, reigning on the throne of His glory! The church reigning *with* Him; the nations *before* Him! Then "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 . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem . . . neither shall they learn war any more" (Isa. 2:3, 4).

May God hasten that day when Jesus will come. We long to see Him on His throne, and to see the church at His right hand.

Why I Believe in Conditional Immortality

By Mrs. H. H. Kent

"Come . . . and I will declare what he hath done for my soul" (Psalm 66:16). "I cried unto the Lord with my voice, and he heard me out of his holy hill" (Psalm 3:4).

IN THE early years of my life, I remember how some verses of Scripture that I had memorized used to appeal to me. I knew nothing about Bible doctrine then, to keep me in the "strait" and "narrow" way, but I was impressed with the fact that God saw all I did, heard what I said, and that a record was kept of my doings. I feared Him and did not want to displease Him in any way.

Evil days then came upon me, and I forgot some of the good things I had learned when young. The up-and-down experiences that all Christians have did not escape me. I thank God for a happy childhood, for a good home, and for loved ones whose influence has never left me.

One day after many years, when everything seemed to be going very smoothly, like a thunderbolt out of a clear sky a loved one was suddenly snatched away without warning, bringing unexpected sadness and grief. Words cannot express it, for our plans had been shattered. A dear little life that had meant so much to us had been taken. The shadow of death had hung over our home before, but never had it left such aching hearts and such thoughts lingering day and night. Why had this come so suddenly upon us? Why should God permit this? Had our lives displeased Him? As I meditated upon these things, I thought, What would I ever do if I never saw that innocent face again, or feel the touch of her little hand as she used to slip it into mine? I knew that God knew best and that He makes no mistakes—but it was so sudden! I could not understand, so I had to wait on God to make it clear. Then, one day, I thought: Was I, myself, ready to meet God? I had thought so, because I had believed in Christ's second advent for a long time. I found out things about myself, however, that I had never known before. Had we forgotten to take God into all our plans? Our trouble was drawing us closer to God.

We were living in the desert then and had few neighbors. They were good people and very kind to us in our sorrow, but knew so little about God's Word. We had some good Bibles which we had learned to love. To the Scriptures we turned with all our heart. Out there, isolated as we were, the three of us who remained of our family unit reconsecrated our lives, asking God for wisdom and guidance. He did not fail us, but proved to be more than we expected.

Where are the dead? It is natural that this question

had to be settled. Relatives and friends tried to comfort us by telling us that our loved one was safe in heaven. It wasn't the question of her safety that troubled us, for we knew she was too young to be included under the curse, but we wanted to settle that question.

I remember the questions she used to ask about God, and now we must find out more about death itself—the subject about which most people do not like to talk. After considerable study, we found that the dead are unconscious and asleep in their graves. It was a comforting thought to me to know that our loved ones whom we have laid away in the silence of the grave know nothing of the struggle through which we must pass. In fact, I had been taught that in childhood, but through association and training, I had become sadly mixed up with those who believe in the immortality of the soul. As I meditated on these things, it seemed to me I could almost see the graves of our loved ones in God's great acre—open as wide to let them out as they opened to imprison them.

Yes, there would be a resurrection when Christ came back. That had been my hope for a long time. It has been the hope of all true Christians through all ages. Now I had just awakened as to how it would affect me. It kindled new hope, for I thought that it would be only a short time of separation, after all. In the meantime, we would have an opportunity to become more worthy. How could we have a place in God's Kingdom, unless we knew the truth? I had been taught that the soul is immortal, yet could not find the expression, "immortal soul," in the Bible. It had been handed down to us through Romanism. I had been a superficial reader of the Bible long enough! I was beginning to think for myself, and had learned to love the Word more than I ever had before, because it told me: "The Lord preserveth those that love him: but all the wicked will he destroy" (Psalm 145:20). I found my responsibility growing and was more and more conscious of my own need of God, as I tried to tell others of these Bible truths that had become such a mine of wealth to me. Most of my friends disagreed with me, but *my path lay in the way of the cross*. I had taken a cross of my own, and the Lord was making the path more clear to me, so that I might, at least, be a channel of blessing to a few. Any suffering and rejection that we might experience would not be a drop (Please turn to page 10)

"God Is Love"

By Mabell E. Bell

IN THE beginning God created the heaven and the earth" (Gen. 1:1). This presents man's first conception of God. He was revered because He was "the great God" who formed all things. (Deut. 10:17.)

The children of Israel in their earliest history lived among heathen people who worshiped many different gods, but the Israelites knew that their God was "greater than all gods." He delivered them from their enemies and led them in battle. Moses sang to his people: "Who is like unto thee, O Lord, among the gods?" They realized He was the God of power, and they recognized His divinity. Job said: "God is mighty . . . he is mighty in strength and wisdom" (36:5). "He is excellent in power" (37:23). It is He "which shaketh the earth out of her place" (9:6), and the "pillars of heaven tremble and are astonished at his reproof" (26:11). "The thunder of his power, who can understand?" (26:14).

God was worshiped as the King of heaven and earth, and as Ruler of the universe—over all and above all. Moses taught: "The Lord shall reign for ever and ever" (Ex. 15:18), and urged his followers to keep the commandments of the Lord, saying: "The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward" (Deut. 10:17). God was worshiped, not only as a King who must be obeyed, but also as a Judge. In Genesis 18:25, He is called "Judge of all the earth." Job 37:23 tells us: "He is excellent in power, and in judgment, and in plenty of justice."

God, the Creator, the Mighty Jehovah, dwelt more directly with man during his earliest history, while man was cognizant of God's supreme power. Man also realized that God tempered justice with mercy, as we read: "The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression" (Ex. 34:6,7).

It was not, however, until God's Son came into the world that man learned to know God as a father, full of love and compassion. When Christ had fulfilled all commandments and was baptized, God publicly recognized Him as His Son, and Christ then had earned the full right to address Him as "My Father." Christ then offered this great privilege to all mankind, saying: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister" (Matt. 12:50)—therefore having the same Father. Also, Jesus taught, "After this manner therefore pray ye: *Our Father* which art in heaven."

A new relationship between God and man was established. Before, the two great factors of religion were fear of punishment and hope of reward. Now, if we are God's children, we will keep His commandments because we love Him, and because He first loved us. "He that loveth not knoweth not God; for God is love" (1 John 4:8). Surely we can love God who gave us life, who gave us all this beautiful world to enjoy, and who gave us His only Son that we might have everlasting life. But if we love God, we must go farther: "This commandment have we from him, That he who loveth God love his brother also" (1 John 4:21). That is the hardest commandment of all. Can we keep our hearts free from the bitterness and hatred toward our fellow men? We are living in a time when our nation is at war: no matter how just the cause, war is horrible and brings suffering and sorrow. Your home may not be destroyed by an enemy bomb, but you may lose your home because of taxes and the high cost of living, while your neighbor grows rich making instruments of war. Will you love him? Whom dare you not love?

Perhaps your son does not have to enter military service; will I be able to avoid jealousy and hatred if my sons are taken? It is not only the enemy from across the seas which we have to fear, but the enemies Greed, Suspicion, and Intolerance. When people are living through times of strain and anxiety as at present, it is going to require all of our Christian faith to fulfill Christ's great commandment, "Love one another, as I have loved you" (John 15:12).

"I pray each day that we may view,
The things that warm one's heart anew:
Grant that before each sun has set
We'll witness deeds we can't forget—
A soothing hand to one in pain,
A sacrifice for love—not gain."

—Perkins.

May we all somehow, someway, have the strength and courage and faith to believe that God is still the *God of love*, that man alone is responsible for present sad conditions, that, if we keep our Father's commandments, we shall be called the sons of God, and heirs to eternal life. May we be as one who faces what he must with step triumphant and a heart of cheer, who fights the daily battle without fear, sees his hopes fail, yet keeps unflinching trust that "*God is love.*"

What I Do Not Believe and Why

By Charles T. Lindsay

(1) I do not believe that man is a part of God's immortal nature deposited in a body, because the Bible teaches that the "Lord God formed man of the dust of the ground" (Gen. 2:7).

(2) I do not believe that man was made alive by being given an immortal soul, because the Bible says that it was by breathing "into his nostrils the breath of life" that "man became a living soul" (Gen. 2:7).

(3) I do not believe "living soul" means immortal soul, because the Bible says that living souls can die: "Every living soul died in the sea" (Rev. 16:3); and because "living soul" is as definitely applied to beasts as to man (Gen. 1:20, 21, 24, 30) — see margin for "living creature," translated from the same words in the original as "living soul."

(4) I do not believe that it is Scriptural to use the expression "immortal soul," because it is not to be found once in the Bible.

(5) I do not believe that the soul is "never dying," because the Bible says: "The soul that sinneth, it shall die" (Ezek. 18:4, 20).

(6) I do not believe that man knows more after death than when he is alive, because the Bible says: "The living know that they shall die; but the dead know not any thing" (Eccl. 9:5).

(7) I do not believe that people praise the Lord when they are dead, because the Bible says: "The dead praise not the Lord" (Psalm 115:17).

(8) I do not believe that "good" persons who have died are alive in happiness, because the Bible says: "If the dead rise not . . . they also which are fallen asleep in Christ are perished" (1 Cor. 15:16, 18).

(9) I do not believe that man has any better assurance of the future than does a brute, as some people say they believe, because the Bible says: "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(10) I do not believe that my enemies tell the truth when they say I am a member of an "outlaw church," because the Church of God accepts the Bible as its only authority in important matters herein considered.

(11) I do not believe that those who have died have gone to places of reward or punishment, because the Bible teaches that they "sleep in the dust of the earth" (Dan. 12:2).

(12) I do not believe the theory that the good and bad

go to their reward or punishment at death, and later judged, because, apart from the "foolishment" of the thing, the Bible teaches that God "will render to every man according to his deeds . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:6, 16). Reward or punishment cannot precede the Judgment Day!

(13) I do not believe that men are judged when they die, because the Bible teaches that the "Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

(14) I do not believe that men who make God's Word of "none effect" will be saved, because the Bible teaches that those persons worship God "in vain"—"howbeit in vain do they worship me, teaching for doctrines the commandments of men . . . making the word of God of none effect through (their) tradition" (Mark 7:7, 13).

(15) I do not believe that men who teach that the good and bad are rewarded at death will be saved, for they ignore the necessity of



Charles T. Lindsay

a resurrection, and therefore make the Word of God relative to that doctrine of none effect. The Bible teaches that the resurrection is among the chief things to be believed, and by a belief of which, among other things, we "are saved," if we keep it "in memory" (1 Cor. 15:1, 2).

(16) I do not believe that the matter of belief or non-belief in these things is unimportant, because the Bible teaches: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16), and, "He that believeth not God hath made him a liar" (1 John 5:10).

(17) I do not believe that men can be saved by following "the dictates of their own conscience," because conscience leads men in opposite directions, while there is only one way of salvation—even the "strait" and "narrow" way. (Matt. 7:14.)

(18) I do not believe that the dead are to be eternally dead, because the Bible says: "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).

Said Jesus: "Ye shall know the truth, and the truth shall make you free," and, "In vain they do worship me, teaching for doctrines the commandments of men."

First Principles

By G. E. Marsh

LESSON 1

LEARNING ABOUT GOD

Golden Text: "That which may be known of God is manifest in them; for God hath showed it unto them" (Rom. 1:19).

I. Learning to Know God. The history of mankind begins and ends with God. It is important, then, that we should learn all that we can about Him and about His plans for us. Knowledge is obtained by observation, experience, and testimony. To come to a satisfactory understanding of God we must observe how He works in nature, in the lives of men, and with nations; we must experience within ourselves something of His presence and power; and we must study the testimony of the inspired writers of the Bible concerning His nature, character, and purpose.

II. Some Things We Cannot Know About God. God is infinite; we are finite: therefore, there are some things we may not hope to know about Him, for our minds are not capable of grasping them. His being, immortality, and infinite power and knowledge are all beyond our human comprehension, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139:6). Study in this connection the entire passage, Psalm 139:1-13.

III. What We May Know About God Has Been Revealed. As we shall see in another lesson, God created man to be a worker with Him. In order that we may carry on His work just as He has planned it, God has revealed in the Bible much of His wonderful purposes for the world and its people. He has done this in two ways: first, in nature or the things He has made (Psalm 19:1-4; Rom. 1:19, 20; 10:10-18); and, second, in the Holy Scriptures (2 Tim. 3:16, 17). But the revelation of Himself and of His will as it is made in the Bible is the more important because it brings God and His desires before us more clearly and definitely so that there is less possibility of misunderstanding.

Questions on the Subject. What is the first thing we ought to know about religion? By what three methods may we learn about God? What are some of the things we cannot know about God? Why can we not learn these things? How much does God know about us? Why does God want us to know His will?

LESSON 2

THE HEAVENLY FATHER

Golden Text: "One God and Father of all" (Eph. 4:6).

I. The One God. There is only one God. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4, 5; study Ex. 20:2, 3; Matt. 22:37, 38.) God is one person, not two, three, or more persons having the same name. He sees, hears, knows, wills, and acts as one person. (Study Ex. 3:6, 15; 6:2, 3; 33:12-23; Isa. 43:10-13; 44:6; 45:5; Rev. 21:3, 4.)

II. Jesus Is Not God. Jesus is the "only begotten Son" of God (John 3:16); born of Mary by the will of God (Luke 1:30-35). "In all things . . . made like unto his brethren" (Heb. 2:17), He was sometimes hungry (Matt.

4:2); thirsty (John 19:28); tired (John 4:6); sad, sorrowful, discouraged (John 11:35; Matt. 26:37, 38; 27:46); disappointed (John 1:11; Matt. 23:37); tempted like other men (Heb. 4:15); suffered (1 Peter 4:1); died and was buried (1 Cor. 15:3, 4). All of His power, will, teaching, glory, and words came from God (John 5:30; 7:16; 8:50; 14:24). He said plainly, "My Father is greater than I" (John 14:28). The Son of God showed Himself in all these ways to be a mortal man, and not almighty God.

III. Jesus Reveals the Heavenly Father. Men had known God as Creator (Gen. 1:1); Judge (Deut. 10:17); Master of life and death (Deut. 32:39); universal Sovereign (Dan. 4:17) who disposes of heaven and earth (Deut. 10:14; Psalm 115:16), and who limits the boundaries of nations (Deut. 32:8). Israel alone knew Him as a Father (Psalm 103:13), but judged His Fatherhood by their own human standards. Jesus alone was able to show men the compassionate Fatherhood of God in a way that they could understand. He who was the "express image" of the "person" (Heb. 1:3) of the "invisible God" (Col. 1:15), in thought and word and action, alone knew the Father so perfectly as to be able to "reveal him" (Luke 10:22) as the God of love (1 John 4:8) to mankind.

Questions on the Subject. Is God revealed in the Bible as a "force" or as a "person"? What personal characteristics does He show? Is He a unit or a triune being? How do we know Jesus is not God? How does He reveal God?

LESSON 3

MORTAL OR IMMORTAL?

Golden Text: "This mortal must put on immortality" (1 Cor. 15:53).

I. Who Are You? When I meet you and shake your hand, is it really "you" I see and hear and feel in the clasp of hands, or have I come in contact only with the house in which "you" live? Is this body of flesh and bones "you"? or is there a "you" within this body whom I cannot see? It all depends upon how God made us. Did He make a house, which we call the body, and then place the real person which is "you" in that house to live for a little while and then when death comes move on to other quarters? When Jesus had been raised from the dead, "alive for evermore" (Rev. 1:18), He declared His "glorious body" (Phil. 3:21) was not a "spirit," but Himself. To prove that He was still a physical being He took fish and honey "and did eat before them" (Luke 24:36-43). It was "this same" bodily Jesus who later was taken up into heaven (Acts 1:11), and it is with the same physical form that He will return, "and every eye shall see him" (Rev. 1:7).

II. How God Made Us. (Psalm 139:14-16.) "God created man in his own image" (Gen. 1:27), or in harmony with His own design and purpose. The detailed record declares that "the Lord God formed man of the dust of the ground" (Gen. 2:7), which names the "substance" which David said God saw. In another place he says that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). We are not by nature divine beings who can-

not die, not that "which is spiritual, but that which is natural," for "the first man is of the earth, earthy" (1 Cor. 15:46, 47). Pronouncing sentence upon Adam for his sin, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). Such is man's origin and nature. (Study Job 4:17; 7:21; 17:13-16; 34:15; Psalm 22:29; 104:29; Eccl. 3:20; 9:2-6; Ezek. 18:4, 20; Rom. 5:12; 6:12, 23; 8:11; 1 Cor. 15:53, 54.)

Questions on the Subject. Is the body the real person? What did Jesus say about His body? Of what was man made? Where does he go at death? Can the soul die? Do dead men think? What brought death into the world?

LESSON 4

GOD'S GREATEST GIFT

Golden Text: "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

I. The Source of Life. In our last lesson, we learned that God "formed man"—not what we call the "body" only, as distinguished from what is sometimes called the "soul," but God formed the entire "man of the dust of the ground" (Gen. 2:7). But the man was without life and had no power to think or act, for "the dead know not any thing" (Eccl. 9:5, 6). Though made in the form of a man, "the dust of the ground" was inanimate. In order that the man might live and think and act, God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). No new being had been created, but the man made of dust had been changed from a dead to a living soul or person. He was not "given" a "living soul," but he "became" a living soul. God "who only hath immortality" (1 Tim. 6:16), or life within Himself, is the Source of life in all its forms, and can withdraw this priceless gift at any time, leaving its former possessor to "turn to dust again" (Eccl. 3:20). For the "soul" is not immortal (Ezek. 18:4).

II. Life Everlasting. It being true that "all are of the dust, and all turn to dust again" (Eccl. 3:20), if we are to have life after death it must be that "the earth shall cast out the dead" (Isa. 26:19). In other words, a resurrection must take place, as was the case with Jesus, who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Jesus by His death and resurrection has proved that those who die may live again, for "now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Our hope for a future life rests, then, upon the resurrection of Christ, for when He comes again "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29; Luke 20:35, 36). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23; study also 1 Cor. 15:1-58; 1 Thess. 4:13-18; 1 John 5:9-12.)

Questions on the Subject. Who is the source of life? How did God make man live? Was man given a soul? Where do all go at death? Is the soul immortal? On what does hope of future life depend? How and when obtained?

"Children . . . an Heritage of the Lord"

A Message to Our Young People

By R. H. Judd

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3).

THE language of the Bible is surely sublime. Pithy in its statements regarding the things that are fundamental, it goes straight to the heart of the matter where these are concerned. Much may be learned from the silences of the Bible, but it is never silent on those things for which mankind—individual or collective—is held responsible.

Again and again does the Word of God hold up for attention the blessedness of increase in the home, and, in the Revised Version, Scripture always makes a distinction between "the people" of Israel, and "the peoples" outside of Israel.

So much is there on this theme that the difficulty is not to find it, but to make suitable selection from the host of passages bearing on the many aspects of this absorbing topic. No wonder the Lord Jesus, who knew the Scriptures well, took up little children in His arms and blessed them, for "the Book" He so much loved abounds with blessings on their account.

In the beautiful story of the meeting of Jacob and Esau (Gen. 33), some have misunderstood (at least so the writer believes) Jacob's action in putting the women and children "foremost" as an act of cowardice. A careful perusal of the story points to a different conclusion. Jacob evidently knew and fully understood his brother Esau's better nature than is generally supposed, and acting upon it he felt assured that it was the sight of the children (see verse 5) which would melt the heart of Esau toward his brother; and it was here that the two men met on common ground.

Jacob's answer to Esau's question, "Who are these?" confirms this thought. Jacob answered, "The children which God hath graciously given thy servant"; and the statement in verse 13, "My lord knoweth that the children are tender," reveals the compassionate regard of both men for the little ones. The softening and ameliorating influence of the child in the home, and in the nation, is not overlooked in the Word of God. Not only does God bless His people by giving them children as a gift of blessing for themselves, but that the children may also be channels of blessing to others, for—"In thee *and in thy seed* shall all the families of the earth be blessed" (Gen. 28:14).

To fulfill that purpose, God entered into covenant re-

lationship with His people, promising that if they would keep His covenant they would thus be blessed "*above all people*" (see Deut. 7:12, 13, 14, R.V.), and there shall not be male or female barren among you."

Many of us can testify that large families are almost invariably the happy families, even among the poor. The training of a large family is often said to be the easier, for all share in the task of training each other. The writer knows many such families; and what a blessing they have been! There were eight boys in our own family—six of us living—and though scattered east and west and north and south on this globe of ours, we all hold together. Our mother was, as the Scotch would say, "a wee little woman." She was one, however, who put her whole trust in God for the "rearing of her brood." Though as a missionary in the early years of evangelistic effort in China her life was subjected to constant change from place to place, her children grew up and called her "blessed."

The Revised Version rendering of Deuteronomy 28:11 throws a wonderful gleam of light on God's purpose for His people in honoring them with the gift of children "above all peoples." It reads: "Jehovah will make thee *plenteous for good*, in the fruit of thy body." What a glorious objective!

Many times was Israel told to deal kindly with the stranger within his gates, but it was never intended that the stranger should outnumber the people of the land. We believe that Britain and the United States have forsaken God in this matter. Home life has been given up for pleasure, and it is said "*people cannot afford to have children*." Comparatively few men and women having large or medium-sized families ever think of parting with one of them for the sake of the cost, and it is seldom they ever seek for divorce, for the ties that bind are ties of love that blend the lives of each with the other.

Let us look once more at the picture of today. God has given us that for which we asked, even as He did the children of Israel. We wanted pleasure, and we have it on every side. To get it we were willing to part with regular church attendance and worship, and to get it we have been willing even to do without the children. It was our choice, but the reckoning day will surely come, if it has not already come.

As I study my Bible, I find that God's purposes are often twofold, and not infrequently are seemingly contradictory until they are understood. In the Psalm from which our text is taken, the marginal renderings impart added thought upon these twofold purposes of God. Let us read them as there given: "Lo, children are the heritage of the Lord, and the fruit of the womb *is his reward.*" That is one side, and a bright side, of the picture often brought out in strong relief in the word pictures of the

Bible. Beautifully expressed, and well worth reading are the thoughts in Psalm 128 and 144:12.

But there is another side to the picture, for peace is not always with us, and we realize in later years that there are sometimes "enemies at the gate." At such times, "happy is the man who hath his quiver full." *Why?* "For as arrows in the hand of a mighty man, so are the children of (our) youth." It is then their turn, and not ours, to
(Please turn to page 10)

The Thief on the Cross

By Mrs. L. M. Kiger

"Remember me when thou comest into thy kingdom."—the thief.

"To day shalt thou be with me in paradise."—the Christ.

MUCH has been written on this subject of "The Thief on the Cross." Members of my Bible class have been studying it recently. Here are some of our thoughts:

While Jesus and the two thieves were on their crosses, one of the thieves asked of Jesus a very sensible and intelligent request, namely, "Lord, remember me when thou comest into thy kingdom"—proving by these words his conversion on the cross, his faith in forgiveness by the Saviour, and his hope of being remembered when Christ returns—hope of immortality at "the resurrection of the just." Also, the thief's request indicated he had heard the gospel of the Kingdom, as preached by Jesus.

A careful analysis of his petition will reveal that the thief specified the time and the place of this Kingdom. He did not ask to go to heaven that day with Jesus. Even if it were true that man goes to heaven at death, it must be acknowledged that the thief did not die until the next day, or later. Moreover, Jesus did not ascend into the heavens until forty-three days from the time the request was asked. The thief had been buried all this time, and he is still in the grave!

What, then, did Jesus promise the thief? According to our understanding, this thief will be *remembered* at the day specified, at the return of our Saviour. He will be included in "the resurrection of the just," as mentioned in Luke 14:14. (See also 1 Thessalonians 4:16.) The other thief will be raised to judgment at the end of the thousand years. (Rev. 20:5.) Jesus answered the penitent thief's question by saying, "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43). Second Corinthians 12:4 and Revelation 2:7 present similar meaning and are the only other places the word "paradise"

occurs in the Bible. The "tree of life" will be in the "midst of paradise," which paradise is the "third heaven" of 2 Corinthians 12:2, also the "new heavens and a new earth" of 2 Peter 3:13. (Cp. Isa. 35; 65:17-25; Rev. 21:1-7.) This is the "paradise" in which the thief requested to be remembered.

Some students may wonder how Jesus could promise this thief a place in the Kingdom, without the thief being baptized. It was because the Saviour was present. Jesus had divine power to forgive sins, and power, also, to give life. True, the gospel rule is that we poor mortals must repent, believe, be baptized, then render our lives in service for the Master, if we would inherit eternal life; but here may have been an exception to the rule, for there was no opportunity on the cross for baptism. Who knows, though, that he had not been previously baptized?

The thieves were types of humble and ungodly persons. "Verily I say unto you" was a frequent saying of our Saviour, being recorded about seventy times. Man put the comma in Christ's reply to the thief. Possibly, the comma should be so placed as to have Jesus say: "Verily I say unto thee today, Shalt thou be with me in paradise." It has no significance as to proof that the thief went to heaven that day, anyway!

As we understand the Scriptures, there will be different positions of the saints in the Kingdom. Therefore, we believe this converted thief will not have as high a place in the Kingdom as will one who has spent his entire life in the Master's service.

My prayer is that we may receive as emphatic assurance of acceptance at the soon coming of our Saviour as Christ gave to this thief.

WHY I BELIEVE IN CONDITIONAL IMMORTALITY

(Continued from page 4)

in the bucket to what Christ had suffered for me—and He knew no sin.

Even some of the poetry that I had learned and loved so much to read did not appeal to me now, because many of the authors taught the immortality of the soul. God's Word, however, said that immortality was attained through "patient continuance in well doing" (Rom. 2:7), and we must "seek" for it. If we were immortal now, as that doctrine teaches, why need we *seek* for it? There were songs we used to love, but many of them spoke of a kingdom in the skies. I had learned through study that the Kingdom will be established on earth at Christ's return. I often think of what is said of those faithful Jews at the time of Judah's captivity. When they were captives and were asked to sing some of the songs of Zion, they replied that they could not sing the Lord's song in a strange land (like the ecclesiastical Babylon is to the Christian of today). Babylonian songs should not appeal to Christians, for they are full of doctrinal error. (Read it in Psalm 137:1-4.)

Not long ago, a neighbor who was interested in the Bible, and who had seen the light of *conditional* immortality, was singing a song with which most of us are familiar, a few lines of which are:

"A charge to keep I have,
A never-dying soul to save;
And fit it for the skies."

She had learned it and, in a moment of joy, she thoughtlessly expressed her feeling in song. None of us realize how human we are, and if we expect to make any progress in our Christian life, we must utterly depend upon God.

Doctrine alone will not save us, of course, and sometimes I think we may put too much emphasis upon it. Surely, though, *doctrine is the foundation*. Someone has said, "Doctrine is like a good fence to keep the sheep in, but it is the pasture inside the fence, *not* the fence, that puts flesh on the herd." The Spirit will guide into all truth, *if* we have the right foundation. Anyway, it is for us to sow the seed." God will take care of the harvest. We are responsible for giving out the Word. If we are not faithful in giving out the light we have, God can use someone else to do His work, and we may lose a reward we may regret.

It has taken the writer a long time to unlearn many false doctrines, and I have paid dearly for the truth. Some lessons were hard to learn. Of all things that confused me, I believe that of the immortality of the soul caused me the most trouble before I became established in

the Truth. I often think of the many wicked whose hands have been strengthened by the unscriptural theory that the soul is immortal and can never die. This doctrine has flattered and puffed up many people. Their judgment may be close at hand. I am thankful that I am a Conditionalist, because it teaches that the soul is mortal and that eternal life will come only through life in Christ. I believe this truth is one of the world's greatest needs, for if people and nations saw their need of God, their hatred would give way to pity.

As I look back over a period of two decades or more, to the confusion of my own life and the experience I had in getting out of it, I am reminded of a picture that I have seen of a kitten that had played with a spool of silk thread so long it had completely entangled itself. It struggled, but could not free itself without outside help. My case was similar, but my outside help came from God. He cut the threads that bound me to tradition and false doctrine, and out of the confusion, I was cleared of much error.

"CHILDREN . . . THE HERITAGE OF THE LORD"

(Continued from page 9)

share life's burdens as well as its joys, and, should occasion require, as it may do, to "speak with the enemies in the gate." What the method of "speaking" is, is clearly intimated by the alternative reading given in the margin, and in the margin of Psalm 18:47.

Had Britain and the United States obeyed God in this matter of home preservation, their homes would have been happier in their family life, and no alien people would have dared to threaten us as "enemies at our gates."

We hear it said sometimes, "Should we raise children to be fodder for cannon?" God never intended children for any such purpose. He, however, knew the heart of man to be "deceitful above all things and desperately wicked." He therefore gave His people children for a twofold purpose: 1) *for blessing*—blessing to themselves and to the nation, and to the world outside. 2) for overwhelming defense against those who might refuse neighborly association with them.

From the earliest times of Bible history, including Eden, mankind had to be on "guard" against outside foes; for this Adam was instructed to keep (guard) the Garden in which he was placed.

Have we thrown away the substance for the shadow? Are the bubble pleasures of this world more to us than the children we might have had as heritages from the Lord—as His *reward*? Who that really thinks for one moment, would not rather by far have such love as the love of Ruth and Naomi than anything else the world can

give. Thank God, the time is coming when the city of Jerusalem (possession of peace) "shall be full of boys and girls playing in the streets" (Zech. 8:5).

The writer's home is close to a large public school, and a larger technical school. He sometimes goes to the former to see two of his five grandchildren. Nothing gives him more pleasure than to see the boys and the girls, the young men and maidens, turn out by the hundreds at recess hour. He feels rejuvenated by their bubbling mirth and happy smiles.

"Behold . . . thus shall the man be blessed that feareth the Lord."

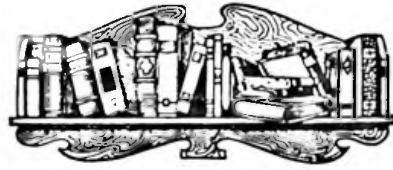
UNTYING A KNOT

IN THE story of Queen Esther there is a knot that cannot be untied without skillful comparison of texts. Ahasuerus, the king, promoted Haman to high authority. "All the king's servants . . . bowed, and revered Haman . . . but Mordecai bowed not, nor did him reverence" (Esther 3:2). The knot that has puzzled many students is the attitude of Mordecai. Why would not Mordecai, a gate keeper for the king, reverence Haman whom the king exalted? Almost unnoticed, there are a few words in Esther that help one to unravel this problem, namely: "Haman the son of Hammedatha the Agagite."

Turning to Exodus 17, we read about Joshua fighting the Amalekites. Then "Moses, Aaron, and Hur went up to the top of the hill," where Moses prayed for victory over the Amalekites, pleadingly holding his hands heavenward. As they became heavy, Aaron and Hur "stayed up his hands, the one on the one side; and the other on the other side; and his hands were steady until the going down of the sun" (vv. 9-12). Thus was Amalek defeated. Moreover, the Lord said: "I will utterly put out the remembrance of Amalek from under heaven . . . because the Lord hath sworn that the Lord will have war with Amalek from generation to generation" (vv. 14-16).

In 1 Samuel 15, God told Saul: "Go and smite Amalek, and utterly destroy all that they have . . . slay both man and woman" (v. 3). Saul, however, "took Agag the king of the Amalekites alive" (v. 8). That this displeased the Lord is revealed in Samuel's words: "Wherefore . . . didst thou not obey the voice of the Lord . . . and didst evil in the sight of the Lord?" (v. 19.)

Comparing these several texts, one recognizes Haman to have been a descendant of Agag, king of the Amalekites, and, inasmuch as the Lord was to "have war with Amalek from generation to generation," Mordecai could not have been loyal to this God-made oath if he had bowed to Haman. Had Mordecai revered Haman, he would have done "evil in the sight of the Lord," as did Saul when Saul saved Agag, Haman's forbear.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Inside Asia became world-famous within a month of its original publication in 1939. It then had the advantage of being the sequel to *Inside Europe*, which had given additional luster to the name of John Gunther, foreign correspondent, lecturer, magazine writer.

As Gunther declared, however, *Inside Asia* (\$3.00) was—and still is—really a misnomer foisted on the author against his protests by the publishers (Harper & Brothers). Gunther had been a European correspondent, had been personally familiar with the greatest of European diplomats, militarists, and politicians; but he has never covered Asia with this thoroughness. He wanted to call his book *Outside Asia*.

This year, the first revision of *Inside Asia* has been made—a revision that brings the book up to the spring of 1942, and that required the almost complete rewriting of the entire text. Even the preface is new. The new *Inside Asia* is as unlike the 1939 editions as a 1910 *Britannica* is unlike the 1942 *Britannica*.

Inside Asia, despite the author's personal unfamiliarity with many of the individuals and scenes involved, is definitely authentic. It covers the Asiatic scene thoroughly, from a religious, political, historical, and modern point of view. Fortunately, it deliberately avoids the principal flaw of *Inside Europe*; it does not hinge so much on personalities and characters that it subordinates other equally important matters.

What will especially interest the readers of Building Your Library is Gunther's excellent analysis of Shinto, the religion of Japan. Christians of Nipponese extraction, believe it or not, often—in fact, usually—are Shintoists, too, and worship their ancestors and the Emperor. The missionary work done in the land of the rising sun has not been, apparently, of the most effective sort.

The Indian problem (religious, political, and racial) is given a number of chapters. Palestine is covered, not exhaustively, but adequately, with frequent allusion to the effects of the Zionist movement and the infamous Balfour Declaration. In short, no important part of Asia is left untouched. You will learn a great deal from *Inside Asia* that will help you no end in Bible study.

• • • •

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

"Do Right' is our motto,
 'Do Right' is our aim,
 We strive not for glory,
 For honor or fame;
 This one royal banner
 We raise in our sight;
 'Right Onward and Upward
 Always Do Right!'"

—Selected.

Abraham's Guests

As Abraham sat in the doorway of his tent, three men were seen. They were still a short way off, so Abraham ran to meet them and bowed low. Abraham asked these strangers to rest under a tree and wash their feet. He told them he would get them something to eat.

Abraham hurried into the tent. He told Sarah his wife to take three measures of fine meal, knead it, and make cakes upon the hearth. (The hearth may have been hot, flat stones.) Then he ran to the herd and selected a fine, tender calf. This he gave to a young man to dress. He brought all this, as well as butter and milk, before the strangers. Doesn't that sound like a good meal?

After the visitors had eaten, they started on their journey. Abraham walked with them. These guests of Abraham were heavenly guests. They "turned their faces from thence, and went toward Sodom" (Gen. 18:22). The Lord made known to Abraham that He was going to destroy the two very wicked cities of Sodom and Gomorrah.

Two men arrived in Sodom, so perhaps one represented God talking to Abraham as he prayed.

Abraham's Prayer

Abraham, "friend of God," talked with Him. Abraham was not praying for himself. He was asking that the lives of some of the people of Sodom be spared. God said that if there were only ten righteous people in the city, He would not destroy the city. We find by reading further, however, that only three were saved alive. A fourth escaped the fire only to disobey and turn into a pillar of salt. Here again we notice that while it was such

a little thing—to look back when God said not to look back—it was sin to do so. And "the wages of sin is death."

When we accept God's way and are on the Christian highway, we are told that we should not look back. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

Membership Call

Why not join the ECE Club? Cradle Roll ages are up to five years, and active members from six to fifteen years. Get your membership card for framing.

New Members

No. 362, Harold Swanson, Hector, Minn. No. 363, Neal M. Hammer, Bird Island, Minn. No. 364, Darrell L. Anderson, Hector, Minn. Their names were sent in by Mrs. E. Johnson, Hector, Minn.

A Game

Draw seventeen squares across the top of a piece of paper. Number them 1, 2, 3, etc. Let us find out why God liked Abraham's prayers. Find the scriptures, fill in the words, then put the letters in the squares with the same numbers.

1. "A wicked doer giveth (1, 7, 15, 8) to false lips" (Prov. 17:4). 2. "(3, 11, 5, 6) without ceasing" (1 Thess. 5:17). 3. "From this time (9, 12, 16, 13, 14) and for evermore" (Psalm 113:2). 4. "And they were (17, 10, 4, 2) amazed" (Mark 6:51).

Happy Birthday Wishes

Carolyn Uttech, Aug. 3, age 8, Saint Paul, Minn.
 Lorna Adams, Aug. 4, age 13, Norbeck, S. D.
 Albert Hollinshead, Aug. 4, age 15, Cleveland, Ohio.
 George Lederer, Aug. 6, age 11, Cleveland, Ohio.
 Joyce Telschow, Aug. 7, age 4, Cincinnati, Ohio.
 Eleanor Graney, Aug. 7, age 15, Cleveland, Ohio.
 Jerrold Moore, Aug. 8, age 12, Mineral, Calif.
 Ishmael Humphreys, Aug. 8, age 13, Royal, Ark.
 Jo Ann George, Aug. 9, age 12, Havana, Ark.
 Anne Pearson, Aug. 9, age 1, Troy, Ohio.



Editors:
 Evan Knodle, 205 N. Hinkley
 Rockford, Illinois
 Muriel Bandall, Oregon, Illinois

BEREAN DEPARTMENT



Vivian Kirkpatrick, President
 Oregon, Illinois
 Mrs. C. Alan McLain, Treasurer
 Oregon, Illinois

They Cannot Succeed Alone

Several thousand years ago, at the very beginning of our earth in the form we know it today, man was created to care for this earth and to rule over it. He was not to work alone, however, as woman was given to him by the Lord to help him in his labors. Later, Moses was given the responsibility of leading the children of Israel out of Egypt, and he required help—he almost demanded it. Aaron proved to be of great value as an assistant in the trials that followed.

Christ was sent into this world to save believers from the everlasting punishment for sin. It was Christ's huge task to attempt to change the thinking and reasoning of all people of the world, and, great as He was, He did not work alone. He chose not only one or two, but twelve, full-time helpers to work with Him and to continue the work after He had left.

Great inventions and startling discoveries have been made by one man, but none of these things have benefited the public until other men became so interested in a project that they were willing to put forth much effort to insure success of the device or idea. The greater the innovation, the larger becomes the number of individuals needed to shoulder the responsibility of convincing prospects of the need of the new idea.

Christianity is a great innovation. When one asks people to forget personal gain, greed, selfishness, and personal animosity, and to think of pleasing the Creator by placing their trust in Him, reading His Word for instructions in righteousness, and by helping people about them, rather than to attempt to gain advantage over them at every turn—when one asks this, he requests more than many persons will forfeit. Many persons will not listen to this call, but some will, and it is for these latter named that Christ has needed earthly helpers ever since the start of His ministry.

Your Berean organization is dedicated to the task of encouraging people, young and old, to search the Scriptures, to worship the Lord, and to spread the gospel. By this time, you Berean members will have elected officers to guide the destiny of your Society for another year, and a number of committees will have been appointed. These

workers were chosen for their separate tasks because they have proved that they are sincerely interested in the Lord's work and have certain talents and abilities—but they are only the directors. They will succeed or fail in direct proportion to the help and co-operation they receive.

You are very busy, yes! Everybody is busy today—or he should be. Our nation demands much time and effort from each of us, but ours is still a Christian nation, and it will continue a Christian nation as long as each of us is willing to apportion a large part of our time to Christian service. There are many records that should be kept, records that secretaries of many societies have not thought necessary or have neglected to keep. There are many letters that need to be written. Isolated members do not often have opportunity to exchange ideas and discuss problems with others of similar faith. Many of our friends are far away from home in army camps. The only way to reach them is by letter. Someone must write these letters—why don't you assume that responsibility right now.

A number of our brethren, particularly Bereans, need to think out a few well-founded opinions. Then, they should set these thoughts down on paper in such form as to be suitable for printing on this Berean page. Such activity has practically ceased during the past two months. Many of those who used to send us an article a month have started new and additional work that cuts into their time so much that their literary output is necessarily curtailed. Somebody will have to take their places.

Your leaders spend considerable time in studying their lessons before they stand in front of you to lead your discussions. They cannot carry on a discussion alone—they need your help which will result from your diligent study.

There are, also, millions of people in this country who need friends—Christian friends. Are you capable of being a Christian friend who can help these people to become acquainted with Christian principles by observing your actions and listening to the words you speak? If so, you are contributing to the growth of your Berean society.

If you will observe the needs of your local society, and will write a letter or two to the proper national officers, you will soon find an opportunity to "give of your best to the Master." Why not do so immediately?

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 28—August 9—Illinois Bible School and Conference at Oregon.
 July 28—August 9—General Conference at Oregon, Ill.
 August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-30—Eastern Nebraska Conference at Omaha

WESTERN NEBRASKA CONFERENCE Holbrook—August 16-23

Nebraska invites you to a feast of good things, Every day which our Conference brings Being present will enlighten the heart, Righteousness to all will impart Austin, Lapp, and Giesler, too, Seek to help with message true Keep us all, dear Lord, we pray, Always in the narrow way.
 Leel Stedman, Cor. Secy.

NEW EXECUTIVE BOARD

The new Executive Board of the General Conference and its National Bible Institution, resulting from the election on Friday, July 31, is composed of the following officers: L. E. Conner, president; L. T. Hanson, first vice president; James W. McLain, second vice president; Sydney E. Magaw, secretary; and Mrs. Orpha LeMasurier, treasurer.

FREDERICKTOWN CHURCH OF GOD (Missouri)

The Fredericktown Church of God (Mo.) is very happy that we are to have a full-time pastor. Bro. Ellsworth Routson has accepted the call to become our pastor. He will also be here to assist Bro. C. E. Lapp in our Conference which begins August 9. We hope to have a large attendance and invite as many as can to attend.

The interior of our church has been re-decorated, thanks to the Ladies Missionary Society. The society met last Thursday at the country home of Mrs. R. S. Cooper, ten ladies being present. The day was spent piecing quilt blocks.

Our church enjoyed having the young men from Oregon Bible College preach for us several times the last few months. We are indeed glad that one of those young men will carry on the Lord's work here at Fredericktown.

Our Sunday school continues to grow. The attendance has been such as to make possible the addition of two classes. The Sunday school has been sending a bus to bring in those persons from a distance, thus encouraging attendance. The children are receiving very good training through the programs that they are sponsoring each month. These programs are arranged and presented entirely by the children. Consequently, the future of our church looks very bright.

May God continue to bestow His blessings on the work here.

Mrs. J. C. Cooper, Reporter.

MAPLE GROVE CHURCH OF GOD Lawrenceville, Ohio

"If God added forty years to the wear of the clothes of the Israelites as they journeyed through the wilderness, we feel He will add two hundred miles to the mileage on our tires." This was the faith of the members and friends of the Maple Grove Church of God at Lawrenceville, Ohio, who made this summer's Vacation Bible School so inspiring and so successful.

The enrollment almost doubled that of last year, ninety being enrolled and an average daily attendance of nearly sixty. What an inspiration it was to see the enthusiasm and interest of these workers and the children! Bro. Gordon and others brought most of the children in their cars. They brought their lunches and ate under the beautiful trees.

On Thursday night a program was given by the children to a full house of parents. Bro. Gordon showed pictures of the children in their various activities of the school. He also showed movies to the children each day. Bro. and Sr. Gordon were assisted in this work by Bro. and Sr. Harvey Krogh, Jr., and the writer. To me, it was one of the most enjoyable two weeks I have ever spent, and I can only say as did Peter, "Lord, it is good for us to be here." Verna C. Thayer.

BAPTIZED

Let us introduce to the brethren two new members of the Church of God. They are Mrs. C. E. Gann, Muskogee, Okla., Rt. 3, Box 138D., and R. C. Stanton, Little Rock, Ark., Rt. 3. It was the writer's pleasure to baptize them, Saturday afternoon, July 25, near Little Rock, Ark. May they live true to the Master. T. A. Drinkard, Haudley, Texas.

OREGON, ILLINOIS

Gratefully, we introduce to our brethren three new members who recently were baptized in Rock River near Oregon, Ill. George Walters, a student of Oregon Bible College, and his mother, Mrs. Christen H. Walters, 621 S. Galena Ave., Dixon, Ill., were baptized, Sunday, July 26. Miss Georgia Johnson, an employee of National Bible Institution, was baptized, Sunday, August 2.

Believing "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), being "planted . . . in the likeness of his death" (Rom. 6:5), these three new members have "come up out of the water" (Acts 8:39) to "walk in newness of life" (Rom. 6:4), anticipating that when Christ returns they "shall be also in the likeness of his resurrection" (v. 5).

Sydney E. Magaw, Pastor.

KOKOMO, INDIANA

We are happy to report the baptisms of Wayne Roach, 1248 S. Lock St., Robert "Jack" Layton, 1316 S. Jay St., and Ernest Foy, 807 S. Waugh St., at Kokomo, Ind., July 30, the services being conducted by Bro. Robert Harvey, 1230 S. Union St., assisted by Bro. O. J. Parker and the writer.

These three young men have attended the Indiana Bible School, our local Sunday school, and Berean classes. They are, therefore, well instructed in the Word. As they join with us in this service of love, we pray they may be faithful always. D. G. Harvey.

SUMMER TRAINING SCHOOL

Ardys Johnson	\$ 2.00
Harry Gockler	3.00
Verna Thayer	25.00

Gleanings From the Field

"The field is the world."—Jesus.

Conference Registration, Monday morning, August 3, was 427.

The following ministers are in attendance at our General Conference: L. E. Conner, Gerald L. Cooper, Paul C. Johnson, Vivian Kirkpatrick, James M. Watkins, Sydney E. Magaw, J. R. LeCrone, Ellsworth Routson, Richard Smith, C. Alan McLain, Francis E. Burnett, Emory Macy, Robert Hardesty, all of Illinois; Harry Gockler, Louisiana; R. G. Graham, Missouri; F. L. Austin, William Huffer, C. R. Randall, F. A. Stilson, Indiana; C. E. Randall, Ontario; F. E. Siple, John Mercer, Michigan; Walter Wiggins, Vernis D. Wolfe, Minnesota; Alfred Anthon, Oregon; James A. Patrick, Harvey U. Krogh, Jr., M. W. Lyon, Ohio; Arlen Marsh, Calif.; J. W. McLain, evangelist; C. E. Lapp, Arizona; Lyle Rankin, Wash.; T. A. Drinkard, Texas; Sr. Lucille Appleby, Nebraska.

Bro. Vernis Wolfe preached at Southlawn Park Church of God, Grand Rapids, Mich., Sunday, August 2.

Bro. T. A. Drinkard preached at the Dixon, Ill., Church of God, Sunday, August 2.

E. Edwin Graham, 4227 Swan Ave., St. Louis, Mo., has registered as a freshman in Oregon Bible College. School will reopen September 15, 1942.

Record attendance: The first day of General Conference, July 28, there lacked only twenty-eight persons in attendance to have doubled last year's attendance record on the corresponding day.

The General Conference opened its series of evening preaching services, July 28, with commencement exercises for the students of the Summer Bible Training School. Dean C. E. Randall presided. Bro. Arlen Marsh, president of the California Conference, addressed the class and a near capacity house, using for his sermon title, "Light Out of Darkness."

It is: "I am hoping that the General Conference now in session will prove to be the best ever."—Mrs. James Galbraith, Vancouver, Wash., Rt. 5, Box 96B.

"May your good work continue to help others to see the truth."—Lou Vena Barlow, Eldorado, Ill.

OTISCO, INDIANA

Report of Work

On July 8, Bros. Lorenzo Beaman and O. J. Parker arrived in Otisco, Ind., with a trailer containing folding chairs and an organ brought from the Kokomo Church of God. They rented a building which in the past had served as a garage and blacksmith shop. Bro. Beaman immediately returned to Kokomo. Bro. Parker, however, spent three days preparing the building for services, and cutting weeds from a parking lot.

The first service was conducted July 11, at which date Bro. and Sr. Robert Harvey arrived to furnish music and assist in the work. Due to poor lighting facilities (gasoline lamps), Bro. and Sr. Harvey returned to Kokomo, July 17, to arrange for the wiring and lighting fixtures. The Kokomo Church gladly responded, and the light now shines in Otisco.

Bro. and Sr. Edgar Harvey, Sr. Ruby Chapel, Sr. Harvey and the writer went to Otisco, July 25, to assist Bro. Parker who had not been well. Sunday school convened for the first time, July 26. There was an attendance of twenty, the two classes being taught by Edgar Harvey and Martha Parker, both of Kokomo. The writer preached the sermon Saturday night and conducted two services Sunday. Attendance and interest have been remarkable. Many of those who attended walked two miles to church each night, and they have begged us to return. We are planning to hold services each Sunday, and also plan to organize a Sunday school and Bible classes. It will be remembered that the Kokomo Church was started with a Sunday school in the home of Bro. and Sr. Parker. Otisco needs our help. May other churches hear this call for help, as did Paul when asked by one: "Come over . . . and help us" (Acts 16:9).

We are confident that the seed planted the past few weeks will bear much fruit. Pray for the work. D. G. Harvey.

"The Restitution Herald is a wonderful messenger of truth about the gospel of the Kingdom of God. I am thankful, too, for the four graduates from Oregon Bible College, and pray that they will lead many into the Kingdom."—Bettie Michaels, State Hospital, No. 3, Nevada, Mo.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Southlawn is very happy that some of the results from past years of labor are now being visible. Three of our young people—Harold Doan, Ellen Van Fleet, and Jeannette Siple—have been in attendance at the Summer Bible Training School, preparing for more effective work in the Master's vineyard. The decision has now been made by Harold to enroll in Oregon Bible College for the ministerial preparation course. This makes us especially happy, because we feel that Harold has the background and the personal qualifications to make a valuable minister. In these days, when so many young men are giving their lives in the military service of their country, we are thankful to find some who are willing to give their lives in an even more important service to country and to God.

Several of our number are now in attendance at General Conference.

The program for fall activity is already being planned, and we look forward to a busy and interesting season.

A note of sadness is felt throughout the church family as Bro. Robert Barr leaves to serve his country, August 4. Bob has been a valuable help, especially in the musical department of our church work. He will be sorely missed. We pray God's guidance and blessing upon him. F. E. Siple, Pastor.

EVA H. M. FLETCHER

Eva H. M. Fletcher died Tuesday, July 21, 1942, at the home of her daughter, Mrs. Floyd Miller, Kalamazoo, Mich. Thus came to an end one of the most devoted and useful lives that it has been our privilege to know. Eva Hogarth, born and reared in Ontario, was married to Dr. Fletcher many years ago. By his side she lived and worked hard, performing even the most menial tasks in order to help him succeed and to save for the future.

It was fortunate that she was thus frugal, as Dr. Fletcher died in middle life, and for these past many years she has lived a widow.

Sr. Fletcher was blessed with two lovely daughters, both of whom lived in Kalamazoo, near her, until the death of the elder one, Mrs. (Dr. A.) Helen Chisholm, which occurred very suddenly last January.

Until one and one-half years ago, Sr. Fletcher lived alone, but being affected by a stroke, she then was taken to the home of her daughter Helen, who lovingly cared for her until her own sudden death. Following this, she was removed to the home of the other daughter, Vera, where she was tenderly taken care of to the end.

It was our privilege to know Sr. Fletcher for many years, and we grew to admire and love her spirit of constant loyalty and devotion to the gospel cause. During our early pastorate at Southlawn Park Church in Grand Rapids, she made the church family very happy by paying off the balance of the mortgage. The Michigan Conference and the various departments of the General Conference have likewise benefited by her interest and generosity from time to time.

Her family and her faith were the things most dear to Sr. Fletcher, and she gave the best that she was and the best that she had for them. As a result, she had not only her two splendid daughters, but four admirable and loving grandchildren. They are: Dr. Gordon Chisholm, Misses Helen Louise, Dorothy, and Florence Chisholm, all of Kalamazoo. As a further result, she had a church family which loved and honored her, and which will deeply miss her.

Her brother, Dr. Hogarth, of Detroit and his wife were also in attendance at the funeral. Many tributes in flowers and otherwise were paid to a valiant lady who had lived to a ripe old age, and the writer and family feel deeply the loss of a close personal friend.

F. E. Siple.

HERALD RECEIPTS

Georgia Johnson (for others); Mrs. Lola Clark; Alvin Phillips; Mrs. T. B. Boyd; Mrs. Charles A. Pearson; Richard Smith (for others); Charles Lindsay (self & another); Alfred Anthon (for another); Austin Orr; Mrs. Ida Eastman; Frank Lane; Warren Laundry; Mrs. Claiborne E. Lee; Mrs. Alfred Hutchinson; Jessie May Wilson; Maybelle Hanson (for another); H. W. Stadden; H. S. Bell (for others); Floyd Stilson (for others); Mrs. G. E. Black; R. G. Graham; E. C. Wheelock; Lottie E. Young (for another); Paul Cala; W. G. Ford (for another).

NATIONAL BIBLE INSTITUTION

Mr. and Mrs. Delos Andrew	\$ 1.00
Oregon, Ill., Church	10.44
Hogarth Estate	149.50
Mrs. E. H. Barek	10.00
Mr. & Mrs. Eldridge Ellis	6.00
Maybelle Hanson	5.00
Emma C. Railsback	10.00
Lottie E. Young	10.00

EVANGELISM

Blanchard, Mich., Church	\$2.85
Mrs. Nellie Capps, Lorene & Dorothy	6.00
Maybelle Hanson	5.00

ARKANSAS-OKLAHOMA REPORT

(Concluded)

A report on his evangelistic work was given by Bro. J. W. McLain.

A motion was made by Bro. J. M. Morgan that the present Conference officers be retained for another year. Motion was voted down, due to the fact that Bro. G. H. Bradford wished to be relieved as president. Bro. Jess Humphrey was then elected president; Bro. Sam Humphrey, vice president; Sr. Ed R. Ring, secretary; Bro. Jerry Roberson as assistant secretary, and Sr. Connie Ramsey, secretary and treasurer of the evangelistic fund.

A motion was made by Bros. A. A. Shelton and Gus Rieske, respectively, that Elders J. M. Morgan and T. A. Drinkard be retained to do evangelistic work in Arkansas and Oklahoma the coming year.

After being dismissed by prayer by Bro. Scott Smith, the Arkansas-Oklahoma Conference adjourned to meet again in 1943.

The names of those seated as delegates at the Arkansas and Oklahoma Conference of the Church of God, Cleveland, Ark., follow: Mr. and Mrs. G. H. Bradford, Chidester, Ark.; Mrs. Ed R. Ring, Morrilton, Ark., Rt. 3; Mr. and Mrs. R. M. Shewmake, Cleveland, Ark.; Mr. and Mrs. Byron Shewmake, Cleveland, Ark.; Mr. Marvin Cox, Paris, Ark.; Elder R. H. Harlow, Birta, Ark.; Mrs. Lillie Dekard, Muldron, Okla., Rt. 2; Mrs. Connie Ramsey, Morrilton, Ark.; W. O. Cox, Magazine, Ark., Rt. 2; A. A. Shelton, Paris, Ark.; Mr. and Mrs. R. D. Stanton, Little Rock, Ark., Rt. 3; R. C. Stanton, Little Rock, Ark.; Miss Mary Evelyn Roberson, Cleveland, Ark.; Mrs. C. R. Parks, Carlisle, Ark.; J. W. McLain and family, Oregon, Ill.; Elder Scott Smith, London, Ark., Rt. 1; Elder and Mrs. J. M. Morgan, Kelleyville, Okla.; Miss Elfrieda Morgan, Kelleyville, Okla.; Mr. James H. Maxwell, Plummerville, Ark.; Mr. and Mrs. Gus Rieske, Cleveland, Ark.; Mr. and Mrs. J. W. Hammonds, Cleveland, Ark.; Mrs. J. W. Roberson, Cleveland, Ark.; Mrs. Sherman Scroggins, Cleveland, Ark.; J. H. Frazier, Cleveland, Ark.; Mr. Jerry Roberson, Cleveland, Ark.; Mrs. Dora Scroggins, Morrilton, Ark., Rt. 1; W. H. Arrington, Ozark, Ark.; Elder and Mrs. T. A. Drinkard, Handley, Texas; Mrs. J. M. Holderfield, Cleveland, Ark.

GOLDEN RULE HOME

Hogarth Estate \$149.50

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

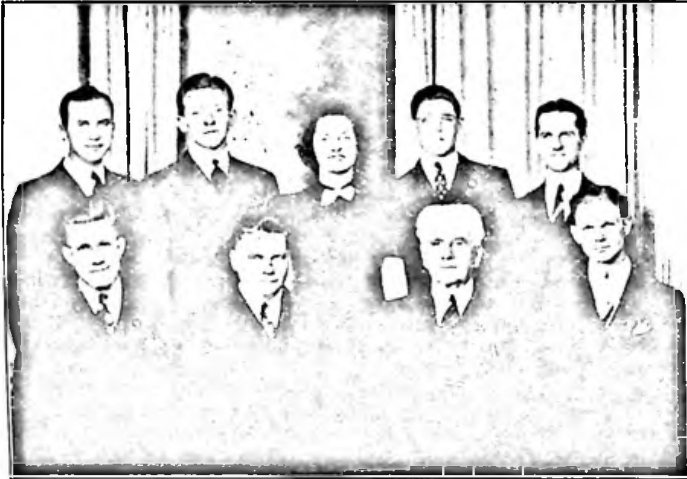
The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

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.

OREGON BIBLE COLLEGE

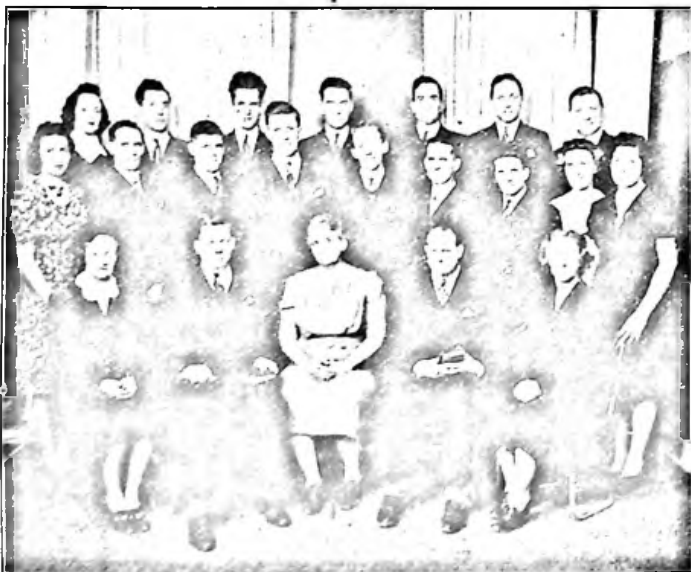
OREGON, ILLINOIS



(1) The First Year's School — 1939-'40

The three pictures on this page show the steady and encouraging growth of Oregon Bible College. There is every reason to believe that, with God's blessing, the enrollment this fall (September 15) should be equally as large as that of 1941-'42. True, four students have been graduated and two others have become homemakers; nevertheless, our brethren are awakening to the advantages of having our own institution of learning, and should enter fully into the spirit of building this progressive and evangelistic work.

The Board of Religious Education hopes to enroll at least seven freshmen for the School beginning September 15, 1942. **WHO WILL HELP? WHO WILL COME?** It is time **NOW** for prospective students to **USE THE ENROLLMENT COUPON!**

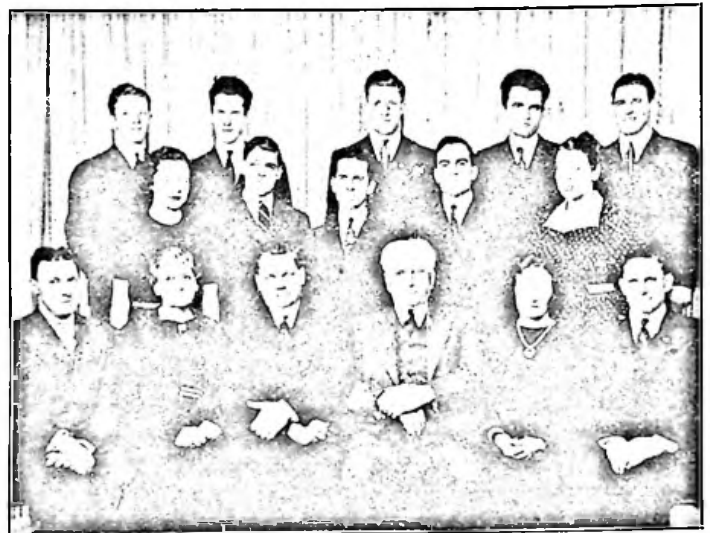


(3) The Third Year's School — 1941-'42

The Lord willing, Oregon Bible College, Oregon, Illinois, will begin its fourth year, September 15, 1942. Instructors Sydney E. Magaw, Vivian Kirkpatrick, and at least one other yet to be selected will offer courses in "Old Testament History," "The Bible and Science," "Life of Christ," "Church of God Doctrines," "English Composition," "Public Speaking," "Music Appreciation," "Advanced Typing," and kindred subjects especially selected to assist students preparing for public Christian service.

QUALIFICATIONS: Students must be high school graduates or of equivalent maturity, must have high Christian ideals, and be of willing spirit to study and co-operate to the best interests of the School.

EXPENSES: The cost per student will be \$270.00 for board, room, and tuition, plus textbook costs, payable monthly in advance, or as arranged with the Dean.



(2) The Second Year's School — 1940-'41

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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 RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, AUGUST 11, 1942

NUMBER 45

Landmarks of the Church of God

An Editorial

"Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28).

SAFEST progress respects experience. Highest soaring birds first walked upon the ground and never shed their feet. Solomon, sage of centuries, counseled: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). He who in Solomon's day removed a landmark, thus destroying a boundary, was at least suspected of thievery, as indicated in these further words: "Remove not the old landmark; and *enter not into the fields of the fatherless*" (23:10).

Likewise, there are "landmarks" of the Church of God—"landmarks" not to be removed, "landmarks" beyond which we cannot safely or honestly pass, lest we steal from the Fatherless their God-given right to hear and receive the simple, soul-saving gospel of the Kingdom of God. Are we not to progress? Folly the question! but, as the Church of God soars to new heights in gospel enterprise, we must respect experience, we must keep our feet. Safe progress in our work can be built only upon fundamental doctrines of revealed truth. "Stand fast, and *hold the traditions which ye have been taught*" (2 Thess. 2:15).

"That Blessed Hope"

In keeping with God's promise to Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), the Church of God has ever taught and must continue to teach the coming of the Lord Jesus, for Jesus, the Seed of Abraham, is the only One who can remove earth's curse and bless its every nation. "He shall come down like rain upon the mown grass: as showers that water the earth" (Psalm 72:6). "He shall have dominion also from sea to sea" (v. 8), and, "All nations shall call him blessed" (v. 17). Soon, we pray, we "shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30), for "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). We are "looking for *that blessed hope*" (Titus 2:13).

Life Only Through Christ

Not until one becomes thoroughly convinced that man is wholly mortal, can one appreciate the importance of the second coming of Christ. Why need the Christ to return, if the righteous go to heaven at death? Why need there ever be a resurrection, indeed, how could there be a resurrection, if one went to heaven when he died? It was not God, it was the Devil who said, "Ye shall not surely die" (Gen. 3:4). God had previously said, "Thou shalt surely die" (2:17). Who lied? Said Jesus, concerning the Devil, "He is a liar, and the father of it" (John 8:44). Notice, please, that little word "it." So-called "Orthodox" preachers are still preaching "it"—denying the literality of death. "Thus saith the Lord . . . Thou shalt die, and not live" (Isa. 38:1). "The dead know not any thing" (Eccl. 9:5).

Resurrection is the antithesis of death, and there will be no resurrection until Christ returns. "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" (1 Thess. 4:16). "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming," knowing that "when he shall appear, we shall be like him; for we shall see him as he is." (1 John 2:28; 3:2.) "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

Irrespective as to what theologians teach for truth about their theoretical "immortality of the soul," the Bible says: "*This is the record*, that God hath given to us eternal life, and *this life is in his Son*" (v. 11). "When Christ, who is our life, shall (Please turn to page 11)

EDITORIAL



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

A Good Conference Closes

As these lines are being written, August 8, 1942, the Illinois Bible School and General Conference of the Church of God are coming to a successful close. The registration surpassed that of last year, and the interest was good. Several progressive steps are being planned for the ensuing year, special interest being shown in a continuation of evangelistic work and in development of Oregon Bible College. A complete report of the Conference will appear in the next issue of THE HERALD.

Oregon Bible College Needs Freshmen

September 15, 1942, is drawing near; we trust that freshmen are drawing near—for at eight o'clock, Tuesday morning, September 15, 1942, there should be at least seven freshmen assembled with the returning students of last year to begin the fourth year of Oregon Bible College.

Oregon Bible College will grow both in size and in efficiency only in proportion to the support given the School by the young men and young women who enroll in its classes. The Board of Religious Education, therefore, seeks to enroll at least seven freshmen for this fall's term. Facilities are available for ten or more freshmen. Appeal is made especially to young men who wish to study for the ministry, or for either young men or young women interested in better preparing themselves for other public Christian service.

As never before, opportunities for new and renewed labors in the Lord's work are presenting themselves to the Church of God. Oregon Bible College appreciates these opportunities, appreciates, too, the latent talent of the youth of the Church of God, and offers its services in helping young men and young women to prepare to meet and answer this challenge.

For further information about this School, please refer to the back page of this paper. Then, as the Lord may direct, we trust that not a few young men and young women reading these lines will sign the enrollment coupon in the lower right-hand corner, and mail it to Oregon Bible College, Oregon, Illinois.

The School is for *you!* Are *you* for the School?

Let Us Wade and Swim

God showed Ezekiel a river of blessing flowing from the temple of the New Jerusalem. "Behold, waters issued from under the threshold . . . and he (the Lord) brought me through the waters; the waters were to the ankles . . . to the knees . . . to the loins . . . it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over" (Ezek. 47:1-5).

The Lord then asked Ezekiel: "Do you see this? . . . This water flows to the . . . east, down through the Arabah ravine, into the Dead Sea. . . . Wherever the stream goes . . . there shall be shoals of fish, and fishermen shall stand beside the Dead Sea" (vv. 8-10, Moffatt). Like the apostles who "tasted . . . powers of the world to come" (Heb. 6:5), Ezekiel, figuratively speaking, waded and swam in the river of blessing to flow in the world to come.

When Jesus' "feet shall stand . . . upon the mount of Olives which is before Jerusalem on the east . . . the mount of Olives shall cleave in the midst . . . and there shall be a very great valley" (Zech. 14:4) through which living water from the Mediterranean Sea will flow into the Dead Sea. Then will be fulfilled Ezekiel's vision of fishermen standing at the Dead Sea.

Ezekiel's vision symbolized more! His vision was so nearly the same as John's vision of the "pure river of water of life," that one can sense it, too, was a prophecy of blessings to flow to all the deserts, to all the "Dead Seas" of stricken earth. John saw "on either side of the river . . . the tree of life," which "bare twelve manner of fruits," "yielded her fruit every month," and the leaves of which "were for the *healing of the nations.*" (Rev. 22:1, 2.) Likewise was the vision of Ezekiel: "By the river . . . on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (47:12).

May the Church of God, foreseeing the river of blessing to all nations, wade to the ankle, to the knee, to the loins—may we swim, as it were, in the sure promises of God.

The Book of Life

By Mrs. D. Foster

IN Revelation 20:12, 15, we read: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . Whosoever was not found written in the book of life was cast into the lake of fire."

In these words, a great scene is pictured: a vital, an amazing, an awful scene in which life—beautiful and eternal—or ignominious death is the reward of the ones judged by what is written in the books. What a terrible time for one class, but what unspeakable joy for the other!—for the saints shall live and reign "with Christ a thousand years" (Rev. 20:4).

Just what is this Book of Life, and where is it? Does God keep books and records? He surely does!

Moses understood how vital it was to have his name in the Book of Life. After his people had sinned the great sin of worshipping the golden calf—thus breaking the first commandment—he went to the Lord in prayer and in great grief said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31, 32). In Moses' great love and compassion for his people, he was willing to perish with them, but God said: "Whosoever hath sinned against me, him will I blot out of my book" (v. 33). One might have his name in the Book of Life and, by sinning, have it blotted out. In Revelation 3:11, Jesus warns: "Hold that fast which thou hast, that no man take thy crown." How careful we should be!

In Psalm 69:28, David prayed that the wicked might be "blotted out of the book of the living and not be written with the righteous." Also in Psalm 139:16, he said: "In thy book all my members were written."

Jesus told His apostles, in Luke 10:20: "Rejoice, because your names are written in heaven." It certainly would be a matter of rejoicing to know that our names, also, are written in heaven. How shall it be possible to have our names written there? The answer is found in Malachi 3:16, 17: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Also, in Philip-
pians 4:3, Paul told us of certain ones whose names are

written there: "I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

Peter wrote: "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.) "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24).

These are blessed assurances that those who think upon the Lord and admonish "one another in psalms and hymns and spiritual songs" (Col. 3:16), and those who labor in the gospel have their names written in heaven—"from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

We find no discord among God's spokesmen on this subject, for Daniel, in perfect harmony with John the Revelator, in describing this great scene of the judgment, said: "The judgment was set, and the books were opened" (Dan. 7:10), and, "at that time thy people shall be delivered, every one that shall be found written in the book" (12:1).

Concerning that time after they have been delivered, John saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). This city "had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof" (v. 23). "The nations of them that are saved shall walk in the light of it . . . for there shall be no night there" (vv. 24, 25). "They which are written in the *Lamb's book of life*" will be there. (v. 27.) There will be the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" where "they shall see his face," for "God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (21:3, 4). "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).

So, let us "walk worthy of the vocation wherewith (we) are called," that our garments may be "without spot or wrinkle" when Christ comes. May our names be found written in the *Lamb's Book of Life*, and may we enter into that city and "take of the water of life freely."

The Pulpit Ministry

(A paper read before the Ministerial Association of the General Conference)

By J. R. LeCrone

"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!" (Romans 10:13-15).

"PREACHING," wrote Professor Pattison, "is the spoken communication of divine truth with a view to persuasion." This definition lends itself naturally to three major divisions, each of which we shall consider briefly in this paper. These divisions are: "The Manner of Communication"—the spoken word; "The Matter Communicated"—divine truth; and "The Purpose of the Communication"—to persuade.

Before we proceed to a brief discussion of each of these three points, we wish to emphasize that the purpose of this paper is not to instruct as to what and how to preach, but to provoke thoughtful discussion, an earnest and critical re-examination of our own methods and a helpful exchange of experience and views among the preaching brotherhood. If this end is accomplished, our goal shall have been reached.

Since the spoken word is the medium through which we must convey divine truth to others, it naturally follows that the language which we employ will be of the very best quality that we are able to command. The knowledge that God demanded of Israel that the very best animals of their flocks be used in His service should be sufficient to cause the conscientious minister to seek to eliminate the lame, the halt, and the blind from among the words with which he serves God. His words will, of course, be chosen to suit the thought and mood which he wishes to convey. Many a grand and stately sentiment has lost much of its dignity and impressiveness through being presented to the listener dressed in ragged, inappropriate street words, while more commonplace thoughts appear ill at ease and ridiculous dressed in the "white tie and tails" phrases of the formal drawing room.

As to the importance of always employing correct English forms in our speech, surely little need be said. What preacher, having once seen the glow so carefully kindled in his sermon disappear in the glare of a flagrant error of speech, will spare any amount of study and practice in order to guard against its ever happening again? If he be of the sensitive nature, which seems to be characteristic of effective speakers, the untimely death of a

sermon which cost him hours of labor, will haunt him for weeks. "Killed by an error in English," will become the burden of its funeral dirge.

Though it be pointed out that preachers who habitually employ very poor English forms often accomplish good results, the tribute is to the tolerance of their congregations which enables them to overlook errors, and to the great vitality of the Word of God itself, which, in spite of such handling, has the power to reach its goal. His sermons succeed in spite of, not because of, his careless language. To improve his English would certainly be to remove a handicap from his work and to broaden his field of influence.

The thoughtful preacher will, of course, guard against habits of dress, facial expressions, and pulpit mannerisms which detract from the force of his message. The criticisms of friend wife in this regard can be most helpful if properly received. In her zeal for his success, she often calls his attention to that which others talk about among themselves. He would do well to listen to and seriously consider what she says.

The minister may also learn much by observing others in the pulpit. If the pulpit mannerisms of another annoy us, let us be sure that they are not our own. If he seems particularly effective in the pulpit, let us ask ourselves why this is so, and apply the knowledge gained to our own presentations. When some particular sentence or phrase impresses us, we will benefit far more by subjecting it to analysis in order to determine the source of its power, than by simply storing it in our minds to be hauled forth at some future date to do duty in our own pulpits. "Adapt but never adopt" is a good rule in this respect.

One more thought before we leave the consideration of the manner of our communication. That preacher is wise who does not try to arouse in others emotions which he, himself, does not feel. Let him not exhort his congregation to love of the brethren until he feels in his own heart a portion of that concern for them that caused the Master to endure Calvary on their behalf. May his sermon on sincerity spring from a heart that is sincere. If he would

have his congregation to be zealous, let him give it an opportunity to observe his own zeal. Any congregation is, in increasing measure as he continues with it, the reflection of its pastor.

If the manner of our presentation is important, the matter presented is doubly so. No sermon, however eloquently delivered, will rise above the substance of which it is composed. The preacher who never forgets that he is a messenger of God will never be guilty of preaching anything less than the Word of God from his pulpit. A good messenger never substitutes his own thoughts and ideas for those given him to deliver. The moment that he does so, he ceases being a messenger. Speaking his own words in the name of another makes him a deceiver, and worthy of the fate of a liar. What a great responsibility and pressing obligation is laid upon him who speaks in the name of God to take every possible precaution to insure that the message which he delivers is truly the Word of God! All who preach will do well to remember that when the Apostle Paul felt impelled to express an opinion of his own, he was very careful to label it as such, and not to include it as part of the inspired Word of God.

Herein lies the reason and the necessity for constant study on the part of the preacher. Only by constantly searching out the mind of God in God's Book of Truth can he lay legitimate claim to being a messenger of God. It was the certainty that he had neglected no part of God's revealed Message that enabled Paul to say: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27). Nor can we, preachers of the Church of God in the year 1942, honestly claim to be innocent of the blood of the unrepentant until we have declared to him all the counsel of God. This, I submit, permits no indifference to, nor neglect of, the study of that counsel.

The search for two new subjects per week sometimes becomes a burden to even the most prolific thinker. Subject after subject is considered and laid aside as inappropriate or too barren, until at last the harassed pastor is driven in sheer desperation, to seize upon anything that promises to fill up the time allotted him for sermonizing. All preachers admit to this difficulty at times, but we can do much toward making these experiences more rare by planning much further ahead than next Sunday's services. A successful shepherd plans for the care of his flock more than a day or a week in advance. As he pastures the sheep upon the mountains in July, he already knows the spot in the sheltered valley where he will lead them to graze in January. Though drought or flood, cold or heat may force temporary changes in his plan, the general idea remains the same. The sheep are his charge, and he studies their needs and plans to meet those needs.

A careful and prayerful study of the spiritual needs of

our congregations, resulting in a long-range plan to meet those needs, will accomplish the double purpose of eliminating frantic last-minute searching for subjects and insuring our membership of a spiritual diet designed to suit their needs, rather than the convenience of their pastor. This long-range program need in no way interfere with our taking advantage of special days and current events in the presentation of the message. Like the traveler, unless he knows where he is going and sets his course accordingly, the pastor is likely to travel in circles, leading his bewildered sheep again and again over ground that has already been grazed barren of the fresh instruction that they need for growth and development. Though it sound trite, nevertheless, it is true that we occasionally need to be reminded that we are not preaching two sermons a week for "so much per month"; we are feeding the flock of God, and will by Him be held responsible for its spiritual health and well-being. A study of the congregation is as essential as a study of the text. The one without the other is bound to be a hit-and-miss affair, at best.

Though the minister may range far, searching through the fields of art, literature, science, or industry for illustrations and side lights with which to fasten spiritual truths in the minds of his listeners, let him not for a single minute forget his lessons must be the lessons of Scripture and his message the Word of God.

Young ministers often ask how much time should be devoted to the preparation of a sermon. This reminds us of Abraham Lincoln's conclusion regarding the proper length for the legs of a man: "They should be just long enough to reach to the ground." The time required will vary greatly with the nature of the sermon and the amount of research done in the past on that particular subject. Generally speaking, however, the more time and effort that a minister spends in searching the field for the scriptures with the most direct bearing on his subject, the illustrations best suited to fasten the lesson in the minds of his hearers and the form of presentation best suited to that particular subject, the more concentrated and nourishing will be the spiritual food upon which his congregation dines. Dr. Pattison tells of the young minister who boasted at the breakfast table that he had already prepared a sermon and killed a salmon, only to be met with the well-deserved retort: "I had rather eat your salmon than listen to your sermon." The boast of a minister of our acquaintance that he had never spent more than half an hour on a sermon in his life drew the comment from a member of the congregation (unfortunately not in his hearing) that he found the statement easy to believe.

The gift of eloquence may help to hide the lack of nourishment in the diet from all except the most discerning, but the church that is fed *(Please turn to page 10)*

The Pastor and HIS State and National Denominational Organizations

By the Editor

FROM the time of the "sons of the prophets" in the days of Elijah, and from the time of the apostolic council at Jerusalem, men employed in the preaching of God's Word and in ministering unto God's people have recognized the advantages of co-operation and organization. There are today numerous advantages to the minister who whole-heartedly co-operates with his state and national organizations. That these advantages are not generally appreciated is evidenced 1) by the fact that the Church of God ministry has been slow to encourage the organization of state or regional conferences, and 2) by the slow development of our present General Conference.

Jesus said to His apostles: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Few Bible students interpret this verse to mean that Jesus' helpers will ever perform works transcending the glorious works of Christ—rather, as is suggested in the phrase "because I go unto my Father," Jesus seemingly implied that His apostles would do "greater works" than He because His ministry was limited to a very short time. Moreover, Jesus' ministry, zealous and divinely successful as He was, was the ministry of only one Man. His ascending unto God, left His workmen to continue and develop His work. The minister who recognizes himself as only one of a vast company doing the "greater works" must of necessity sense his dependence upon others to help him. There is power in numerical strength and co-operation; the twelve apostles surely performed "greater works" than did Jesus, for, though their works were similar to His, they multiplied His work by reason of their number and by reason of the many years they served. Likewise, the Seventy doubtless accomplished manifold "greater works" than did Jesus—but their fruitage depended largely upon co-operation.

State and regional organizations can accomplish much more than can be accomplished by ministers working separately in their several fields, because these organizations have means of developing greater financial strength. It is not uncommon for ministers to have limited means; it is not uncommon for churches to have limited means. When, however, four or five or more churches in a state co-operate in organizing a state conference, the combined financial strength of those churches can indeed accomplish "greater works" for the Lord. Definitely, ministers must lead in the building of such state conferences, or the

several churches will not likely see the necessity of such development. Sad to say, because of jealousies or minor doctrinal differences, ministers often discourage advancement in state, regional, or general organization.

One of the simple statements of the Lord which has helped the speaker is: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). The "other sheep" to which Jesus referred may simply have in His day meant "Gentiles," in contrast to "Israelites." Nevertheless, there is a sense in which the Lord today has "other sheep." As He said, "Them also I must bring, and they shall hear my voice," so let us say: "Our Lord has other sheep: them also we must bring, and they will hear His voice." In this connection, is there a minister who does not recognize multiplied opportunities to serve the Lord in seeking "other sheep" by co-operating in state and national work?

There is, moreover, rich blessing upon the minister who develops a wide acquaintance and fellowship. There is no other profession that so fully lends itself to development of appreciation and understanding in one's character as does the ministry, for he learns the viewpoints of many persons in many localities, and, as his life thus becomes enriched, he becomes an increasing blessing to those he serves.

A minister need not be an officer in a state, regional, or national conference before he can co-operate in its work. Moral support, as indicated in as meager a way as attendance, means much to the success of an organization. There are always ways in which any minister can participate in conference work, though he is not one of its executives. He who voluntarily enters into the spirit of a conference, especially when it is known that he has no assigned responsibility and when he is not to receive any remuneration for his co-operation, gives that conference more life and power than is seldom appreciated. Every minister can participate in the open meetings, he can offer prayer, he can sing, he can make his contributions, he can offer the use of his automobile in bringing others to the services, and in every little deed his willing spirit will contribute much toward success of the work.

Very few churches send regular contributions to the General Conference. This indicates that very few ministers are vitally interested in the financial support of the General Conference. Several years ago, one of our pas-

tors instituted what he chose to call "moral obligation Sunday" at his church. Accordingly, each month there was a contribution coming from that church to help pay an indebtedness of the General Conference. Today, there are only two churches that make regular monthly contributions to the General Conference work. They are Maupertown, Virginia, and Oregon, Illinois. We do not gluttonously recommend that ministers rob their several churches to make flush the treasury of the General Conference. Rather, we ask them to consider the great gain to our General Conference that would result if all preachers of the Church of God would enter into the spirit of the general work to that extent that, above the sense of duty, they would whole-heartedly pray for the success of the general work.

Unfortunately, preachers sometimes believe that their

incomes would be diminished if their respective congregations contributed beyond the boundaries of their home fields. Actually, generosity in missionary work develops generosity in the local work. Providentially, the church which is interested *beyond* its own borders is blessed *within* its borders. Thus, the church that fails to cooperate in state, regional, or national work unwittingly deprives itself of blessing. The selfish preacher is at fault. Churches lacking the missionary spirit invariably exhaust themselves in trying so hard to exist. Let them, according to Jesus' standard, *lose* themselves for His sake and the gospel's, and they will *find* abundant life.

As undeveloped as our General Conference work may be, there are sufficient projects now being developed that any minister should be able to interest his local congregation in at least part of the (Please turn to page 11)

Witnessing for Christ

By Mabel Lindsay

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

RECENTLY, we at Oregon, Illinois, were privileged to hear Brother C. E. Randall preach a sermon in which he stated some of the ways the church and individual members should witness to the world to further the cause of Christ and the religion for which we stand. He gave examples of many faithful witnesses, also of several, who by unfaithful testimony, put stumbling blocks in the paths of others—thus bringing reproach upon themselves. Among the things mentioned for those who would be living epistles, were knowledge, unity, and faith.

Knowledge of the Word

If we are to teach others the religion we ourselves believe and reverence, we must, of course, have a clear conception of the principles of that belief. Have you not been asked many times, perhaps rather abruptly, "Just what does your church believe?" Have you not done some quick thinking as to the best reply in that particular case? Did not your answer vary according to what the questioner knew of Bible doctrine, and the sincerity with which he asked the question? Although we are told in 1 Peter 3:15 to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," in Matthew 7:6 we read: "Neither cast ye your pearls before swine." If your questioner is really interested, tell him something (not all) of your fundamental doctrine. He will then ask; you have only to answer.

Unity

Those who bear witness of Christ should dwell in unity. To do this we must exercise much patience, for while it would seem that in a group where all have the same hope and faith, and where all are working for the same cause, there would be little occasion for dissension, we all know that strife does sometimes enter. Churches have divided over trivial disagreements, and untold harm has been done especially to those who are young in the faith. If each of us would be tolerant and forgiving, these things would not occur.

Faith

Faith is probably the most important part of the armor of one who would witness for the Saviour. We Christians are exhorted to "stand fast in the faith," to "earnestly contend for the faith," and in many similar verses are admonished to *keep the faith*. If our faith is strong and sincere, it is sure to be evidenced in our daily lives, and thus we become living epistles. The world may not be interested in the teachings of the Bible, but it *is* interested in the conduct of those who accept those teachings.

"We are the only Bible the careless world will read; We are the sinners' gospel, we are the scoffers' creed. We are the Lord's last message, given in deed and word; What if the type is crooked? What if the print is blurred?"—Annie Flint Johnson.

First Principles

By G. E. Marsh



LESSON 5 THE KINGDOM OF GOD

Golden Text: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

I. The Kingdom of God in the Past. From the beginning of creation God has been the supreme Ruler of the world. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19). His authority extends over nature (Jer. 33:25), individuals (1 Sam. 16:3), and nations (Dan. 4:17; Rom. 13:1). With the calling of Abraham (Gen. 12:1-3), God laid the foundation of an earthly empire over which He was to exercise direct control, that should be to Him "a kingdom of priests, and an holy nation" (Ex. 19:5, 6). After He "had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges . . . until Samuel the prophet" (Acts 13:19, 20). When they demanded a king "like all the nations," God said to Samuel their judge, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:5-7). In response to their plea, "God gave unto them Saul . . . And when he had removed him, he raised up unto them David to be their king" (Acts 13:21, 22). In these appointments God showed Himself to be supreme Ruler, the throne being really "the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5; 29:23). At last, when its kings forgot their allegiance to Him, He overturned the Kingdom, declaring it should thus remain "until he come whose right it is; and I will give it him" (Ezek. 21:24-27).

II. The King Promised. God never forgets, and in fulfillment of a promise made to David (2 Sam. 7:16, 18, 19; Psalm 89:3, 4, 35-37), "when the fulness of the time was come" (Gal. 4:4), God sent an angel to Mary the virgin, saying, "Fear not, Mary." Announcing the birth of Jesus, he said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:26-33). When Jesus was born, the Wise Men came, saying, "Where is he that is born King of the Jews?" (Matt. 2:2). It was as "THE KING OF THE JEWS" (Mark 15:26) that Jesus was crucified. (Study Psalm 2:1-12; 72:1-20; Isa. 7:14; 9:6, 7; 11:1-7; Dan. 7:13, 14, 27.)

Questions on the Subject. What earthly kingdom did God have in the past? What king has been promised for the future?

LESSON 6 GLAD TIDINGS OF THE KINGDOM OF GOD

Golden Text: "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).

I. Tidings of Great Joy. The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). As we have seen in past lessons, God once had a kingdom on the earth, but it was overturned because of the sins of its human rulers. God promised that sometime "I will return,

and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called" (Acts 15:16, 17). With the birth of Jesus of the "house of his servant David" (Luke 1:69), the time had come for the fulfillment of that promise. God would establish a Kingdom of righteousness (Psalm 72:7; Isa. 11:4; 2 Peter 3:13) "under the whole heaven" (Dan. 7:27), under "Messiah the Prince" (Dan. 9:25), and "to it shall the Gentiles seek" (Isa. 11:10), that they may be taught the way of righteousness (Isa. 26:9), peace (Isa. 2:2-4), and prosperity. (Isa. 65:21-25; see Psalm 72:8; Heb. 2:14.)

II. The Glad Tidings Demonstrated. The golden text (Luke 8:1) says that Jesus both preached and showed "the glad tidings of the kingdom of God." (See Matt. 4:17; Mark 1:14, 15.) He gave sight to the blind, hearing to the deaf, strength to the cripples, illustrating the way in which disease would be eradicated when the Kingdom should come (Isa. 35:3-6). He stilled the storm (Mark 4:39), and killed the fig tree with a word (Matt. 21:19), showing the way in which nature will be controlled in the Kingdom (Psalm 72:16; Isa. 35:1, 2; Joel 2:21-27; Zech. 10:1; 14:16-19). He fed the hungry (Matt. 14:15-21), showing how none should lack bread in the Kingdom of God (Psalm 72:4, 12-14). He drove out the money-changers from the Temple (Mark 11:15-17), showing how the world-wide Kingdom would be cleansed from all sin (Isa. 11:5-9; Mal. 3:2-4).

Questions on the Subject. Why did Jesus' birth bring joy to all people? Over what Kingdom is He to rule? How extensive will it be? How did Jesus "shew" the nature of the coming Kingdom? When will the Kingdom be established?

LESSON 7 THE RESTITUTION

Golden Text: "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

I. Man's Dominion Over the Earth. As has been seen in previous lessons, the earth God has "given to the children of men" (Psalm 115:16) for their everlasting possession (Psalm 37:11, 18). It was for this purpose that man was created, that he might have dominion over the earth and its fullness (Gen.

1:26; 2:5, 7, 8, 15). There is no hint in the record of his creation that God intended man for other than an earthly destiny. In order that man might serve Him intelligently, God endowed him with reasoning powers that he might comprehend something of the duty that was required of him, and also that he might know what to avoid as being out of harmony with the divine will (Gen. 2:17, 19, 20; 3:9-19).

II. Lost Through Sin. Among the results of the disobedience of Adam and Eve was the loss of a perfect home (Gen. 2:8, 9; 3:23, 24), the cutting off of access to the tree of life (Gen. 2:9), lest sinners should live forever (Gen. 3:22), with the consequent introduction of death into the world (Rom. 5:12), and the appearance of thorns and thistles to make the labor of gaining a livelihood more difficult (Gen. 3:19, 20).

III. The Great Restoration. Christ is to be the mighty Restorer of all that was lost through the sin of Adam, and much more than that, He is to bring about a condition in which the disasters wrought by sin can never be repeated. The Eden-like state will be restored (Ezek. 36:34-36), the curse pronounced upon the ground (Gen. 3:17) removed (Rev. 22:3), the tree of life shall again flourish (Rev. 22:2), sin shall disappear (2 Peter 3:13), the fruitfulness of the earth shall wonderfully increase (Psalm 72:16; Isa. 35:1, 2, 7; Amos 9:13, 14), the bloodthirsty character of beasts change (Isa. 11:6-9), security be established (Isa. 65:17-25; Micah 4:4), and all pain, sorrow, and death be no more. (Rev. 21:3-5; study Matt. 8:23-27; Mark 11:12-14, 20-23.)

Questions on the Subject. What does "restitution" mean? For what purpose was man created? Is there anything in the record of his creation that would indicate his final destiny is to be other than on the earth? What was lost through sin? What will be restored by Christ?

LESSON 8 THIS SAME JESUS

Golden Text: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

I. The Necessity of the Lord's Coming. The first coming of the Messiah was in preparation for the second. God is now engaged in taking out from among all nations "a people for his name" (Acts 15:14-17) to assist the King of Kings in His work of establishing the Kingdom throughout the world. Those who suffer with Him "shall also reign with him" (2 Tim. 2:12; Rev. 3:21; 5:9, 10; 20:6; 22:5). He must come to "put all enemies under his feet," and as "the last enemy that shall be destroyed is death" (1 Cor. 15:25, 26), one of the great purposes of His return is the conquest of death by a resurrection. (Study John 5:28, 29; 1 Thess. 4:13-18.) He must come to regather scattered Israel (Gen. 49:10); to judge the nations (Matt. 25:31-33; Joel 3:12); "to bring in everlasting righteousness." (Dan. 9:24; study Isa. 2:2-4.)

II. The Coming One. "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "He that shall come" is the same Jesus who once was here, He "who went about doing good . . . for God was with him" (Acts 10:38). He who healed the sick

(Matt. 8:5-17), gave sight to the blind, hearing to the deaf, the power to speak to the dumb, and life to the dead (Matt. 11:5; John 11:43, 44) is coming again! The same Jesus who loved little children (Mark 10:13-16) and respected motherhood (John 19:25-27) is the One who is to come! One who understands all of the temptations with which men meet (Heb. 4:15), who sympathizes with them in sorrow (John 11:35), whose love for them has been proved beyond any possibility of doubt (John 15:13, 14; Rom. 5:8), is coming back to this earth. Those who are His through faith and obedience, whether they are living (1 Cor. 15:50-53) or dead (1 Thess. 4:15, 16; John 6:39, 40), when He comes will "be like him" (1 John 3:2, 3), for He shall change their vile bodies and make them like His own glorious body (Phil. 3:20, 21), and they shall be forevermore with Him (1 Thess. 4:17; Col. 3:4; Rev. 22:3).

Questions on the Subject. What are some of the reasons for the Lord's Second Coming? What were some of the characteristics of Jesus which He had when He was first here, and which He will have when He comes again?

LESSON 9

THE MEANING OF FAITH

Golden Text: "Wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

I. The Power of Faith. The Bible provides the best definition of faith we have: "Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:1, A.R.V.), i.e., faith is the power that makes future rewards present and real to those who believe. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20, 21). Believing thus firmly that "with God all things are possible" (Matt. 19:26), Abraham was moved to immediate and fearless action, and offered up Isaac his son upon the altar (James 2:21-23). It was because he sealed his faith with works that his faith "was imputed to him for righteousness" (Rom. 4:22; Gen. 22:15-18). It is a similar assurance that God "shall send Jesus Christ" (Acts 3:20) back to earth to reward all who trust in Him (John 11:25, 26) with everlasting life that men and women of faith are moved to complete obedience in Christian work.

II. Faith Is Belief in Action. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). A confidence in the being and goodness of God, based on knowledge of His past faithfulness and an intelligent understanding of His promises for the future, constitutes the foundation of acceptable faith, and such knowledge is provided in the gospel of the Kingdom of God. (Study Rom. 1:16, 17; 10:9-17; Acts 8:5, 12; 13:14-41; 28:23, 24, 30, 31.) There is no other basis for saving faith provided in the Scriptures than that found in the gospel which Jesus and the apostles preached. (Study Gal. 1:6-12.) Moved by confidence in the truth of the gospel, we willingly present our bodies with all their forces and powers "a living sacrifice, holy, acceptable unto God" (Rom. 12:1), devoting all our energies to the cultivation of the "fruit of the Spirit." (Gal. 5:22-25; study Matt. 12:33; Rom. 6:22; 7:4; Gal. 5:6; Eph. 5:8-11.)

Questions on the Subject. In what lies the power of faith? Why does faith lead to action? Does the gospel provide an adequate basis for saving faith? Is there more than one gospel of divine power?

LESSON 10

REPENTANCE

Golden Text: "Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.)

I. What Is Repentance? Among the many definitions given in the dictionaries for repentance are the following: "To feel such sorrow for sin as leads to amendment of life; to seek forgiveness for sin, with determination to lead a new life." "Two kinds of repentance are recognized in the New Testament: 'godly sorrow (which) worketh repentance to salvation not to be repented of,' and 'the sorrow of the world (that) worketh death' (2 Cor. 7:9, 10)." The sorrow of the world over sin is produced through no sense of God's goodness or mercy, but through fear of punishment to follow. (Sec. Matt. 27:3-8.) True repentance that leads to divine pardon comes through faith in the gospel, which reveals God's mercy and grace toward the sinner, and causes him to realize the enormity of his transgressions and to humbly seek to change his course of conduct that it may henceforth conform to the standard of righteousness exemplified by Christ. (Study John 14:23, 24.) True repentance begins with a change of mind toward God, Christ, and the gospel, and leads to a complete change in moral and spiritual conduct.

II. Repentance Necessary to Salvation. Repentance is the second of three steps that lead to union with Christ. The first is faith in the gospel, and the third is baptism into Christ "for the remission of sins" (Acts 2:38). It was the assurance that the "kingdom of heaven is at hand" that caused John the Baptist to call upon the Jews (who already believed in the Kingdom and in a coming Messiah) to "repent" (Matt. 3:1, 2). When John's work as the forerunner of Christ was finished, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). The same appeal was made by the apostles to the Jews on the day of Pentecost when their awful sin of causing the death of Christ was brought home to them (Acts 2:36-40).

Questions on the Subject. What is the difference between worldly sorrow for sin and the repentance required in the Bible? In what does true repentance consist? Why is repentance necessary to salvation?

LESSON 11

BAPTISM

Golden Text: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

I. The Symbolical Value of Baptism. Baptism provides an impressive symbol of the essential elements of Christian teaching. It points first of all to Jesus Christ, "the author and finisher of our faith" (Heb. 12:2), who bears a name that is above "every name that is named" (Eph. 1:20-23), of whom it is said that "neither is there salvation in any other" (Acts 4:12). Baptism exalts the name of Christ, for it is performed in His name (Acts 2:38; 8:5, 12, 16; 10:48; 19:5; 22:16). Baptism pictures the death, burial, and resurrection of Christ (Rom. 6:4; Col. 2:12), which make one of the most vital facts of the gospel (1 Cor. 15:3, 4). Baptism declares that "Christ died for our sins," and "was raised again for our justification" (Rom. 4:25). In the act of baptism, one professes his death to sin and his resurrection to righteousness (Rom. 6:4-7). Water being a cleansing element, baptism illustrates the purifying power of Christ. (Study Eph. 5:25-27; Titus 3:3-7.)

II. The Importance of Baptism. Baptism is important in that it comprises one of the conditions of salvation laid down by Christ (Mark 16:16), who names it as something as necessary as faith in the gospel. One cannot be a Christian and not be obedient to Christ (John 14:23; Matt. 28:20). Christ commanded water baptism; therefore, to be a Christian one must be baptized. To deny its importance is to deny the authority of the Lord. Baptism is essential to salvation because Peter declares that "baptism doth also now save us" (1 Peter 3:21). Baptism seals or completes our union with Christ, making us one in Him (Gal. 3:26-28), individual members of His body (1 Cor. 12:12-14, 27; Eph. 5:30), and as such we are joint-heirs with Him of the promises made to Abraham (Gal. 3:29), and inheritors of the riches of God (Rom. 8:17). The union with Christ established in baptism is eternal (1 Thess. 4:14, 17; 5:9, 10). In baptism, we confess our complete dependence upon Christ for future life. In a figure, we are placed in our graves with Christ, and brought out of our graves with Him.

Questions on the Subject. What is the symbolical meaning of baptism? To what matters of hope does it point? How does it glorify the name of Christ? Why is baptism necessary?

LESSON 12

THE CONDITIONS OF SALVATION

Golden Text: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

I. Faith As a Condition of Salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). No man could win for himself by any means the salvation which comes through "the faith which was once delivered unto the saints" (Jude 3) in the gospel by Jesus Christ. It is a faith that "cometh of hearing, and hearing by the word of Christ" (Rom. 10:17, A.R.V.). It is only by the grace of God that it has been made known to mankind. (Study John 7:16, 17; 8:28; Gal. 1:11, 12.) Saving faith is something to be preached, received, believed, and remembered, and is called "the gospel" (1 Cor. 15:1, 2). The gospel upon which faith rests includes "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Faith is thus seen to mean that which is believed and the conviction or assurance of the believer of its truth.

II. Baptism As a Condition of Salvation. Baptism, being the seal of faith, must follow an intelligent belief in the gospel to be of any efficacy. Observe the order suggested in Matthew 28:19; Mark 16:15, 16; Acts 2:37, 38, 41; 8:5, 12, 35-38; 22:10-16. The necessity for baptism to follow faith nullifies the value of infant baptism, for small children cannot exercise an intelligent faith in the gospel.

III. Service As a Condition of Salvation. It is but "a reasonable service" that we should present our "bodies a living sacrifice . . . unto God" (Rom. 12:1), for such is the purpose of our calling. Each one called by the gospel is called to a life of service in harmony with God's will. (Study 1 Cor. 12:1-18; Eph. 4:1-16.)

IV. Overcoming As a Condition of Salvation. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations . . . and I will give him the morning star" (Rev. 2:26-29). The follower of Christ must avoid even the appearance of evil in conduct before the world if he would reap the reward of the faithful. (Study 1 Thess. 5:22; Rom. 14:12-23; 1 Cor. 10:32, 33; Gal. 5:22-24; Eph. 2:10; 5:6-11; Titus 2:1-15; 3:8; Matt. 5:16.)

THE PRIVILEGE OF PRAYER

By Lillian Dauntler

IT IS wonderful that creatures so sinful as men should be allowed to pray. Considering what we are and what God is, we might well tremble when we come before Him, and fear lest He reject us. God has encouraged us, however, to come even with boldness to the throne of grace. This does not mean that we are to come without deep reverence and humility, but we are to pray with a full persuasion that God will hear us.

There are many Bible examples of answers to prayer: Hezekiah prayed, and his life was prolonged. Elijah prayed, and fire came down to consume his sacrifice. The apostles prayed, and the Spirit descended on them with miraculous gifts. The church prayed, and Peter was delivered from prison by an angel. We Christians are not to expect in this life all for which we ask, nor should we receive all our requests, for we often desire what would do us harm. We may be sure, however, that God will give us what is best. When we pray for the blessings of pardon, holiness, and eventual salvation, we can be certain of those prayers being answered, for we are told that if we ask anything according to God's will, He "heareth us." Also, Jesus said, "I will see you again . . . and in that day . . . whatsoever ye shall ask the Father in my name, he will give it you" (John 16:22, 23).

Christ, the Mediator, prays for us: our best prayers are far too unworthy for God to notice, but He listens because Jesus pleads for us. If one wrote a petition to a king, but none at the palace knew him, and if he were dressed in rags, and if after doing his best the writing were covered with blots, would he not fear being rejected? Not being admitted, his petition would not be granted by the king—he would not be heard! Suppose, however, that the king's son came and said, I will personally present your petition and ask my father to grant it. That is exactly what Jesus does: He says: "Bless this poor one, and grant his request." God always hears His Son's requests!

What more could one need to encourage him? Come, then, to the throne of grace that you may "obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Attention, Hitler!

"This is the word of the Eternal, who sets the sun to light the day and the moon and stars to light the night, who stirs the sea up till its waters roar (his name, the Lord of hosts): only when this fixed order vanishes from my sight, says the Eternal, shall the race of Israel cease to be a nation before me for all time" (Jer. 31:35, 36, Moffatt's Translation).

Behold! The burning bush is not consumed!

THE PULPIT MINISTRY

(Continued from page 5)

upon nothing else than spiritual sawdust will eventually die of starvation and indigestion.

To keep in mind the third and last division—that preaching should be "with a view to persuasion"—will do much to preserve us from slavish timeserving in the pulpit. Every sermon should be put to the twin tests of purpose and suitability. Before we enter the pulpit we should ask ourselves: "What do I wish to accomplish with this sermon?" and, "Is it well suited to the purpose?" A sermon with no definite end is likely to accomplish nothing.

Here, again, the pastor will find himself well repaid for the effort necessary to thoroughly acquaint himself with the character, disposition, and state of spiritual advancement of every member of his congregation. There is little point in arguing the necessity for baptism before a group of people composed entirely of baptized members, unless perhaps there is reason to believe that some are beginning to doubt or are in need of such arguments for the persuasion of others. A considerable portion of each of the epistles addressed to each of the various churches is devoted to teaching Christians how to live the new life upon which they have launched. The average pastor may find a clue as to the burden of the bulk of his own preaching in this.

The pastor who is attuned to the needs of his congregation will often find his work cut out for him. Rather do we find a schism or division in a church which an astute pastor could not have avoided. Is there a difference of opinion among his group over some vital doctrine or manner of procedure in carrying out the work of the church? That pastor who immediately takes sides in the controversy invites disaster. Is he any less a leader if he takes the trouble first to prepare the hearts and minds of the people to consider their differences in a spirit of Christian charity and fellowship, seeking not each to force his own opinion upon the other, but rather joining in a sincere effort to discover the mind of God on the matter? Yes, his preaching is with a view to persuasion, but the preacher worthy of the name will distinguish between gentle persuasion and oratorical lambasting.

Whatever the purpose of his efforts at persuasion, the minister must always remember that he is a leader, not a driver. The leader must of necessity keep ahead of his flock in matters spiritual and doctrinal. The driver will always be found behind, following in their wake rather than leading. May we resolve never to resort to oratorical flogging in an attempt to drive our flocks in the direction that they should go, but may we, rather, take the lead in matters spiritual and devote our pulpit ministry to persuading them to follow in the Great Shepherd's footsteps.

To sum briefly the thoughts set forth; may our pulpit

ministry be set forth in the very best language of which we are capable, may it confine itself to God's divine truth, and may the Lord grant that it will accomplish the purpose for which it is designed—to persuade others to follow Jesus. If we give full attention to the matter covered by these three points, our pulpit ministry will not fail.

THE PASTOR AND HIS STATE AND NATIONAL DENOMINATIONAL ORGANIZATIONS

(Continued from page 7)

national program. We now have a full-time evangelist on the field. Missionary work is being started in India. Oregon Bible College is calling for youth of the denomination to help build for the future of the denomination as a whole, which, in turn, will strengthen our many churches throughout the nation. Many Sunday schools are now contributing to the Ministers' Fund which will eventually finance retired ministers in Golden Rule Home. THE RESTITUTION HERALD is a welcome visitor, and a helpful visitor, in every church locality. Why, then, should not the pastors in any or all of these church localities be interested in the headquarters from which this guest makes his weekly journeys?

Jesus' Commission, "Go ye into all the world," challenges a resident pastor as definitely as it challenges a traveling evangelist. Though the resident pastor is not expected to personally travel abroad, the very nature of Christ's call into the ministry demands that he be missionary spirited insofar as opportunities permit. A pastor can best approach this call by co-operating in his state, regional, or national work. By writing articles for wide publication, by reporting his local activities, by regularly attending state or General Conference, his influence can be scattered from sea to sea.

Finally, the widely scattered ministers of the Church of God are salesmen of the denomination. Whether or not they are good salesmen depends largely upon their willingness to co-operate with their fellow ministers in other parts of the country. "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

LANDMARKS OF THE CHURCH OF GOD

(Continued from front page)

appear, then shall ye also appear with him in glory."

Other "landmarks" of the Church of God, doctrines that must not be omitted carelessly from our teaching and preaching if we are to be fair to the Fatherless, concern the great themes of the Kingdom of God to be upon earth, the necessity of faith in the true gospel of this Kingdom, the joyful regathering of God's former people, Israel, into this Kingdom, the call to repentance, baptism by immersion for the remission of sins, and both the duty and blessing of living after the pattern of Christ.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Not even Hilaire Belloc, master biographer of men and nations; not even James Truslow Adams, whose histories of America make other writers regard their poor efforts with shame; not even W. E. Woodward, who turns dull, drab events into brilliant, vital, sometimes humorous parts of our living—not even men like these are the masters of English that Philip Guedalla is.

For Guedalla (whose name, by the way, is pronounced "Gway-dah-lya") somehow manages to paint historical pictures with the word-brush of a born romanticist—a romanticist who sees the *setting* of events, geographically, psychologically, meteorologically, but who never loses sight of the ultimate *significance* of events.

Take *The Hundred Years*, for instance (Doubleday, Doran; \$3.00). It is the story, written as an essayist would write it, and not as a narrator would tell it, of the century which began with the reign of Queen Victoria and ended in 1936. It is the story of a century which must be thoroughly known if today's Pearl Harbors and Libyas are to be fully understood.

Guedalla does not write about religious matters. But the Bible student who thinks all wisdom and all knowledge are to be found solely within the covers of theologies is not merely mistaken, he is most unfortunately deluded. How else, except by knowledge of the historic past, can one understand people, can one come to comprehend their reactions to events, can one begin to grasp the everlasting repetitions by which God works out His universal plan? At least three quarters of both Old and New Testaments, it must be remembered, are simply—history.

The Hundred Years is world-wide in its scope. Unfortunately, it fails in not mentioning the Japanese and their imperial ambitions; but perhaps atonement is made for this lapse by the delightful (and "delightful" is altogether the correct descriptive) detail with which Guedalla studies other world-enveloping factors.

But, for us, *The Hundred Years* ends on an unintended note of satire: "The dawn came through the London trees again and the first light of a new day swept round the world." It was the day after King George V had died.

• • • • •

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 is my shepherd; I shall not want" (Psalm 23:1).

A Psalm of David

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? 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 from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." (Psalm 24.)

Abraham's Son, Isaac

The name "Isaac" means "laughter." His mother, Sarah, laughed when the angel told her she was to have a son. Isaac's mother and father were both very old when he was born.

Abraham had dug wells for the watering of his herds and flocks. The Philistines had filled them. Years later, Isaac reopened the wells. When he had redug them, the Philistines came and took the wells from him. (Gen. 26:20-21.) Isaac did not fight for his rights, but moved on and dug still more wells. He was not like his father who fought for his nephew, Lot. Isaac was a man of peace. Isaac served the Lord quietly and faithfully.

Rebekah was Isaac's wife. They had twin sons. Their names were Esau and Jacob. As he was growing old and blind, Isaac thought of giving his older son, Esau, his blessing. The first-born son received his father's blessing, and received a double portion of his father's goods. There were also other advantages given to the first-born son.

Jacob Takes Esau's Place

One day when he was very hungry, Esau sold Jacob his birthright. (Gen. 25:33, 34.) Jacob made ready to receive

Esau's blessing. His mother helped Jacob deceive his father. He covered his neck and hands with skins, for Esau was hairy but Jacob was not. He wore Esau's clothes which smelled of the out of doors, for Esau was a great hunter.

When Esau returned from the hunt to get his father's blessing, Isaac had given his blessing to Jacob.

Jacob Takes Wives

Jacob fled from home for fear Esau would kill him. He also went away because his parents wanted him to visit his mother's brother and, also, to get a wife. When Esau saw that Jacob obeyed his parents, he was very angry, and took for a wife a daughter of Ishmael, one of Abraham's sons.

Jacob worked seven years for Rachel, daughter of Laban. Laban was Jacob's uncle. (Gen. 29:18.) But Laban gave Leah, his older daughter, to Jacob for a wife! So Jacob worked seven more years to pay for Rachel. (Gen. 29:30.) So he had two wives.

Jacob's name was later changed to Israel. (Gen. 32:28.) He became the father of twelve sons—the forebears of the twelve tribes of Israel. Judah was one of his sons. Benjamin and Joseph were two other sons, both sons of Rachel whom Jacob (Israel) loved.

Happy Birthday Wishes

Wilma Jean Benge, Aug. 11, age 13, Frankfort, Ind.

Juanita Croxton, Aug. 11, age 8, Macomb, Ill.

Lita Mock, Aug. 11, age 11, Fruita, Colo.

Esta Lu Millsap, Aug. 14, age 13, Mount Vernon, Ark.

David Skinner, Aug. 16, age 8, Sauk Rapids, Minn.

To God

"Lord, I am like to mistletoe,
Which has no root and cannot grow
Or prosper, but by that same tree
It clings about: so I by Thee.
What need I then to fear at all
So long as I about thee crawl?
But if that tree should fall and die,
Tumble shall heaven, and so will I."



BEREAN DEPARTMENT

Editors:

Evan Knodle, 205 N. Hinkley
Bockford, Illinois
Muriel Bandall, Oregon, Illinois

John Mercer, President
229 W. Piper St.
Macomb, Illinois
Lorna Macy, Treasurer
Troy, Ohio



Encouraging

Berean Day was a success this year, despite a few hitches in schedule. No great number of resolutions was passed, and discussion of the general work was limited, but it appears to us that just the right decisions were made to insure a successful coming year for the Bereans all over the country. The proposed new Constitution and By-Laws were revised considerably and adopted after several hours of debate. This page will announce the publishing of this new constitution in the near future. Some of the more important changes from your present National Constitution and By-Laws are the elimination of the provision that societies shall be required to charge dues to be eligible for membership in the National Berean Society, the establishment of a Senior Home Study Committee, the provision that the first vice president be responsible for organizing new state and local societies. The new Berean board was also authorized to co-operate with the Sunday School Union in an effort to place someone in the field, either part or full time, for the purpose of promoting greater activity among the Berean societies and Sunday schools.

Keeping these decisions in mind, the assembly elected the following officers to serve for the coming year: president, John Mercer, 229 West Piper Street, Macomb, Illinois; 1 vice president, Arlen Marsh, 230 West 103 St., Los Angeles, California; 2 vice president, Robert Hardesty, Oregon, Illinois; secretary, Miss Lorraine Gaspar, Eden Valley, Minnesota; and treasurer, Miss Lorna Macy, Troy, Ohio.

Mrs. Alan McLain presented the following treasurer's report for the year 1941-'42:

Cash on hand, August 1, 1941			\$108.00
Income:			
Dues	\$78.03		
Self-denial receipts	3.98		
Held in Rockford bank	11.00		
Personal sale of Berean books	.60	\$93.61	93.61
			\$201.61
Expenses:			
Correspondence Committee	\$20.00		
Secretarial expenses	3.00		
Fees	.53	23.53	23.53
Net income		\$70.08	
Cash on hand, August 1, 1942			\$178.08

James M. Watkins, chairman of the Publishing Committee, presented the following report:

Cash on hand, August 1, 1941		\$33.67
Receipts	\$136.03	
Expenditures	88.22	47.81
Cash on hand, August 1, 1942		\$81.48

The committee reported the publishing of 750 copies of Part 1 of the Berean Searchlight Series. 430 of these lesson books have been sold and nine certificates have been issued to members of the Eldorado, Illinois, Berean class. In looking back to last year's report, it is interesting and gratifying to note a doubling of sales from \$68.00 in 1940-'41 to \$136.03 in 1941-'42.

The Junior Correspondence Committee chairman, Miss Lorna Macy, presented the following report of the work of the members of her committee:

Names	Letters Sent	Letters Written	Letters Received	Tracts Sent
Willie Stone	18	123	100	206
Thelma Richardson	19	68	53	30
Waleie Rhea Smith	14	62	48	36
Lorraine Gaspar	14	20	7	14
Alvena Crawford	11	35	---	40
Alva Huffer	11	36	13	41
Velora Hanson	14	83	79	32
Winifred Tackett	3	5	2	---
Lorna Macy		148	98	
Mary C. Railton	18	35	23	22
Totals	122	615	423	421

All this for \$20.00!

Mrs. Rhoda Hanson, chairman of the Senior Social Correspondence Committee reported that 220 letters and cards had been written, and 167 replies were received. Approximately 225 tracts were sent out, and two subscriptions to THE RESTITUTION HERALD were purchased. Mrs. Hanson made a plea for the names of more of our isolated members and shut-ins, and we pass this request to you, feeling sure that all of you will respond.

The report of the Junior Home Study Committee will be published next week, together with a little advance information on what the new Berean board is "cooking up" for next year.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 9-16—Missouri Conference at Fredericktown.
 August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-30—Eastern Nebraska Conference at Omaha

EASTERN NEBRASKA CONFERENCE

August 23-30, 1942, at Omaha

- Sunday, August 23
- 10:00 a.m. Sunday school for all ages
 11:00 a.m. Sermon—"I Cannot Come Down," J. R. LeCrone
 2:00 p.m. Sermon—Richard Smith
 7:00 p.m. Young People's Bible Study, Richard Smith
 8:00 p.m. Sermon—"Doctrine Versus Faith," J. R. LeCrone
- Monday, August 24
- 10:00 a.m. Bible study for all ages (Adult class for the entire week to be conducted by J. R. LeCrone. Young people's class for the entire week to be conducted by Sydney E. Magaw.)
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"Doctrines Jesus Taught," Sydney E. Magaw
- Tuesday, August 25
- 10:00 a.m. Bible study for all ages
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"What Can Separate Us?" J. R. LeCrone
- Wednesday, August 26
- 10:00 a.m. Bible study for all ages
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"Victory When Jesus Comes," Sydney E. Magaw
- Thursday, August 27
- 10:00 a.m. Bible study for all ages
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"Living Stones of the Temple," J. R. LeCrone
- Friday, August 28
- 10:00 a.m. Bible study for all ages
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"First Principles of the Gospel," Sydney E. Magaw
- Saturday, August 29
- 10:00 a.m. Bible study for all ages
 2:00 p.m. Bible study for all ages
 8:00 p.m. Sermon—"God's Jewels," J. R. LeCrone
- Sunday, August 30
- 10:00 a.m. Sunday school for all ages
 11:00 a.m. Sermon, "The One True Church," Sydney E. Magaw
 2:00 p.m. Sermon—"The Great Apostasy," J. R. LeCrone
 7:00 p.m. Young people's Bible study—Richard Smith
 8:00 p.m. Sermon—"Prepare to Meet Thy God," Sydney E. Magaw

Secretary.

GOLDEN RULE HOME

A Sister \$15.00

SUMMER TRAINING SCHOOL

Mr. & Mrs. Walter Wiggins \$3.00

VIRGINIA CONFERENCE

To all brethren and friends in the eastern states and everywhere, the Virginia Conference of the Church of God invites you to attend the Annual Conference to be held at Maurertown, Va., August 13-23, 1942, inclusive. There will be Bible classes for all ages conducted by able teachers—Bros. C. E. Randall, Fonthill, Ont., and C. Alan McLain, Dixon, Ill.

We are confident that if you come, you will enjoy the Conference and be spiritually strengthened in the gospel truths in Christ to sustain you in the troubled times in which we are now living.

Greyhound buses go by the Maurertown church, daily. Address the writer at Fairfax, Va., for further information.

Virginia R. Kincheloe, Secy.

IOWA CONFERENCE

The Annual Iowa Conference will be held on the camp grounds at Waterloo, August 15-23. We hope everyone who can attend will attend. Blessings are in store for all who come.

Willing workers should come early to help put up tents, or much of the work will have to be hired. If any members have foodstuffs to spare, please bring them.

Out-of-state speakers and teachers will be Bro. and Sr. J. R. LeCrone, Ripley, Ill., possibly Bro. E. O. Stewart of Sweetwater, Texas, and others. Borean Day will be Thursday, August 20.

A hearty welcome awaits you!
 Esther Jenkins, Secy.

LUPER - CASEY

In a beautiful and impressive service held in the Los Angeles Church of God, Mr. Alden Ward Casey and Miss Betty Louella Luper were united in marriage, at four o'clock in the afternoon, Sunday, July 5, 1942. Both are residents of Compton, Calif., near Los Angeles. Miss Luper and her parents, Mr. and Mrs. Hobert Lloyd Luper, are members of the Los Angeles church. The bride was a member of the Summer Bible Training School a year ago. The groom is the son of Mr. and Mrs. Garrett Ward Casey and is employed in the aviation industry. The young couple will make their home in Compton.

The prayers and good wishes of the Los Angeles church and a wide circle of friends, many of whom were present at the marriage, follow them into their new and happy station in life.
 G. E. Marsh, Pastor.

HERALD RECEIPTS

Willis A. Roose (self & another); Ella Randall; Almond Reynolds; A Sister (for others); Mrs. Seraphine R. Cleek (self & another); Lou Vena Barlow (for another); C. N. Adams; Frank Partlow; Mrs. James Galbraith; Mrs. Glenn Dolph; John H. Mehrens; Mrs. Marion Ellsworth; Mrs. Walter Skinner; James Lewis; Mrs. R. S. Cooper; Gail Grimsley; William M. Huffer; P. G. Coverston; Mrs. G. C. Guiles; Mrs. William Reynolds; Alfred Reighard; Isaac Chandler; C. E. Lapp (for others); Mrs. Jesse Pestle (for another); Evangelism (for another); Mrs. Olaf Lewis; J. A. Grant; Charles Netts; Benjamin Johnson; Joe D. Lawrence; Ben Magedanz; Mrs. J. W. Kinsey (self & another).

Gleanings From the Field

"The field is the world."—Jesus.

You are invited to attend the Fifty-Sixth Annual Nebraska Conference of the Church of God, August 23-30, at Omaha. The church address is 34th and Seward Streets.

Oregon Bible College will reopen September 15, 1942.

"First Principles," the last part of which appears on pages 8 and 9, may be ordered in tract form at 35 cents per dozen, or \$2.00 per hundred.

Elizabeth Diane was born to Mr. and Mrs. R. C. Duval, July 14, at 4844 Elm St., Skokie, Ill. Sr. Duval is the former Margaret Lyon. Congratulations!

"May the Lord prosper your work of spreading the message of the coming Kingdom."—Mrs. Thomas D. Foster, 219 7th St., N.E., Puyallup, Wash.

The *Emphatic Diaglott* is again available. This Greek-English interlinear translation of the New Testament by Benjamin Wilson, one of the early workers of the Church of God in America, is an excellent help to Bible study and appreciation. It is bound in blue washable cloth, is printed on fine Bible paper, and sells for \$2.50.

Young men wishing information about provisions available for conscientious objectors may obtain such information by writing to the National Service Board of Religious Objectors, Washington, D. C.

"Best of wishes to all pastors and every attendant at General Conference, and may the Lord add His blessing to all that is said and done."—Lottie E. Young, 1024 - 46th Ave. S.W., Seattle, Wash.

According to custom, one issue of *The Restitution Herald* will be omitted in the present volume. The paper will not be published under date of September 1, 1942.

"Pulpit Echoes" should be in every issue of *The Restitution Herald*.—Mrs. J. W. Kinsey, Meyers, Ark.

"Linda Rae, the second child, was born July 24, 1942, to Mr. and Mrs. Clement Richey, Macon, Ga."—Mrs. Sylvan Richey, Martinsville, Ill. (The parents are members of the Salem Church of God near Marshall, Ill.)

Bro. Roy C. Blanchard, D. 317, Veterans Hospital, Hines, Ill., celebrated his birthday, July 30. We hope he may soon be strong enough to return to his home in Oregon, Ill.

ILLINOIS STATE CONFERENCE
Annual Business Meeting

The annual business meeting of the Illinois State Conference was called to order at 3:00 p.m., Thursday, July 30, 1942, at Oregon, Ill. The meeting was opened with a song, followed with prayer by J. R. LeCrone.

The president stated that if there were no objections, the minutes of the last election would not be read. This met with approval.

The treasurer's report was read by Elizabeth Ford. It was moved by Francis Burnett that the report be accepted. Motion was seconded by J. M. Watkins, and carried.

The following churches reported: Rockford, Oregon, Casey, Ripley, Dixon, Macomb, Eldorado, and Marshall.

Paul C. Johnson gave a report of the East Oregon work. He stated that there is an average Sunday school attendance of forty-five boys and girls, that there is a building fund, and that a lot will soon be owned.

Next was the election of officers, which resulted as follows: president, Leland T. Hanson; vice president, Paul C. Johnson; secretary, Esta L. Starbuck; treasurer, Elizabeth Ford; new board members for two years are Frank Laning and Francis E. Burnett. Board members held over from last year are Frederick Claussen and C. Alan McLain.

The Budget Committee report was given by Francis Burnett. He stated that more money is needed for the work. The president asked the Budget Committee to work out a budget and present it at the next executive board meeting.

Bro. J. M. Watkins talked concerning new evangelistic work by radio. Sr. Leota B. Hanson made a motion that investigation be made of this means of evangelizing. Motion was seconded by Francis Burnett, and carried.

The Dollar Day was next discussed. It was thought best to have only two such days, instead of four.

Leota B. Hanson made a motion that the Illinois State Board make an itemized financial statement, and put it before the people. Motion was seconded by Paul C. Johnson, and carried.

Next, the Illinois Page of The Restitution Herald was discussed, and it was thought advisable that one man oversee the preparation of copy for it.

The next discussion concerned sending free copies of The Restitution Herald. It was moved by Paul C. Johnson and seconded by C. Alan McLain that the matter be given further study and settled as the Board judges best. The motion carried.

Motion was made for adjournment by Frank Laning, seconded by Leota B. Hanson. The motion carried.

Mrs. Frank Laning, Secy.

OREGON BIBLE COLLEGE

JoAnn Kasper	\$ 6.00
Hogarth Estate	149.50
Mr. & Mrs. Willis A. Rooso	2.00
Paul Hatch	9.00
A Sister	15.00
Frank Partlow	10.00
Gail Grimsley	10.00
Friends	50.00

OREGON BIBLE COLLEGE
(Building Fund)

Previously reported	\$1,855.00
M. H.	10.00
A Sister	25.00
Interest earned	15.48
M. H.	40.00
Friends	250.00
A Sister	50.00
Total	\$2,245.48

SOUTHWEST CONFERENCE NOW
BEING FORMED

At the June 28 session of the California Conference, to which representatives of the Tempe, Ariz., Church of God had been invited, plans were made definite for the dissolution of the California Conference and the creation of a Southwest Conference to embody all California and Arizona churches.

Elder C. E. Lapp, pastor of the Tempe congregation, acted as guest speaker during the meeting—the first guest speaker the California Conference has had. He, with his wife, Mrs. Ray Saylor, Mrs. Victor Corbell, and Mrs. Carl Bunch, represented the Tempe church during the afternoon business session.

The importance of creating greater cooperative effort among the Southwest churches in view of wartime travel restrictions, which are affecting coastal areas much more seriously than they have thus far affected inland districts, led to the unanimous decision of the California Conference to declare itself dissolved immediately upon the adoption by the several churches concerned of a constitution to govern the proposed Southwest Conference.

A committee consisting of Arlen Marsh, Norman John McLeod, and C. E. Lapp was appointed to draw up a constitution to be presented as soon as possible for consideration by the Southwest congregations.

Tentatively, plans call for annual meetings of the projected conference, with times and places of meeting to be set as seems most convenient. Local district sessions may be scheduled more frequently.

The president of the California Conference was selected to be the conference delegate to General Conference, and payment of a portion of his expenses was authorized.

Arlen Marsh, President.

"INDIA"

Weldon Holland	\$ 7.00
Mrs. R. Long	1.00
A Sister	15.00
Mrs. W. L. Robbins	1.00
A Friend	1.00
Mrs. Ray McCann	2.00
Mrs. Pearl Zechiel	1.00
Mr. & Mrs. George P. McMurtrie	9.00
Primary S. S. Class, Brush Creek	4.54
Mrs. James Galbraith	3.00
Mr. & Mrs. J. C. Jeffcott	20.00

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Willis A. Roose	\$ 3.85
A Sister	10.00
Mrs. James Galbraith	5.00
Mr. & Mrs. George Siple	10.00
Mrs. Carl Hoganson	5.00
Gail Grimsley	20.00
Mrs. R. S. Lindstrom	5.00
Maurertown, Va., S.S.	7.85
P. G. Coverston	7.35
Anonymous	3.00
Friends	250.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. J. W. McLain	3.00

MINISTERS' FUND

Previously reported	\$1,225.26
Mrs. Mary McCune	2.00
Northwest Brethren	7.00
A Friend	25.00
Mrs. Ida Eastman	5.00
Blanchard, Mich., Church	.90
California Friends	1.00
Mr. & Mrs. Charles Netts	25.00
Colo, Iowa, Church	3.58
Total	\$1,294.74

EVANGELISM

Lorna Macy	\$ 7.00
Ella Randall	3.00
Paul Hatch	9.00
A Sister	15.00
Golden Rule Family	5.00
Icel Stedman	2.00
Mr. & Mrs. C. E. Lapp	5.00
Verna Thayer	1.00
Mr. & Mrs. Arlie Townsend	10.00
Alma Orr	1.00
Mrs. Will E. Lawrence	5.00
Mr. & Mrs. J. W. McLain	3.00
Friends	250.00
Mr. & Mrs. Charles Netts	25.00
Mr. & Mrs. Ben Magdanz	5.00
Melville Lyon	36.00

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.

RALLY NEW READERS

for
The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I here-

with enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

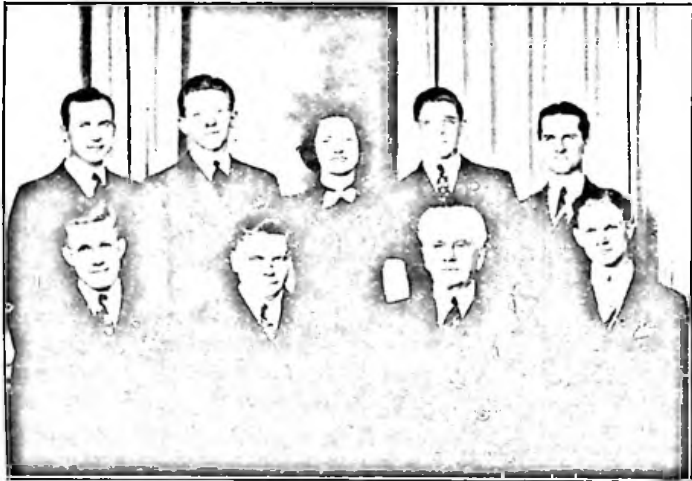
My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U. S. money order or personal check.)

OREGON BIBLE COLLEGE

OREGON, ILLINOIS



(1) The First Year's School — 1939-'40

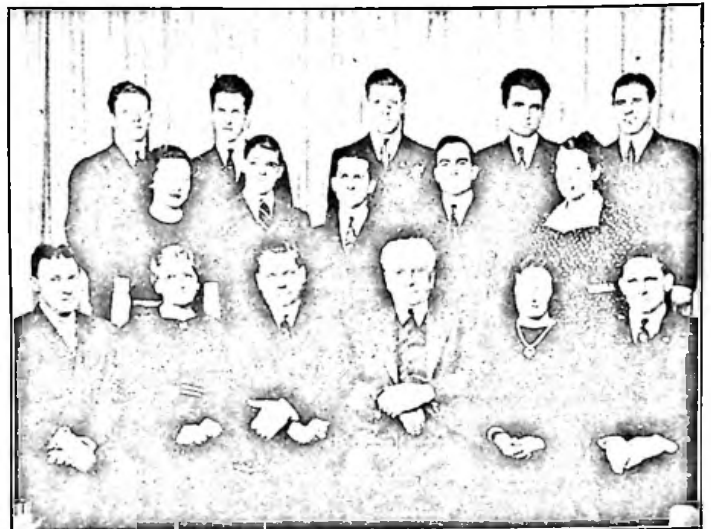
The three pictures on this page show the steady and encouraging growth of Oregon Bible College. There is every reason to believe that, with God's blessing, the enrollment this fall (September 15) should be equally as large as that of 1941-'42. True, four students have been graduated and two others have become homemakers; nevertheless, our brethren are awakening to the advantages of having our own institution of learning, and should enter fully into the spirit of building this progressive and evangelistic work.

The Board of Religious Education hopes to enroll at least seven freshmen for the School beginning September 15, 1942. **WHO WILL HELP? WHO WILL COME?** It is time NOW for prospective students to **USE THE ENROLLMENT COUPON!**

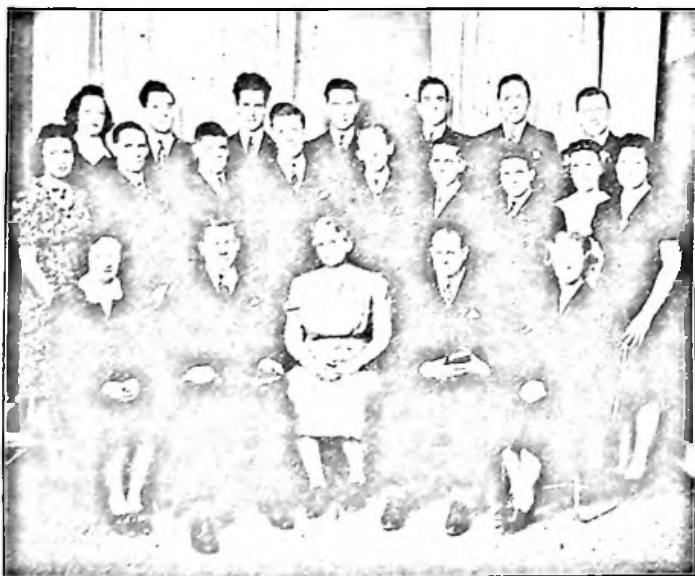
The Lord willing, Oregon Bible College, Oregon, Illinois, will begin its fourth year, September 15, 1942. Instructors Sydney E. Magaw, Vivian Kirkpatrick, and at least one other yet to be selected will offer courses in "Old Testament History," "The Bible and Science," "Life of Christ," "Church of God Doctrines," "English Composition," "Public Speaking," "Music Appreciation," "Advanced Typing," and kindred subjects especially selected to assist students preparing for public Christian service.

QUALIFICATIONS: Students must be high school graduates or of equivalent maturity, must have high Christian ideals, and be of willing spirit to study and co-operate to the best interests of the School.

EXPENSES: The cost per student will be \$270.00 for board, room, and tuition, plus textbook costs, payable monthly in advance, or as arranged with the Dean.



(2) The Second Year's School — 1940-'41



(3) The Third Year's School — 1941-'42

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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

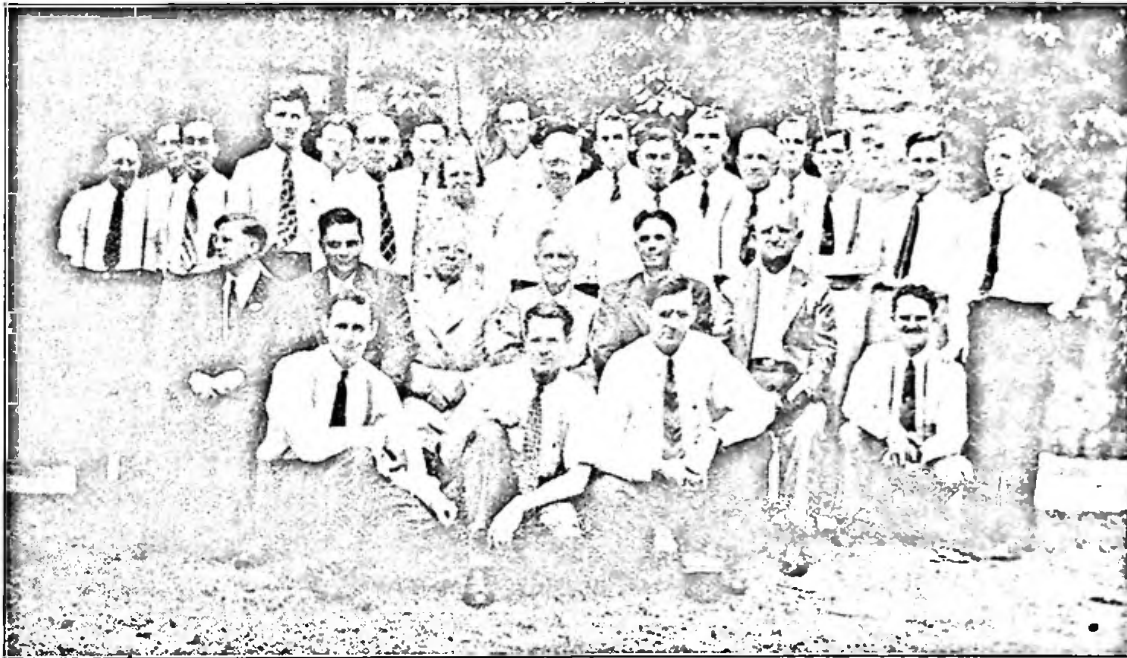
My address is

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, AUGUST 18, 1942

NUMBER 46



MINISTERIAL GROUP AT GENERAL CONFERENCE

Pictured are some of the ministers who attended the 1942 General Conference, July 28—August 9, at Oregon, Illinois. *Back row:* Vivian Kirkpatrick, Oregon, Illinois; Lyle Rankin, Cashmere, Washington; Robert Hardesty, Oregon, Illinois; W. C. Poland, Shady Springs, West Virginia; C. R. Randall, Michigantown, Indiana; Floyd Stilson, South Bend, Indiana; James M. Watkins, Eldorado, Illinois; Lucille (LeCrone) Appleby, Blair, Nebraska; Walter Wiggins, Eden Valley, Minnesota; J. R. LeCrone, Ripley, Illinois; John Mercer, Macomb, Illinois; Harry Gockler, Hammond, Louisiana; M. W. Lyon, Cleveland, Ohio; Alfred Anthon, Corvallis, Oregon; Paul C. Johnson, Oregon, Illinois; Gerald L. Cooper, Ripley, Illinois; Francis Burnett, Oregon, Illinois; C. E. Randall, Fonthill, Ontario; *center row:* Arlen Marsh, Los Angeles, California; Sydney E. Magaw, Oregon, Illinois; F. L. Austin, South Bend, Indiana; James A. Patrick, Ashland, Ohio; F. E. Siple, Grand Rapids, Michigan; T. A. Drinkard, Handley, Texas; J. W. McLain, Mount Sterling, Illinois; and *front row:* Emory Macy, Oregon, Illinois; Harvey Krogh, Jr., Tipp City, Ohio; and C. E. Lapp, Tempe, Arizona.

EDITORIAL



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

Faith of Our Fathers

Truth is eternal. Generation follows generation, each having its characteristics, peculiarities, and customs, but truth never changes. Christ is "the same yesterday, and to day, and for ever" (Heb. 13:8). Faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire" today inspires men and women to "suffer affliction with the people of God, (rather) than to enjoy the pleasures of sin for a season." (Vv. 33, 34, 25.) After four thousand years, children of God who really know and believe the truth "walk in the steps of that faith of our father Abraham" (Rom. 4:12).

Though there is, indeed, a "falling away" (2 Thess. 2:3) from the faith of our fathers, there is also a ripening of wheat for the harvest. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. . . .

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

J. S. Hatch, Pioneer of the Faith

We are pleased here to present a picture of Brother J. S. Hatch, a father of the Faith. He was born February 28, 1823, in Ripley Township, Huron County, Ohio, near New Haven. In early youth he moved to Indiana, and started making his own way in life at seventeen years of age—learning blacksmithing at Valparaiso, Indiana. While in Valparaiso, he married Sarah Adams.

His life was marked with many disappointments, four marriages successively being broken by the Enemy Death. He changed residence several times in Indiana, living in Valparaiso, Crawfordsville, and Scircleville. In 1881, the family moved to Berrien County, Michigan, where, after

four years, the home was broken up by the Enemy. He lived short times at Lanark and Paris, Illinois, and at Memphis, Tennessee, finally settling at Scircleville Indiana.

In the early 60's, this man, long tried by stern realities and trials of life, became converted to the true gospel—the message of *conditional* immortality and the coming of Christ. He was baptized in 1864. Soon thereafter, he gave up his trade as a blacksmith, and began preaching. He traveled into many states, cheerfully withstanding the hardships and privations of pioneer preaching. His ministry was blessed with several hundred converts, whom he baptized.

Brother Hatch died at Indianapolis, Indiana, October 15, 1905, and now sleeps in a country cemetery within sight of the Hillisburg Church of God, where for many years he proclaimed the truth. (Inasmuch as J. S. Hatch was a grandfather of Margaret (Hatch) Magaw, we think it not amiss to say his faith lives today in the Editor's

children.) Where ceases the pulse of faith and righteousness? "Faith of our fathers, living still"!

School Will Reopen September 15

Oregon Bible College will begin its fourth year, the Lord willing, at 8:00 a.m., Tuesday, September 15. Brother Vivian Kirkpatrick and the writer are practically ready to begin their work as instructors, textbooks are being ordered, Sister Edna Brewer will soon return to continue her duties as matron, and the first call for services of a student minister is received.

The outlook for a large School is somewhat clouded by otherwise prospective students being called into the armed forces of the nation. Youth of the Church of God, "consecrate yourselves to day to the Lord" (Ex. 32:29). The cost per student is only \$30.00 per month. *Come!*



J. S. Hatch

The Body of Moses

By A. E. Griffiths

"Now the very archangel Michael, when he disputed the body of Moses with Satan, did not dare to condemn him with scoffs; what he said was, The Lord rebuke you!" (Jude 9, Moffatt's Translation.)

RECENTLY, we made a study of "The Angels That Sinned," mentioned in Jude 6. Would it not now be consistent to follow this theme with further study of the Book of Jude to verse 10, especially emphasizing verse 9, which appears to be a stumbling block for many students of the Scriptures?

A common error in this subject is to infer an argument over the physical body of Moses, but that is unscriptural and completely out of harmony with the teaching of the Apostle. In the first place, nobody knows where Moses is buried, because the Bible says: "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he (God) buried him (Moses) in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" (Deut. 34:5, 6). Thus, the location of the physical body of Moses was a secret, and no one has ever found it. Beyond that, what good could anyone derive from obtaining his dead body? Who would "contend" or "dispute" about Moses' corpse?

There could be no object in such an acquisition. No, we must look for some other reason for the statement that the Devil "disputed about the body of Moses."

If we begin reading in verse 5, we shall find the writer, Jude, talking about the *children of Israel* being brought out of Egypt by Moses. As we found in verse 6 that the angels which sinned were the spies that went to search out the land and sinned after doing so, and in verses 7 and 8 the writer compared these *Israelites* with the wicked people of Sodom and Gomorrah, so also in this verse Jude was still talking about the same *Israelites*—only here he called them "the body of Moses."

It is natural for us who are Christians to recognize true believers as being "*the body of Christ*," so there should be no difficulty in realizing that the *Israelites* were "*the body of Moses*." Paul spoke of these people when he said: "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. 10:1-4). This presents in type the reason for believers being *baptized into Christ*. Paul gave us definite information on this doctrine, saying: "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). So, as Christ is the head of the body known as the church, Moses was the head of the *Israelites*. Therefore, when Jude referred to "the body" of Moses, he referred not to the physical body of the great leader, but to his followers, the *Israelites*.

Having ascertained the meaning of this expression, let us find a reason for Michael contending with the Devil concerning these people.

The name "Michael," in Hebrew, means "like God." Therefore, the archangel is an official representative of God and of Christ. The Devil (false accuser) is the symbol of sin. Here, in Jude 9, the righteous character is condemning the tactics of sin in bringing an accusation against the wicked *Israelites*, and

says: "The Lord rebuke thee," because it is the prerogative of Christ to rebuke when He comes to judge the world—and anyone accusing another of sin is usurping Christ's work!

We read a parallel account in Zechariah 3:1, 2: "He shewed me Joshua the high priest standing before the angel of the Lord, and Satan (the adversary) standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan." If there is any rebuking to be done, it is evident that it is the Lord's privilege, and *not* man's.

Peter, speaking about the same angels that sinned, said: "Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, 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 2:10-12). Comparing this text with Jude 10, we find they are identical in meaning. An important lesson taught in these texts is that we should not accuse our fellows of evil, (Please turn to page 11)



A. E. Griffiths

Minutes of the 1942 General Conference

Oregon, Illinois, July 28—August 9, 1942

That our brethren everywhere may get a glimpse of the recent General Conference, we are herewith publishing the Secretary's minutes.

President L. E. Conner called to order the first meeting of the 1942 General Conference at 3:00 p.m., July 28. The meeting opened with singing, prayer, and a Scripture reading from Proverbs 4. Suggestion was made that this meeting be conducted according to the new Working Rules. A Credentials Committee was to have been appointed before the first business meeting. As this had not been done, Brother Conner appointed such a committee—Brother Alan McLain, chairman, and Sister Frank Laning.

The Chair announced that, according to the new Working Rules, unless all delegates are seated together, they are not permitted to introduce motions or to vote.

The Chair announced that the Treasurer's and Manager's reports would be given Wednesday, July 29, and that the election of General Conference officers would be Friday, July 31.

Auditor's Report

Brother Fred Hall gave his auditor's report, as follows: "I have audited the books of the National Bible Institution to the best of my ability and found that they are correct." He also recommended that the bookkeeper's salary be increased, because of the excellent work she is doing.

Boards elected at the 1941 General Conference then gave their reports.

Report of Board of Evangelism

Brother J. W. McLain, chairman of the Board of Evangelism, gave an interesting report of the work done in the field during the past year. The income for evangelism has been far above expectations, contributions totaling \$3,300.00. Much has been done to promote interest in the work—cameras, a projector, and other equipment having been purchased.

The field in Missouri and Arkansas was investigated. It was found that the people of the more rural sections, especially in the mountains, are hungry for help and preaching of the truth. About seven thousand miles of territory were covered during three and one-half months. Brother McLain is not content yet, for he has just started his work. The goal he has in mind is a corps of workers in the field. He believes a new worker should be placed in the field each year.

In connection with such evangelistic work, Brother

Francis Burnett called attention to the necessity of Oregon Bible College being built up for the training of such workers and pastors.

When asked about the benefits gained from the promotional effort, Brother McLain explained that a file record is kept of all known members. A number of people contribute regularly. There has been about a ten per cent response, and a noticeable increase in percentage has been the result of the second circular. It is believed that the response will soon be twenty-five or thirty per cent.

Brother F. L. Austin heartily approved the evangelistic report.

Brother L. E. Conner stated that the evangelistic work and the Bible Training Schools comprise, in his estimation, the most worthy projects for discussion by the Conference.

Report of Board of Publication

Brother C. E. Randall, chairman of the Board of Publication, then gave a brief report. Some of the senior ministers had been asked to write copy for publication in book form, but thus far had not responded. Therefore, he believed that since there is so much talent among the younger workers, the task of writing will largely be left to them.

Brother T. A. Drinkard asked why the older writings could not be reprinted. Brother Randall replied that the personalities and writings of the living workers are more important and influential than those of the dead.

Report of Board of Ordination

Brother F. L. Austin, chairman of the Board of Ordination, reported that work was being done, and that materials would soon be ready for ordination services.

Report of Board of Education

The report of the Board of Education was given by Brother Sydney E. Magaw, chairman. Last term, the nine-months' School was conducted with fifteen full-time students and one part-time student. There was an income of \$4,455.66, and all bills are paid. The fourth year of the School is to start September 15, 1942. The enrollment of the Summer Bible Training School this year was twenty-seven. The income of the Summer School, however, will not pay all the expenses, necessitating using some of the money reserved from last summer. Tuition next year will

probably have to be increased, due to the continued rise in prices. Nevertheless, the 1942 Summer School was very profitable in educational and spiritual respects.

Manager's Report of Salaries

Brother L. E. Conner, business manager of the National Bible Institution, then reported the salaries of the Institution's employees, as follows:

Paul C. Johnson, printer—\$30.00 per week.
 Sydney E. Magaw, editor—\$100.00 per month.
 Orpha LeMasurier, bookkeeper—\$20.00 per week.
 Georgia Johnson, stenographer—\$10.00 per week.
 L. E. Conner, business manager—\$25.00 per month.
 Mr. and Mrs. Harry Palmer, caretaker and matron, respectively, of Golden Rule Home—\$20.00 per week, plus their room and board.

The Manager stated that he thought the employees should receive increases in salaries.

After a few minor discussions, it was moved and seconded by Brothers Walter Wiggins and C. E. Randall to recess until 3:00 p.m., Wednesday.

3:00 p.m., Wednesday, July 29

Singing, led by Brother J. W. McLain, opened the second meeting of the 1942 General Conference. Prayer was offered by Brother Walter Wiggins, and President L. E. Conner continued with the reading of Proverbs 4.

The Secretary read the minutes of the preceding meeting, and they were approved as corrected.

Upon question, explanation was made that anyone attending the meetings might enter into the discussions and make recommendations, but delegates, only, are permitted to make motions or to vote.

The first business of the day was the report of the Credentials Committee. The list of delegates was read by Brother Alan McLain, chairman of the Committee. Fifty-two of these delegates were present. The report was approved, and the Committee was charged to continue its duties for the duration of the meetings. Brother Alan McLain suggested that hereafter all delegate credentials be in the hands of the Credentials Committee before the opening of Conference, thus avoiding any unnecessary delay in voting.

The auditor's report, the reports of the chairmen of the Boards of Evangelism, Publication, Religious Education, and Ordination, all having been made the first day of Conference, were approved without dissenting vote.

Motion was made and seconded by Brothers C. E. Randall and the Secretary that Sister Willie Stone be recommended to the Credentials Committee as a delegate. Brother M. W. Lyon questioned such action, considering it a violation of the new Rules. Brother J. W. McLain explained that the recommendation was in keeping with the good policy of building unity in the field. *Motion carried.*

The Chair then called for the Treasurer's report, given by Sister Orpha LeMasurier, as printed on pages six and fifteen.

Brothers C. E. Randall and C. Alan McLain moved and seconded that the Treasurer's report be approved with praise and thanksgiving. *Motion carried.*

Secretary's Report

The Secretary reported:

(1) Good co-operation on the part of Church of God writers in supplying original copy for publication in THE RESTITUTION HERALD. During the past year there has been an increase of about two hundred eighty paid subscriptions—there now being about sixteen hundred subscriptions.

(2) *Truth Seekers' Sunday School Quarterly* continues to serve most of our churches, there being about twenty-one hundred copies sold, quarterly. A limited number of these go to churches outside our denomination.

(3) The *Children's Quarterlies* continue to be popular, and plans are being made to improve them. The printed part of the quarterlies will soon be set by linotype, instead of by mimeograph.

(4) *Oregon Bible College* for the past term was successfully operated with an enrollment of sixteen students. The instructors were: Brother Vivian Kirkpatrick, Sisters Leila Mae Doeden and Alice Carpenter, and the Secretary. Sister Edna Brewer faithfully served as matron.

The outlook for Oregon Bible College is encouraging. The Board of Religious Education hopes to enroll at least seven freshmen for the next term, starting September 15, 1942. At present, there is good indication that this goal will be achieved, there now being known four young persons who are planning to attend. To encourage young men and young women to enter Oregon Bible College, student expenses will not be increased. (The cost per student for board, room, and tuition will be \$270.00, payable monthly in advance.)

The four students who graduated June 12, 1942, are busily engaged preaching the gospel of the Kingdom. Brother Ellsworth Routson has been doing supply work at Fonthill, Ontario, and at Niagara Falls, New York. He will this fall become resident pastor at Fredericktown, Missouri. Brother C. R. Randall is preaching for the Hillisburg, Indiana, Church of God, and is doing evangelistic work for the Indiana State Conference. Brother C. Alan McLain is resident pastor of the Church of God at Dixon, Illinois. Brother Richard Smith is temporarily employed by the Church of God at Omaha, Nebraska.

(5) The *Summer Bible Training School* was blessed with an enrollment of twenty-seven students. Brothers C. E. Randall and Vivian Kirkpatrick were the instructors. *(Please turn to page 7)*

National Bible Institution, Inc.

Treasurer's Annual Report

NATIONAL BIBLE INSTITUTION Statement of Profit and Loss July 1, 1941—June 30, 1942

Return from sales		
Merchandise sales	\$3510.64	
Restitution Heralds	2571.39	\$6082.03
Cost of goods sold		
Merchandise purchased	1836.67	
Inventory, 7-1-41	273.08	
	2109.75	
Less inventory, 6-30-42	1163.80	945.95
Gross profit on sale of goods	\$5136.08	
Contributions	3105.68	
Total income		\$8241.76
Operating costs		
Office salaries	\$2531.00	
Plant salaries	2239.05	
Postage and express	336.49	
Sundry expense	784.38	
Light and fuel	275.36	
Insurance	118.04	
Interest expense	72.00	
Repairs	297.51	
Taxes	97.06	6750.89
Profit for year	\$1490.87	
Annuity bonds	1200.00	
	\$2690.87	
Depreciation		
Machinery & equipment	200.59	
Net profit for year		\$2490.28

NATIONAL BIBLE INSTITUTION Statement of Assets and Liabilities June 30, 1942

Current Assets		
Cash on hand	\$ 101.90	
Cash in bank	331.79	
Accounts receivable	198.93	
Merchandise inventory	1163.80	\$1796.42
Fixed Assets		
Furniture & fixtures	757.25	
Machinery & equipment	3811.25	4568.50
Real estate		3600.00
Total assets		\$9964.92
Liabilities		
Accounts payable	357.31	
Net worth		
National Bible Institution	\$7117.33	
Profit for year	2490.28	9607.61
		\$9964.92

OREGON BIBLE COLLEGE Loan Fund

Contributions	\$319.30
Loans	173.70
Balance in fund	\$145.60

OREGON BIBLE COLLEGE Building Fund

Balance on hand	\$1105.00
Contributions	785.00
Interest	15.48
Total	\$1905.48

GOLDEN RULE HOME Statement of Profit and Loss July 1, 1941—June 30, 1942

Income account		
Contributions	\$ 301.68	
Rent	1726.81	
Board	649.00	
Interest	113.10	
Adjustment on mortgage	136.27	\$2926.86
Expenses		
Groceries	\$ 967.89	
Sundry expense	610.05	
Doctors & drugs	301.03	
Interest	104.37	
Light & fuel	763.36	
Repairs	81.60	
Salaries	1290.76	
Taxes	308.91	4427.97
Loss for year		\$1501.11
Depreciation		
Furniture & fixtures	138.88	
Net loss for year		\$1639.99

GOLDEN RULE HOME Statement of Assets and Liabilities June 30, 1942

Current Assets		
Cash on hand	\$ 2.13	
Cash in savings acct.	4832.34	
Bonds receivable	1520.00	
Notes receivable	475.79	
Phillips contract	2683.50	\$9513.76
Fixed Assets		
Haywood mortgage	\$1200.00	
Furniture & fixtures	2638.85	3838.85
Real estate		28105.00
		\$41457.61
Liabilities		
Accounts payable	\$ 69.94	
Mortgage payable	2025.00	
Trust funds	16993.80	19088.74
Net worth		
Golden Rule Home	24008.86	
Loss for year	1639.99	22368.87
		\$41457.61

EVANGELISM

Receipts:		
Fieldman account	\$ 67.52	
National fund	280.33	
Contributions	2972.44	
Rebate on ditto supplies	15.98	
Interest on savings	3.29	\$3339.56
Expenses:		
Salaries	630.00	
Postage	92.49	
Milage	307.83	
Stenographer	140.70	
Trailer payment & exp.	173.40	
Printing, tracts, etc.	203.92	
Office sup., camera exp.	399.89	
Miscellaneous	12.28	
Contributions	60.00	
Drawing account	100.00	2120.51
Cash in bank		692.56
Savings account		526.49

OREGON BIBLE COLLEGE

Cash on hand		\$ 39.66
Receipts:		
Tuition	\$2864.50	
Contributions	1103.39	
Rent	46.00	
Sale of books	441.77	4455.66
		\$1495.32

Expenses:		
Salaries		
V. Kirkpatrick	\$675.00	
Mrs. Brewer	455.64	
Mrs. Carpenter	160.00	
Mrs. Doeden	85.00	
Mrs. C. R. Randall	262.85	
Mrs. E. Budrow	17.00	\$1655.49

Rent	480.00
Extra help (home & office)	20.13
Storm windows	6.65
Postage	8.66
Printing, books, halftones	98.23
Miscellaneous	43.07
Paint	8.64
Girls' rooms	169.75
Austin & Randall (lectures)	60.80
Furnace repairs	50.00
Locker rent	18.00
Ice	17.60
Telephone	27.92
Water	27.32
Trip to Fredericktown, Mo.	18.72
Contributions	10.00
Diplomas	29.17
Books	520.58
Fuel & lights	352.44
Groceries	673.61
Merchandise purchased	120.73

Cash on hand		\$4417.51
		77.81
		\$4495.32
Balance on savings		\$107.18
Outstanding on tuition & books		\$15.65

SUMMER TRAINING SCHOOL

Balance on hand	\$163.66
Interest earned	1.36
	\$165.02
Receipts:	
Tuition	\$765.00
Contributions	60.27
	825.27
Expenses:	
Salaries	
Mr. Randall	\$150.00
Mr. Kirkpatrick	150.00
Mrs. Wiggins	80.00
	\$380.00

Groceries	317.21
Fuel	10.33
Trip to Chicago	37.50
Laundry	12.00
Randall's room rent	18.00
Locker rent	3.00
Printing, halftone, books	12.58
Cleaning dormitory	36.40
Croquet set & volley ball	10.44
Ice box & ice	9.57
Miscellaneous	5.55

Balance on hand		\$852.58
		137.71
		\$990.29
Outstanding tuition	\$20.00	

Orpha LeMasurier, Treasurer.

MINUTES OF THE 1942 GENERAL CONFERENCE

(Continued from page 5)

tors. Sister Grace Wiggins was matron. In all probability, another Summer School will be offered next year, but, due to increasing food costs, the tuition will probably be increased at least five dollars per student.

(6) *College Building Fund*: Oregon Bible College will soon outgrow its present facilities, if the Lord continues His blessing upon the School. Eventually, we shall need a college building. Without high-pressure solicitation, there has been contributed more than \$1,900.00 to Oregon Bible College Building Fund. Recommendation was made to gradually increase this Building Fund.

(7) *Ministers' Fund*: The Secretary reported steady receipts to the Ministers' Fund, and recommended that this fund be constantly developed.

(8) Of more significance than the success of any one department of the General Conference work, the Secretary reported steady increase in contributions being made to the work, as a whole. He attributed this gain to the increasing evangelistic spirit of the General Conference work, particularly that being done by the Boards of Evangelism and Religious Education.

(9) *India*: The Secretary then gave full report about the prospect of doing missionary work in South India, as presented in THE RESTITUTION HERALD dated May 5, 1942. Communications from John Manoah and G. G. Robinson, and replies to the same, were read. Judging from the correspondence, the Secretary believes that there is good opportunity of working with these men and their assistants in India, as they are not affiliated with any other denomination, they believe the doctrines the Church of God teaches, they have long time been readers of THE RESTITUTION HERALD, and they invite our co-operation. Recommendation of this India work was made to the General Conference.

Motion was made by Brothers M. W. Lyon and Albert Siple to accept the Secretary's report with praise and thanksgiving. *Motion carried.*

Motion to recess until Friday afternoon at 3:00 p.m. was made and seconded by Brothers M. W. Lyon and C. Alan McLain. *Motion carried.*

3:00 p.m., Friday, July 31

President L. E. Conner opened the third meeting of the 1942 General Conference, reading from Proverbs 7. Prayer was offered by Brother F. L. Austin. The minutes of the preceding meeting were read by the Secretary, and were approved as corrected.

Election of officers was the first business of the meeting. Before any nominations were made, Brother M. W. Lyon asked whether or not the delegates were seated correctly; recommending, too, that there be a check to determine

whether or not any new delegates had arrived. Brother C. Alan McLain, chairman of the Credentials Committee, then read the names of the ministers who were entitled to vote. The delegates of the different churches and state conferences were also listed, totaling seventy-eight delegates.

Brother Arlen Marsh asked if it is required that nominations be made by ballot. The Secretary read from the Working Rules, showing that nominations may be made from the floor, but the election of officers must be by ballot.

Brother L. E. Conner was nominated for President by Brother Arlen Marsh. Brothers James A. Patrick and Willis Roose moved that nominations be closed, and that L. E. Conner be declared elected by unanimous vote. *The motion carried.*

Nominations for 1st Vice President were then made, as follows:

C. E. Randall, nominated by F. E. Siple,
Leland T. Hanson, nominated by Sister T. J. Ellis,
Glenn Birkey, nominated by C. E. Randall.

Motion that nominations be closed was made by Brother C. Alan McLain, and was seconded by Brother Gerald Cooper. *Motion carried.*

Brother Leland T. Hanson was elected 1st Vice President, receiving a majority vote on the first ballot.

Nominations for 2nd Vice President were as follows:

Paul C. Johnson, nominated by C. E. Randall,
Walter Wiggins, nominated by Vernis Wolfe,
C. E. Lapp, nominated by Ellsworth Routson,
J. W. McLain, nominated by A. G. Townsend.

Brother Harry Goekler and the Secretary moved that nominations be closed. *Motion carried.*

Two ballots were cast, the first one resulting as follows: J. W. McLain—25 votes; Walter Wiggins—19 votes; C. E. Lapp—15 votes; Paul C. Johnson—8 votes.

No one having received a majority, the second ballot was cast, resulting in the election of J. W. McLain as 2nd Vice President.

Nominations for Secretary were then declared in order. Brother Harry Goekler nominated Sydney E. Magaw.

Motion was made by Brother Dale Dunbar that Sydney E. Magaw be given the entire vote of the Conference. Brother James A. Patrick seconded the motion. *Motion carried*, and the Chair declared Sydney E. Magaw elected as Secretary by unanimous ballot.

Sister Orpha LeMasurier was then nominated for Treasurer by Brother Gerald L. Cooper.

Brother Dale Dunbar moved that the Chair give Sister LeMasurier the vote of the house. Brother Ellsworth Routson seconded the motion. *Motion carried*, and the Chair declared Orpha LeMasurier elected as Treasurer by unanimous ballot.

(Over)

Manager's Report of Golden Rule Home

Following the election of officers, President L. E. Conner gave his report as business manager. Golden Rule Home was the main topic of the report. At present, all bills are paid—the only indebtedness being a \$2,025.00 mortgage on the one-hundred-sixty-acre farm owned by the Home, which mortgage was originally \$3,000.00.

The Chair reported that Golden Rule Home is now occupied to capacity—every room being used except the hospital room which must be reserved for emergency. Thus it is evident that an addition will have to be built to the house. Brother Conner expressed his belief that the building would probably support another floor. If that is impossible, the addition will have to be on the side of the building.

Inspection of Golden Rule Home has been made by county and state welfare associations, and it is now on the accredited lists of those associations. When the Home was established, the city gave it ten lots in the southwest section of the town. Part of these lots are now being used for gardens.

Brother Conner suggested that an elevator be installed in the Home for convenience of the aged ones, stating that he must ask for contributions to be able to do this work. He said that some people are of the impression that Golden Rule Home is financed by the National Bible Institution, and people are sometimes told not to make contributions to the Home, but to the National Bible Institution. Golden Rule Home owes no money to the National Bible Institution. On the contrary, the National Bible Institution owes money to Golden Rule Home. Persons who are under that false impression probably get it from the reports of the expenditures of the Home, because the monthly expenses are often more than the monthly income.

Golden Rule Home owns two properties in Oregon, Illinois: one having \$35.00 a month rental, and the other \$25.00 a month rental. There is one property in Dixon, Illinois, which brings in \$31.00 a month, and one in Riverside, California, which brought in \$25.00 a month until it was sold this spring. A down payment of \$300.00 was made, which is being followed with monthly payments of \$30.00. That property sold for \$3,000.00. The property in Dixon is worth \$4,500.00. There is now a total of about \$4,800.00 in the bank. Any loss at the end of the month is taken from this account in the bank. The present bank account of approximately \$4,800.00 has been built up from property and cash received from people who have become residents of the Home.

\$1,600.00 is the minimum fee for entering Golden Rule Home, each entrance fee being made according to the age of the person entering. Matters of property are taken up with the National Bible Institution Executive Board. Persons who do not have property pay with cash. Much of

the redecorating and improvements have been paid by residents of the Home.

Quoting the Manager: "The only thing to do with that Home is to maintain it and make it better."

When asked about the difference between the grocery bill of the School and that of the Home, Brother Conner explained that the Home is maintained through the entire year, but the School for a period of only nine months.

Invitation to visit Golden Rule Home was extended to all, and Brother Conner stated that there has been nothing but peace and satisfaction in the Home as long as he has been there. There are no boarders, other than the regular members. The members are: Brother and Sister G. H. Loudenslager, Sister Elizabeth Ordnung, Mrs. Elizabeth March, Sisters Olive Wood, Jessie May Wilson, Clara Chaffee, and Brother and Sister L. E. Conner.

Sister T. J. Ellis then asked about the greenhouse. Brother Conner explained that there is now \$600.00 on hand, plus \$180.00 of current interest, said amounts to be distributed after November 17, 1942. He would like to close the mortgage on the greenhouse, but believes in being lenient. Approximately \$3,000.00 was last year distributed among the bondholders.

Brother John Savage asked how long Golden Rule Home had been in operation. It was explained that the Home had been in operation about twenty years. The valuation of the Home itself is now about \$11,000.00, though it was started without a dollar. Brother Savage thought this a very good showing for the church. He also felt that the Ministers' Fund should be supported, because many of our ministers are getting old and some will probably want to come into Golden Rule Home.

Brother Conner, believing the Home to be an asset to the National Bible Institution, again expressed his belief that an addition to the Home would be very profitable. Several persons wish to enter the Home if accommodations can be made.

Motion to recess was then made by Brothers F. E. Siple and Leland T. Hanson, the next meeting to convene at call of the Chair. *Motion carried.*

3:00 p.m., Tuesday, August 4

The fourth meeting, called to order by President L. E. Conner, opened with singing. Brother C. Alan McLain offered prayer, after which there was responsive reading of Psalm 34. The minutes of the preceding meeting were read by the Secretary and were approved as corrected.

Brother M. W. Lyon asked if the delegates were seated correctly. Brother C. Alan McLain reported the delegate changes, and all were seated correctly.

First business of the meeting was further discussion of the proposed India work. Following long discussion, in which many questions and problems were considered

(here omitted, but recorded in Secretary's copy of the minutes), C. E. Lapp and Francis Burnett moved: "The prospect for doing missionary work in India will be carefully investigated, and if found to be satisfactory according to judgment of the Executive Board, the proposed work should be supported insofar as voluntary contributions justify." *The motion carried.*

There being no further unfinished business, the Chair asked if there was any new business to consider. F. E. Siple then made the following motion: "That the newly elected Board be, and hereby is, instructed to arrange a separation of the work of the National Bible Institution office and the pastorate of the Oregon church; that the Board employ the full-time services of the one who shall have charge of the National Bible Institution office and be editor of THE RESTITUTION HERALD, thus allowing the Oregon church to employ its own pastor and enjoy full-time pastoral work. It is further moved that this separation be put into effect as soon as possible, but under no circumstances be delayed longer than November 1, 1942." James A. Patrick seconded the motion.

Discussion of the motion followed. F. E. Siple felt that since the Oregon church was the general headquarters of the Church of God, it should be a model church, which accomplishment could not be made without a full-time pastor. He was of the opinion that the departments of the Oregon church were not what they should be. He also believed the income of the church sufficient to support a full-time pastor, and the income of the National Bible Institution sufficient to pay for the full-time services of the Secretary of the Institution.

Upon inquiry, Sister Orpha LeMasurier stated that contributions to the National Bible Institution are insufficient to pay expenses of the Institution, without the sale of books, quarterlies, etc.

George Siple, delegate from the local church, stated that he thought the members of the Oregon church should be the ones, if any, to complain about their present services. Likewise, Frederick Claussen, also a local delegate, could not see why the separation of the two offices was necessary.

M. W. Lyon stated that no injustice should be done to the Oregon church, but asked why the present arrangement should be continued, and what the advantage was of having the pastor of the Oregon church also act as Secretary of the National Bible Institution. Walter Wiggins believed that the Oregon church was losing the blessing of a full-time pastor. Sister F. L. Austin was of the opinion that the Institution, not the Oregon church, was the business of the General Conference. C. E. Randall agreed with her statement, but was in favor of the motion. He believed that the different branches of the work be more definitely promoted, and that more editorial work be done on Truth Seekers' Quarterly. James A. Patrick suggested that there be co-operation between the Oregon

church and the National Bible Institution in considering the matter of separation.

F. L. Austin moved that since the pastor of the Oregon church had been selected for the coming year, the last part of the motion be amended to read: "It is further moved that this separation be put into effect as soon as possible, but under no circumstances be delayed longer than September 1, 1943." J. R. LeCrone seconded the amendment.

F. E. Siple approved the amendment, but wanted assurance that the separation of the offices be made without delay. James M. Watkins stated that last year the suggestion of separation had been made, but nothing had been done about it. Therefore, he was not in favor of the amendment. The separation was also thought advisable by J. W. McLain, especially if the man in the office had general oversight of all departments of the work.

The Chair suggested that the matter be taken up with the Oregon church, adding that the Oregon church had contributed more to the National Bible Institution than had any other one church—which statement was questioned by Arlen Marsh.

Recommendation that the matter be tabled until the next meeting was made by Arlen Marsh, and the Chair so ruled.

Harvey Krogh, Jr., then moved to recess until 3:00 p.m., August 5. *Motion carried.*

3:00 p.m., Wednesday, August 5

The fifth meeting of the 1942 General Conference began with singing, led by Brother J. W. McLain. After prayer, offered by Brother C. E. Randall, there was responsive reading of Psalm 51. The minutes of the preceding meeting, read by the Secretary, were approved as corrected.

Motion was then made and seconded by Arlen Marsh and A. M. Jones to lift from the table the amendment to the motion to separate the Oregon church and the National Bible Institution, as introduced at the preceding meeting. *Motion carried.*

Concerning the question raised by Arlen Marsh about the statement made by the Chair that the Oregon church had contributed more to the National Bible Institution than had any other one church, the Chair explained that the contribution of \$1,000.00 made by a family in California was made to the College Building Fund, not to the general operating expenses of National Bible Institution.

Suggestion was made by the Chair that the matter of the separation be settled by the co-operation of the Oregon church board and the Executive Board of the General Conference. F. E. Siple agreed with the suggestion, but believed the time had definitely come for action. F. L. Austin then recommended that the amendment be changed to read: "It is further moved that this separa-

tion be put into effect as *mutually convenient* with the Oregon church and the National Bible Institution Board." J. R. LeCrone approved the change. Arlen Marsh then made a motion to amend the amendment as follows: "It is further moved that this separation be put into effect as *mutually convenient* with the Oregon church and the National Bible Institution Board, but under no circumstances be delayed longer than the *first day of General Conference, 1943.*" F. E. Siple seconded the motion. *Motion carried.* Vote was then taken on the amendment, as amended, and *carried.* James A. Patrick then withdrew his second to the main motion, whereupon M. W. Lyon seconded it. Vote was then taken on the motion proper, and it *carried.*

C. E. Lapp then made the following motion: "Since the Board of Evangelism solicits students for the Summer Bible Training School and the Oregon Bible College that these students may be of benefit to new fields in which we are interested, instruction in Sunday school methods and promotion should be included in the curriculum of the Bible College and Summer School." Harvey Krogh, Jr., seconded the motion. *Motion carried.*

F. E. Siple asked the possibility of starting a building for the School. The Chair explained that it was doubtful if any building could be done at present, due to the war. Since the present Building Fund of about \$1,900.00 would not be sufficient to start any such building, and since no site had yet been purchased for the School, C. E. Randall stated that the Board of Religious Education probably would soon undertake a drive to raise the necessary funds. Arlen Marsh, as instructed, stated that the single contribution of \$1,000.00 to the Building Fund was made with the understanding that the money be used within a reasonably short time. C. E. Randall replied that the Board of Education had had no such understanding at the time the contribution was made, and said the family would be consulted to avoid any misunderstanding.

It was then moved and seconded by Harvey Krogh, Jr., and J. W. McLain that the editor of THE RESTITUTION HERALD be instructed to index the HERALDS for the past year, and ensuing years, having the index published under separate cover, and suitable for purchase. *Motion carried.*

After a further discussion of Golden Rule Home, F. L. Austin moved that the meeting recess to the call of the Chair. J. W. McLain seconded the motion. *Motion carried.* The Chair announced the next meeting would convene Thursday, August 6, at 3:00 p.m.

3:00 p.m., Thursday, August 6

The sixth meeting of the 1942 General Conference came to order by call of the Chair. Following singing, Brother A. M. Jones offered prayer.

The minutes of the preceding meeting, read by the Secretary, were approved as corrected.

Brother F. E. Siple explained the intent back of the movement to separate the pastor-editor tie between the Oregon church and the National Bible Institution, as being only to advance the good work of the General Conference.

The first new business of the day was the following motion made by F. E. Siple: "I move that the Board appoint a committee to consider revising the constitution so as to provide for the General Conference officers to be elected for a term of years, instead of one, said terms being staggered so that only a part of the Board members would be elected at any one annual meeting. It is further suggested that the size of the Board be increased and made more representative of the various departments of our work. It is further moved that the order of business for the 1943 Conference be so arranged that this Committee's report, having first been sufficiently advertised in THE RESTITUTION HERALD, may be received and acted upon before the election of officers." The motion was seconded by F. L. Austin and *carried.*

Arlen Marsh, as instructed by the California Conference, then presented the following motion: "I move that the Executive Board of the National Bible Institution be instructed to work out and put into operation, if feasible, a plan of budgeting to govern all financial expenditures of the Institution with a view to reducing or eliminating the cumbersome number of separate funds now being solicited by various departments." The motion was seconded by F. E. Siple. Following a discussion of the possibilities of such a budget plan, a vote was taken, but the *motion lost.*

The Secretary asked the delegates if they were ready for a drive for the College Building Fund. It was suggested that all possible funds be put into the College Building Fund, instead of being used to make an addition to Golden Rule Home. In connection with this suggestion, Brother C. E. Lapp moved that the Boards of Religious Education and Evangelism get to work immediately for the promotion of the College Building Fund. J. W. McLain seconded the motion. *Motion carried.*

A motion to recess to the call of the Chair was then made by C. E. Randall, and seconded by M. W. Lyon. *Motion carried.* The Chair announced the next meeting to be Friday, August 7, at 3:00 p.m.

3:00 p.m., Friday, August 7

The 1942 General Conference conducted its last business meeting at 3:00 p.m., Friday, August 7. Prayer was offered by Sydney E. Magaw, after which there was responsive reading of Psalm 53. The minutes of the preceding meeting were approved as read by the Secretary.

Leland T. Hanson then made the following motion: "I move that the Sunday School Association be urged to prepare a graded system of Sunday school quarterlies cov-

ering intermediate, young people's, and adult classes for presentation and recommendation to the next General Conference." The motion was seconded by Arlen Marsh, and *carried*.

A motion was made by Harvey Krogh, Jr., that the General Conference instruct the Chair that it is not the desire of the Conference to get rid of Golden Rule Home. Sydney E. Magaw seconded the motion. *Motion carried unanimously.*

M. W. Lyon made the following motion: "I move that the Board of Ordination be instructed to draw up a set of requirements to be expected of all new applicants for ministerial licenses to be submitted to this Conference next year, for its approval, with the view of working toward a uniform standard to be adopted by our brotherhood everywhere." Dale Dunbar seconded the motion. After brief discussion, the *motion carried*.

It was moved by Francis Burnett that the Conference extend a written vote of thanks to the Oregon church for the use of the church during the 1942 General Conference. Sister T. J. Ellis seconded the motion. *Motion carried.*

Motion to adjourn was made by C. E. Randall, seconded by J. R. LeCrone. *Motion carried.*

Personnel of Department Boards

As a supplement to the foregoing report, we here list the personnel of Department Boards, as duly elected by the new Executive Board of the General Conference:

Board of Evangelism:

J. W. McLain, chairman (two more years).
Harvey U. Krogh, Jr., (one more year).
C. E. Lapp (re-elected for three years).

Board of Publication:

C. E. Randall, chairman (two more years).
M. W. Lyon (one more year).
G. E. Marsh (elected for three years).

Board of Ordination:

F. L. Austin, chairman (two more years).
James A. Patrick (one more year).
C. E. Randall (re-elected for three years).

Board of Religious Education:

Sydney E. Magaw, chairman (two more years).
Otto E. Dick (one more year).
Leland T. Hanson (re-elected for three years).
Eldridge Ellis (elected for three years).
Orpha LeMasurier (elected for one year).

(The Executive Board also elected F. E. Siple, F. L. Austin, and J. W. McLain to constitute a *Revision Committee*, as required by action of this Conference assembled.)

Sydney E. Magaw, Secretary.

Which Way Are You Leading?

"'Twas a *sheep*, not a lamb, that strayed away,
In the parable Jesus told;

A grown-up sheep, that had gone astray,
From ninety and nine in the fold.

"Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

"And why for the sheep should we earnestly long,
And earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.

"For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,
For the sake of the lambs, today;
If the lambs are lost, what terrible cost
Some sheep will have to pay."

—Selected by R. A. Curtis.

A Lesson in Peace

The world's greatest craving, nationally and individually, is for peace. The time when the lion and the lamb shall lie down together has long been a back thought in religious thinking—in fact, so far back as to become almost meaningless. We continue to base our hopes of peace upon everything under the sun, save the universal law God laid down as a basis for that peace, namely, "peace by *righteousness*" (Psalm 72:3).—J. M. Watkins.

THE BODY OF MOSES

(Continued from page 3)

but, if we know they have done wrong, try to lead them in the right path—without referring to the evil of which we think them guilty. Let us remember Isaiah's words: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (Isa. 40:10; 62:11.)

The coming work of Christ is to reorganize the world, to rebuke those who have done evil, and to reward those who have done good. Let us not try to usurp His work. Rather, let us attend to our own salvation, giving a helping hand to others when opportunities arise, and, if possible, without giving offense to anyone.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1:6).

Jacob's Vow

Jacob started to his aunt's home to find a wife. He had to sleep out-of-doors on the way. He used stones for his pillows. He dreamed a ladder was set up which reached from earth to heaven. He saw angels of God going up and down on the ladder. He heard God speak to him. The Lord renewed the promises made to Abraham and Isaac, saying: "The land whereon thou liest, to thee will I give it, and to thy seed . . . and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28: 13, 14). It doesn't sound as though Abraham, Isaac, and Jacob are going to live somewhere up above the earth, does it? They are to live *on* the earth.

Because God renewed the promises to Jacob, Jacob made a vow the next morning. His vow or promise was: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22).

We have read and talked about Abraham, Jacob's grandfather. He, too, gave a tenth, or tithe. He gave his tithe to the high priest. Now we find that Jacob, of his own free will, decided to tithe, too.

Did God give Jacob food and clothes? Yes. Jacob was quite wealthy. He had many cattle, sheep, and goats. (Gen. 30.) He stayed with his father-in-law for twenty years. (Gen. 31:41.)

Jacob Goes to Visit His Father

When Jacob went to visit his father, he had to cross his brother Esau's land. Jacob still remembered that Esau had been angry with him when he left, and he wondered how he would treat him now after twenty years.

When Jacob came near to Esau's home, he sent messengers ahead with gifts for Esau. Then the messengers returned to Jacob with the news that Esau was coming to meet him with four hundred men.

Jacob was certainly afraid now. He divided his people into two groups. The ones he loved most (Rachel and Joseph) he put farthest away from Esau and his men.

Then Jacob went on ahead and spent the night alone, waiting to meet Esau. While he waited, he wrestled with a man who was sent from God. Jacob pleaded with him for a blessing. The man would not tell Jacob *his* name, but he told Jacob that Jacob's name would be "Israel" thereafter. One of Jacob's thighs was touched by the visitor, and Jacob became lame.

When Esau arrived, he was friendly. He met all of Jacob's families and planned to have them visit him. (Gen. 33:14.)

Jacob continued toward his father's home. A sad thing happened to him: Rachel gave him a second son, but she died before having opportunity to meet Isaac. We'll learn more about these people next time.

New Members

No. 366, Marilyn Ruth Alsbury; No. 367, Janice Mae Alsbury; No. 368, Karna Merle Alsbury—all of Saint Francis, Kansas.

Happy Birthday Wishes

Virgie Smith, Aug. 17, age 14, Dayton, Ohio.
 Bruce Savage, Aug. 18, age 6, Waite Park, Minn.
 Mayme Poland, Aug. 20, age 15, Shady Springs, W. Va.
 Leroy Merchant, Aug. 20, age 13, Cleveland, Ohio.
 Gordon Roach, Aug. 21, age 14, Eden Valley, Minn.
 Ray A. Hutchinson, Aug. 21, age 11, Hammond, La.
 Shirley Kennedy, Aug. 21, age 14, Hammond, La.

The Christian Life

"I look to Thee in ev'ry need,
 And never look in vain;
 I feel Thy strong and tender love,
 And all is well again;
 The thought of Thee is mightier far
 Than sin and pain and sorrow are.

"Discouraged in the work of life,
 Disheartened by its load,
 Shamed by its failures or its fears,
 I sink beside the road;
 But let me only think of Thee,
 And then new heart springs up in me."



BEREAN DEPARTMENT

Editors:
Evan Knodle, 205 N. Hinkley
Rockford, Illinois
Muriel Bandall, Oregon, Illinois

John Mercer, President
229 W. Piper St.
Macomb, Illinois
Lorna Macy, Treasurer
Troy, Ohio



Junior Home Study Committee

Last week we gave you an idea of the business transacted at the National Berean Society business meeting. We included all the reports, excepting the Junior Home Study Committee report which is here presented by Verna C. Thayer, chairman of that Committee:

Lessons sent out	1,172	Money received	\$1.25
Letters written	42	Expenses	\$5.86
Letters received	24		

Fifty books of ten lessons each were given to a children's home at Christmas; and fifty books of six lessons each were given at Easter. Many lessons sent to the hospital of the children's home are not included in this report. Of the many children studying these lessons, one is crippled and confined to a wheel chair, one child is blind (the mother works and teaches the child evenings) and another child is taught by its mother who must work during the day. These lessons distributed by the Junior Home Study Committee constitute the only real pleasure in life to many children throughout the country.

Two or three years ago, this Committee was officially voted out of existence because no one could be found to continue the work. No one seemed to feel that the children, particularly the isolated ones, merited the time and effort necessary to inspire Bible study by correspondence. When Sister Thayer heard what had been done, she forgot that she was already busy, and volunteered to organize a children's "Sunshine Scatterers" group. How successful she has been can be seen by reviewing the foregoing report and past reports of growing membership recorded recently on this page.

Sister Thayer has given freely of her time and effort to this work. The only thing for which we have heard her ask is more names—more names. Will that mean more work for Sister Thayer? It surely will, but that seems to make no difference—she's asking for it! Well, then, the least you and I can do is send her names of all those children below twelve years of age who do not have an opportunity to attend Sunday school, or who may attend another Sunday school but who would be interested in studying our lessons. Decide now to help hunt for "Sunshine Scatterer" prospects.

Organization

For a number of years, some Bereans have felt that a better organized Society would be able to accomplish much more than has been done in the past. Last year, a number of ideas were presented for consideration. A few of those ideas were tried out, experimentally. This year, we have adopted ideas that appear to be good and will attempt to make them work. More officers have been given definite responsibilities, all the former committees have been retained and new ones have been added. All this has been done in an effort to cover every possible phase of Berean work, and to reach every possible person. A number of projects will be started this year. We have asked those in charge of these new projects to present their plans to you on this page, as their work progresses.

For some time to come these people will be asking, requesting, soliciting, and—though we hope it will never be necessary—even begging for information, information, information. One of the most discouraging and disheartening sections of any report summary is the section listing the societies or individuals who "gave no report." For this there is no reasonable excuse. For anyone to help our society grow, he must know what has been done, what is being done, and what is planned by every society in the country. A minor item of major importance is the need for a complete list of names and addresses of all Bereans. With this information, your officers can begin to work. They should be able to get these facts by merely printing a request on this page—they will do this, but they are going even farther. To those few whose correct addresses we have, will be sent requests for much needed reports and information. When you receive such a request, reply promptly. If you do not understand the request, say so, and you shift the responsibility back upon the one who made the request. He will clarify the matter.

Do not let a letter go unanswered for more than a week, ever. You should make some reply in two or three days. If you are very busy, and many people are these days, get a supply of post cards. Many questions can be answered and much business can be transacted quickly through the liberal use of post cards.

Will better organization help the Bereans? This will be decided by the kind of co-operation given our officers.

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 13-23—Virginia Conference and Bible School at Maurertown.
 August 15-23—Iowa Annual Conference at Waterloo.
 August 16-23—Western Nebraska Conference at Holbrook.
 August 23-30—Eastern Nebraska Conference at Omaha

HILLISBURG CHURCH OF GOD

The Hillisburg, Ind., Church of God will have its annual home-coming services on September 16, followed by a series of meetings under the direction of Bro. Celine Randall. Celine will have charge of the speaking. All ministers and other friends are cordially invited.
 Otto E. Dick.

LAWRENCEVILLE, OHIO

The Annual July Meeting of the Lawrenceville Church of God was held July 26, 1942, having been postponed from the second Sunday of July because of the Ohio State Conference being in session on that date. Bro. M. W. Lyon, guest speaker, gave us some very interesting and instructive sermons. Bro. and Sr. Herbert Stadden, Hazel and Joyce, and Bro. and Sr. J. Plantner and Alice, all of Cleveland, were here for the day, also a number of the Brush Creek church, they having canceled their services as is the custom on this occasion.

The Summer Vacation Bible School was a grand success, as was shown in the report given by Sr. Verna Thayer, and, of course, she and Bro. Harvey Krogh, Jr., helped a great deal to make it so.

July 25 was a busy day for the pastor, for on that day Miss Leoma Sauers was united in marriage to Paul Diebert at the parsonage. (Leoma is a young lady who has been in our Sunday school for the past two years.) Also, on that date John Overholser, son of Bro. and Sr. Paul Overholser, was baptized in the name of Jesus. He is a boy of twelve years, in fact that was his twelfth birthday. He has had good instruction and examples before him, so we feel that he will continue to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

At this writing, the Lawrenceville church has made no arrangements for a pastor to serve after we go to Omaha, Nebr. We hope and pray that the Lord will send someone here, and we feel confident as did Paul, "being confident of this very thing, that he which hath begun a good work in you will perform it (will finish it, margin) until the day of Jesus Christ" (Phil. 1:6). So, if we trust and pray, He will not "let us down."

We expect to be moving to Omaha about October 1. We have received very good co-operation and splendid treatment in our four years with the Lawrenceville church; we wish for the brethren success in their work of holding up the banner of truth, and that they will with God's help continue to carry the good work which they have done and are doing. We ask the prayers of the brethren for them and for us in our new charge.

Grover Gordon, Pastor.

OREGON BIBLE COLLEGE

Mr. & Mrs. A. J. Hoke (refrigerator) \$10.00

BLOOD RIVER (LA.) SUNDAY SCHOOL

Sunday evening, August 9, marked the first official promotion service to be held at the Blood River Sunday School. We feel this is a step toward improvement in the school. Due to the fact that our pastor is absent and we have no church service, the promotion service was held in the evening.

The children marched down the aisle of the candle-lighted church and knelt at the flower-laden altar. After a beautiful and impressive prayer offered by Sr. Bessie Lee, they arose and sang, "Father, Lead Me Day by Day."

Sr. Mary Richardson then spoke to us on "The Challenge of Today's Youth." This was followed by four short talks by the following youths: Mable Barnum, Christian Morgan, Shirley Kennedy, and Dorothy McKigney.

The entire congregation knelt for a minute in silent prayer, then arose and sang, "The Light of the World Is Jesus."

The service was brought to a close by the children lighting their candles from the seven candles on the altar, and leading the congregation out into the world.

Promotions, according to classes, were: beginners to primary, 6; primary to intermediates, 17; intermediates to young people, 4; total, 27. Due to sickness, seven students were absent.

As superintendent of the Sunday school, I am indeed thankful to God that He has dealt so kindly with us.
 Ernest Barnum.

EVANGELISM

Oregon, Ill., S. S.	\$ 3.94
Mr. & Mrs. Elza Robbins	5.00
Friends	10.00
Mr. & Mrs. J. Don Swartz	10.00
Gospel Gleaners S. S. Class	3.00
Hope Chapel, South Bend, Ind.	4.16
Mrs. Mandes Reed	5.00
Arkansas City, Kansas, S. S.	3.00
Mr. & Mrs. A. J. Hoke	15.00

DELTA, OHIO

On July 12, 1942, Bro. J. W. McLain began a week's series of meetings at Raker Union Church, near Delta, Ohio. Though the attendance average was comparatively small, those in regular attendance felt that the spiritual value received exceeded anything that the world could have offered, or ever can. If only more people could realize the blessing, comfort, and joy derived from the Word of God, what a different world this would be today! Bro. McLain expounded the Scriptures very plainly and interestingly, dealing mainly with the prophetic phases of the Bible.

Every afternoon, except Saturday, Bro. McLain conducted Bible studies in the homes. There were never less than ten present and often more. Bible studies are most enlightening and very helpful for the true student.

Having Bro. McLain and his family with us was indeed a pleasure, and one we hope to have again soon. May God's richest blessing ever follow them in the fruits of their labor.

Bro. and Sr. Roscoe Dunbar and the writer attended the recent Ohio Conference conducted at Cleveland Golden Rule Church of God, July 5-12. Rich spiritual food was extravagantly bestowed along with bounteous and tasty literal food. The wonderful hospitality and co-operation shown by the Cleveland brethren as a whole was most heart-warming and soul-inspiring. We say "Thank you very much for all your kindnesses shown us."

Three of our members were in attendance at General Conference, and much the same thing can be said for that meeting. We deeply appreciate the warm reception given us by the Oregon brethren and feel they deserve many thanks for so kindly acting as hosts to so many visitors. May we enjoy many more such meetings if the Lord tarries.

Amy Dunbar Frye, Seey.

"INDIA"

Mrs. Mandes Reed \$5.00

Gleanings From the Field

"The field is the world."—Jesus.

"Marital life brings great happiness—but remember that 'marital' soon changes to 'marital' when 'I' creeps out of position."—Harry A. Sheets in the new Truth Seekers' Quarterly.

Bro. Emory Macy preached at Dixon, Ill., Sunday, August 16, supplying for Bro. C. Alan McLain who is working at the Virginia Conference.

On Saturday, August 15, Sr. Roy C. Blanchard and daughter Joanne and the Paul C. Johnson family of Oregon, Ill., drove to the Veterans' Hospital at Hines, Ill., where Bro. Blanchard is a patient in ward D 317. Cards and letters from the brethren and a visit from Sr. Doris Doll, a nurse in the hospital, have been much appreciated by Bro. Blanchard.

"A baby girl arrived to bless the home of our daughter Rena (Mrs. A. Payne) on August 6, 1942. Both Grandpa and Grandma survived the event."—Grandpa J. H. Fletcher, Jr., Fonthill, Ont.

"I will have much to think and read about in the good sermons and lessons I heard at General Conference—truly the most friendly and family-like congregation of people one could ever hope to meet."—Mrs. Sarah F. Wilson, 618 Oakley St., Topcka, Kans.

A daughter was born to Mr. and Mrs. James Rogers, Sunnyside, Wash., Saturday, August 8, 1942. James is a member of the Church of God at Oregon, Ill.

The Church of God at Kokomo, Ind., plans to employ the services of student ministers from Oregon Bible College, twice monthly, during the coming term.

Delbert Jones, Eagle Grove, Iowa, is there working in the Great Western Railway shop, and on Sundays he preaches in a little church at Fort Atkinson, Iowa.

There will be no issue of The Restitution Herald under date of September 1, 1942.

WELCOME TO YOU, YOU, AND YOU!

You are cordially invited to attend our Eastern Nebraska Conference at Omaha, August 23-31. We have a cool basement where you may relax and where lunches will be served. Rooms will be furnished to all who come from afar.

We are planning classes for all ages, twice daily, and sermons in the evenings. Able teachers and speakers will be here to take charge.

Come, get acquainted, and make your home with us—be one of us for this week.

Lessie Appleby, Secy.

EDEN VALLEY, MINNESOTA

It was a pleasure of the writer to assist Wilmar and Ronald Wendroth to put on Christ, at Eden Valley, Minn., July 5. They are sons of Bro. and Sr. Elmer Wendroth. We pray God's blessing on these two as they start the new life.

The pulpit of the Eden Valley church was filled by two of our laymen while the pastor was at Oregon, Ill. Bros. Elmo Gaspar and Miles Tritabaugh preached on the Sundays of August 2 and 9, respectively. Bro. Orris Mills supplied on Sunday, August 16. We hope to be home by August 23.

Walter Wiggins, Pastor.

WEAVER-ZIZZERT

The wedding of Miss Marilyn Weaver, daughter of Mr. and Mrs. Clifford Weaver, Dayton, Ohio, and Mr. Ellsworth Zizzert, son of Mr. and Mrs. Fred Zizzert, was solemnized August 8, 7:30 p.m., at the home of the groom.

The bride was attired in a lovely navy and light blue dress, and wore a corsage of lilies of the valley and babies'-breath. She was attended by Miss Dorothy Petry, who also wore a navy dress and a corsage of the same composition. The groom was accompanied by Mr. Clifford Norris, his brother-in-law.

After the ceremony, a reception was held—thirty guests being served. Many lovely and useful gifts were received.

May God's richest blessing rest upon them as they start on this new pathway of life.

Mary Ellen Macy.

LOVISA J. HELMS

Lovisa J. Helms, daughter of Warren Burch of Tyner, Ind., died in Pomona, Calif., August 6, 1942, being past seventy-eight years of age.

She was the widow of John W. Helms, who died in 1938. They were married in Tyner, Ind., in 1893, and moved to California in 1905. Their daughter, Mrs. Mary Magorian of McFarland, Calif., survives them. There are also seven grandchildren in the Magorian family.

Mrs. Helms was a lifelong member of the Restitution Church, following the example of her father, Warren Burch, and was the offspring of an outstanding line of pioneers from the time of the landing of early settlers in Massachusetts in 1633, down through the American Revolution and the settlement of the then Western Territories. She has a brother still living in Tyner, Ind., on the old homestead.

She was buried by the side of her husband in Pomona Cemetery, August 10, 1942, the writer officiating.

J. E. Adamson.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Elza Robbins	\$9.00
Wayne & Georgia Thompson	4.00
Mrs. William Poland	3.00
Mr. & Mrs. Don C. Huffer	8.00
Mrs. B. F. Cook	5.00

MINISTERS' FUND

Previously reported	\$1,294.74
Oregon, Ill., S.S.	2.00
Hope Chapel, South Bend, Ind.	1.88
Stanhope, Iowa, Church	6.50
Total	\$1,305.12

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.

HERALD RECEIPTS

Orval Lynd; Lucian Murphy; Mrs. E. Bliok; Wayne Thompson; C. H. Horton; J. Don Swartz; Gospel Gleaners' S. S. Class, Brush Creek (for another); J. H. Fletcher; Mrs. William Poland; Warren Knodle; Norman LaMunion, Jr.; Lou Vena Barlow (for another); W. W. Kirkpatrick; Pauline Chapman; Hannah Barber; Don C. Huffer; Claude L. Davis (self & another); Sam Hoke; J. E. Hammond; Mrs. J. M. Holderfield; Mrs. Rose Wilson; S. E. Magaw (for another); E. L. McDaniel; Mrs. Ruby A. Johnson; Mary Ellen Macy.

NATIONAL BIBLE INSTITUTION, Inc.

Treasurer's Annual Report

There was not room enough on page 6 for the complete report, so two of the items are being printed on this page.

INDIA	
Contributions	\$172.50
Money sent	65.00
Expense	.50
Total on hand	\$107.00

MINISTERS' FUND

Balance on hand	\$504.82
Contributions	751.38
Interest	7.78
Total	\$1263.98

Orpha LeMasurier, Treasurer.

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

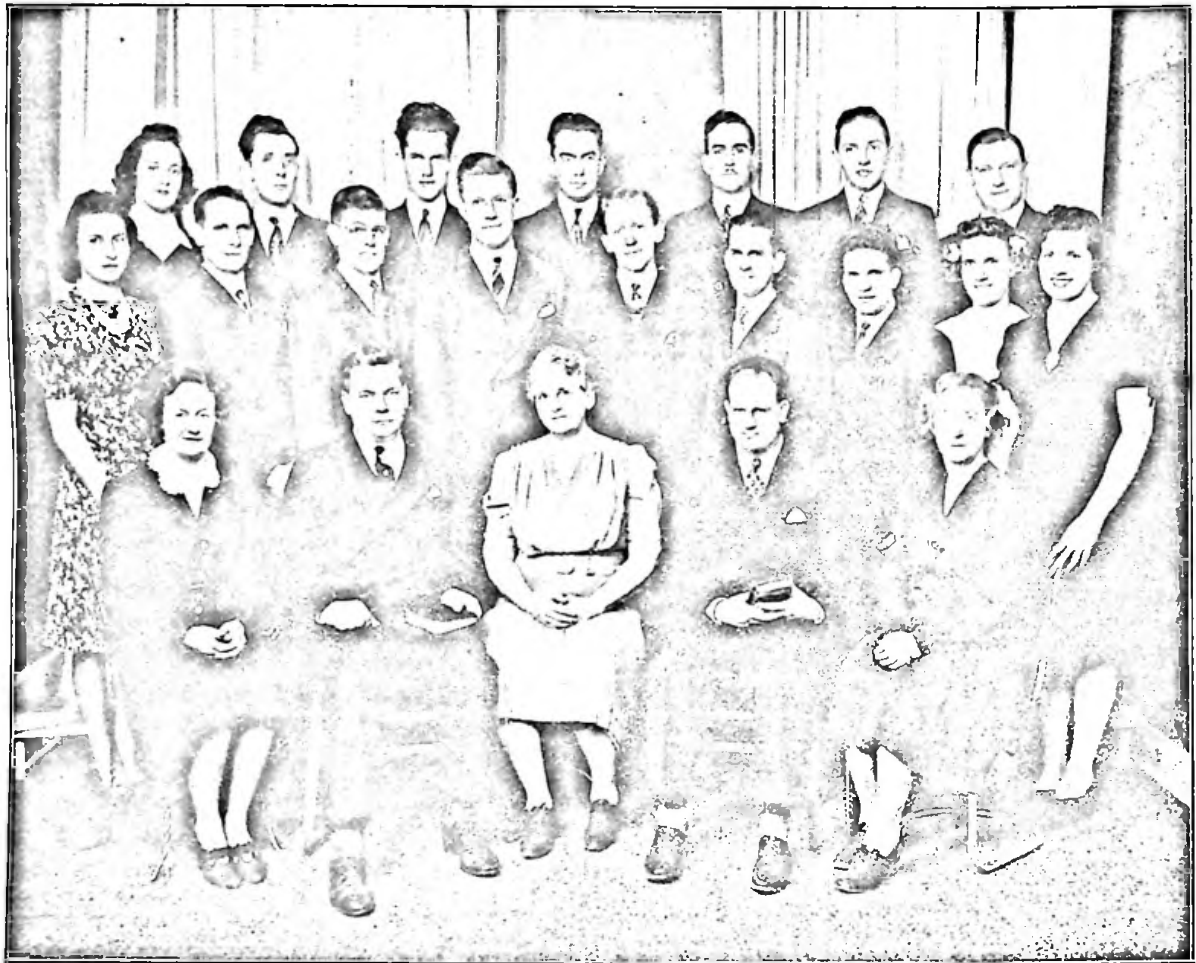
For Evangelism	\$_____
For Ministers' Fund	\$_____
For Golden Rule Home	\$_____
For Oregon Bible College	\$_____
For General Operating Expenses	\$_____
For Renewal to The Restitution Herald	\$_____
(\$2.00 per year)	
Total	\$_____

Sender's name _____

Address _____

OREGON BIBLE COLLEGE

OREGON, ILLINOIS



(SCHOOL OF 1941 - '42)

Will the School Continue to Grow?

Victory May Depend on You!

ENROLLMENT COUPON: Freshmen planning to attend Oregon Bible College this fall, beginning September 15, are requested to sign and return this coupon to *Oregon Bible College, Oregon, Illinois.*

My expenses (\$30.00 per month) will be paid by

My name is Address

I am recommended by

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, AUGUST 25, 1942

NUMBER 47

Are You Lukewarm?

By Emma C. Railsback

"Because thou art lukewarm . . . I will spue thee out of my mouth."—Jesus.

BY examining the Saviour's messages to the seven churches as presented in Revelation 2 and 3, we learn that the present Laodicean period of the church is characterized by *lukewarmness*—a condition that is very displeasing to Christ. He gave a warning, because of His love for the church, to rebuke and chasten, to exhort to repentance and to zeal in spreading the gospel. Christian duties demand zeal.

There is most urgent need for workers in the short time that remains until the coming of Christ. While some members of the Church of God seem to sense this need very strongly, others seem to grow indifferent, offering flimsy excuses for absenting themselves from every branch of the Lord's precious work.

There are many exhortations in the Scriptures to work, watch, and pray, lest "that day come upon (us) unawares" (Luke 21:34). In my youth, a favorite adage of my mother's was, "Satan finds work for idle hands to do," and I have often observed through the years the truthfulness of the saying. In these days when it is so evident that "evil men and seducers . . . wax worse and worse" (2 Tim. 3:13), when iniquity abounds in the earth (Matt. 24:12), and the thoughts of men's hearts are "only evil continually" (cp. Gen. 6:5), the Christian should seek for work in the whitening harvest fields (John 4:35). He should earnestly desire the transformation that comes from seeking to know more of God's plans and purposes and putting his knowledge into practice every day of his life. Our hearts are saddened when we see young people of the church drawn away by sinister influences, and we feel our inability to hold their interest in the Christian growth and warfare. While teachers may sometimes find it necessary to follow Paul's advice to Timothy to "reprove" and "rebuke" those

who are becoming lukewarm, exhortations to faithfulness should be used frequently, pointing out the present fulfillment of prophecy to arrest the attention of the half-hearted. Signs indicate Christ's coming is near.



Emma C. Railsback

Christians who are ambitious in worldly affairs—political, financial, or social—are likely to overestimate the importance of such things and to neglect the very important matter of spiritual development. Again, some may have trials of different kinds, because of which they fall into a habit of self-pity. This weakens their resolve to "fight the good fight of faith" and to work in the Master's vineyard. It is so easy to say, "I had a headache," "I can't get up so early," "It is so far to go," or, "Someone came to visit us." Did you never read, "Where your treasure is, there will your heart be also"?

Flimsy excuses indicate a lack of love for the truth, a lack of love of God and of Christ! Let us make a comparison of the faithfulness of Uncle Sam's soldiers and those of the Captain of our salvation. Does Uncle Sam accept trivial excuses from his soldiers? Someone has said the Lord's soldiers ought to be courtmartialed for being absent without leave—and in the final review, that is exactly what will happen. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

"As many as I love," said Jesus, "I rebuke and chasten: be zealous therefore, and repent" (3:19). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord . . . whom the heaven must receive until the times of restitution of all things" (Acts 3:19-21).

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

“Seek Ye First the Kingdom of God”

Jesus taught His disciples, saying: “Seek ye first the kingdom of God, and his righteousness” (Matt. 6:33) not only that they might inherit the Kingdom, but that “all these things (present material blessings)” might be added unto them.

Solomon, long before the time of Christ, appreciated the truth that God will bless materially those who seek spiritual blessing. When God said to Solomon, “Ask what I shall give thee” (1 Kings 3:5), Solomon replied: “I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people . . . for who is able to judge this thy so great a people?” (vv. 7-9.) By being concerned about pleasing God, Solomon was favored with both the wisdom for which he asked, plus great wealth, God saying: “Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days” (vv. 12, 13).

That God fulfilled His promise is proved by Solomon’s words: “So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me” (Eccl. 2:9). First, Israel learned of Solomon’s wisdom in his skillful way of determining which harlot was mother to the living child. (1 Kings 3:16-28). Shortly thereafter, a fast friendship was formed with Hiram, king of the Phoenicians, who loyally supported the young king of Israel in building the Temple. More, where today sits a king upon “a great throne of ivory . . . overlaid . . . with the best gold”? (1 Kings 10:18.) “There was not the like made in any kingdom” (v. 20). “So king Solomon exceeded all the kings of the earth for riches and for wisdom” (10:23). Even the skeptical queen of Sheba, losing her breath, confessed: “It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came,

and mine eyes had seen it: and, behold, the half was not told me” (10:6, 7).

In Luke 12, we read Christ’s parable about a certain rich man whose fields “brought forth plentifully” (v. 16). So abundantly was he blessed that, unlike young Solomon who appreciated God as the Giver of all, he said: “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (v. 19). Then 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?” (v. 20.) Said Jesus: “So is he that layeth up treasure for himself and is not rich toward God.”

Too late, many cry with selfish Saul, “I have played the fool, and have erred exceedingly” (1 Sam. 26:21). “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Youth—Safest and Best Investment

Not stocks, not bonds, not properties, but *youth* is the safest and best investment for the Church of God. Money invested in Christian training of our youth will return largest possible dividends.

Oregon Bible College, Oregon, Illinois, is prepared to serve in the necessary training of our young men and young women, is prepared, also, to co-operate with brethren who sufficiently believe in our youth to invest in their training.

Oregon Bible College will begin its fourth term within three weeks from the time these lines are read—classes beginning September 15. We appeal to youth of the Church of God to attend their own denominational School. We appeal to parents in the Church of God to encourage their sons and daughters to attend *their* own denominational School, and to financially support this work.

Where, parents, can you make better investment? Where can you be more certain of dividends?—dividends now and in the world to come!

Oregon Bible College—Your College

By Vivian Kirkpatrick

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

YOUNG people of the Church of God and parents of young people of the Church of God, Oregon Bible College is *your* College. It was founded for *you*, it is entering its fourth year as a service to *you*.

Oregon Bible College cannot help the youth of the church, however, unless the young people want to be helped in the way the College is prepared to help them. The College has high standards and ideals—perhaps some consider the standards too high.

Oregon Bible College believes there are attainments far more important than scholastic credit. It believes the best preparation the youth of the Church of God can receive for facing life in the present world is the Christ standard. Your College will have helped you far more if it has taught you Christian living, Christian standards, and Christian obligations, than if it has given you a "Ph.D." without the standards of Christ.

Although Oregon Bible College offers courses in several fields, the major emphasis is on the Bible and its teachings. This first semester, beginning September 15, 1942, there will be five Bible courses as compared to a probable two in other fields—history and literature. Of course, there are English and public speaking classes to help the student write and speak with better form the things he has learned in his Bible classes.

Oregon Bible College believes Christ lived the perfect life. The Word of God states that Christ's life was the example upon which we should pattern ours. (1 Peter 2:31; John 13:15.) That ideal, then, should be, is, the standard which the College is striving to instill in the life of every student.

It is true that if one were to try to guide his life by this standard, he probably would never be able to accumulate much of this world's goods, and might even be regarded as a failure. Nevertheless, Oregon Bible College believes and teaches that preparation for, and living for, the Kingdom of God supercedes all else, hence it places the emphasis on that teaching rather than on preparation for living in today's world. If one knows how to live for the Kingdom, he can live in the world of today.

Contrary to general belief, Oregon Bible College is not a school for the training of ministers only—depending upon your understanding of the word "minister." If, as is frequently understood, you think of "minister" as synony-

mous with "preacher," then the College is not for such only. If you think of "minister" in the sense it is used in Matthew 20:26, then Oregon Bible College is open to all the youth of the Church of God, for all should be ministers.

Oregon Bible College offers a challenge to today's youth of the Church of God. What boy, or girl, is there who has not dreamed of pioneering. Here is *your* opportunity. Our grandfathers, who braved the hardships of new places and made homes for themselves in the wilderness knew they would not reap the rewards of modern homes, and lives of ease, but they were thinking of their future generations. We, too, can do that. We cannot today reap the reward of adequate classrooms, complete choice in courses, an accredited degree, but, if we cannot pioneer in our College, our coming generations cannot benefit. You build Oregon Bible College, and Oregon Bible College will build you for life today.

The Master needs workmen for today. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). Though the Master needs workmen, He will not draft workers; they must be willing to serve, and must volunteer for service.

There is no more noble work than that of Christian service. There is no work or profession which has a richer future—eternal life with the Master in His Kingdom. To be of the greatest service, however, one needs special training. The best place in which to receive this training is at Oregon Bible College, *your* College.

If you plan to teach, you need English composition, public speaking, and Biblical background materials, knowledge of Church of God—Bible—doctrines, ability to analyze and interpret Scripture. If you plan to preach, you will need the same courses, but even more intensive study. *Your* College is eager to give you this preparatory training.

Do you not hear the Master calling you to come to work for Him? Do you not realize that the work He offers is the only one with any permanent value to anyone? Will you not listen to that call? Will you not say, "Here am I, Lord, send me"? (Use enrollment coupon on page 16.)

Studying the Spirit Birth

By J. M. Morgan

IN BEGINNING this study of the Spirit birth, and its attending dangers from the time of begettal, we wish first to call attention to some important truths regarding sinners. Speaking to the Ephesian brethren about their standing before they became Christians, the Apostle Paul said: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). To be thus without hope in the world is to be in a sad state, but professing Christians who do not sow to the Spirit that they might "reap life everlasting" (Gal. 6:8) are in sadder plight. To be born by the Spirit of God at resurrection, the Christian must now sow to the Spirit. Said Paul: "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."

Immortality, the nature promised saints at Spirit birth, will be obtained by those only who "by patient continuance in well doing seek for glory and honour and immortality" (Rom. 2:7). Men do not seek for that which they already possess. This is proof that even the adopted sons of God now possess eternal life only by way of promise. Paul and Titus were living "in hope of eternal life, which God, that cannot lie, promised *before times age-lasting began*" (Titus 1:2, Emphatic Diaglott).

When Jesus returns to earth, when by resurrection and the change of mortality to immortality the Spirit birth is experienced, all faithful ones will receive eternal life. Then they will become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Being born by the Spirit of God, they will be like God in nature, being deathless or immortal. Only those Christians, however, who faithfully serve their Lord after having been begotten by the Word of truth will be sufficiently developed for the Spirit birth.

The following quotation shows seven characteristics that a "babe in Christ" must add to his faith before he can qualify for entrance into the Kingdom of God: "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" (2 Peter 1:5-7). "If ye do these things, ye shall never fall" (v. 10)—to such as "do these things" birth of the Spirit is promised, and, being thus faithful, there can be

no danger of abortion. "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 11).

The Bible teaches, too, a very close relationship between being "born of the Spirit" and being "born of water." Before anyone can have part as a ruler with Christ in the organized and established Kingdom, he must be "born of water and of the Spirit." Speaking to Nicodemus, 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). The conditions are stated plainly—therefore the urgent need of being prepared for the Spirit birth. The water birth, alone, will not let one into the Kingdom of God. Being baptized into Christ, and thus becoming a member of the true church, does not put one into the Kingdom—for the church is *not* the Kingdom. The church is composed of "heirs of the kingdom . . . promised to them that love him (God)" (James 2:5). Some students think the Spirit birth is attained by faith, alone, at conversion, but "wilt thou know, O vain man, that faith without works is dead?" (2:20.)

Before there can be any birth—either natural or spiritual—there must be a begettal. Following the crucifixion of Christ, Peter's hope temporarily died, but following Christ's resurrection, Peter's hope revived. Said Peter: "Blessed be the God and Father of our Lord Jesus Christ, which . . . hath *begotten* us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). In verse 23, we read Peter's words: "Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." In the American Revised Version, however, "born again" is translated "*begotten again*." Thus, even a second begettal was here required to make certain eventual birth of the Spirit.

In keeping with the foregoing thought, the Apostle Paul used the word "begotten," saying: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through the gospel" (1 Cor. 4:15). (See also Philemon 10.) It should not be difficult for any honest Bible student to recognize that being begotten by the Word of truth is, in figure, the conception which will eventually result in birth of the Spirit at the resurrection—provided that begotten life properly develops.

Birth of the water and birth of the Spirit cannot occur at the same time, any more than a natural begettal and

birth can take place at the same time, for being born of water (baptism) is really only a begettal—being, in John 3:5, most correctly mentioned prior to birth of the Spirit.

Therefore, water birth must precede the Spirit birth, the Spirit birth to be that of all the faithful when Christ returns. Before one can be born of water, however, he must accept the gospel of Christ, must repent, and confess the Lord. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Inasmuch as a birth is a deliverance out of one state or condition into another relationship, burial by baptism into Christ, being Scripturally called "born of water," must symbolize one's being delivered

from the world and its sin into the peace and purity of Christ's family.

That there is a very close relationship between baptism and resurrection (between baptism and birth of the Spirit) can be seen from the following texts:

"So many of us as were baptized into Jesus Christ were baptized into his death . . . we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

"Buried with him in baptism, (*Please turn to page 11*)

Judgment Is Coming

By Tom Savage

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

THE world awaits the coming of its one and only righteous Judge, which will be Christ. Some men think they are being judged now for the things they do. They are not now judged by the Christ in any respect, because the Day of Judgment has not yet come—and that will be the time Christ does His judging.

Man may judge himself in the respect that Paul mentioned in regards to partaking of the Lord's Supper, saying: "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. 11:31, 32). If we Christians would try to correct our faults, or "judge" ourselves, we would not be judged as those of the world in the Day of Judgment.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after," Paul said in speaking to Timothy. (1 Tim. 5:24.) The sins of men which go beforehand are those sins which men have tried to correct because they were at fault, and the sins for which they have repented. Having asked the Lord's forgiveness, those sins are removed as far as the east is from the west, but the judging will not be before the Judgment Day. Said Paul: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord" (1 Cor. 4:3, 4). Paul, for his faithfulness, was not going to let man judge him, "but the Lord." "Therefore judge nothing before the time, until the Lord come"

(1 Cor. 4:5)—which will be the true Day of Judgment. Yes, the saints will judge angels and others, but not before they, themselves, are judged worthy to judge—by the Christ.

The Lord, speaking in Matthew 7:22, said, "Many will say to me in that day (Judgment Day), Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works?" He will call them "workers of iniquity," thereby judging them. They will not be judged before appearing before Christ.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8). Paul also said, "I judge not my own self, but Christ." So, he looked forward to the Day—the Judgment Day—when Christ will appear, calling forth the dead from their graves and the righteous from the surface of the earth. (1 Thess. 4:16, 17.)

Paul knew that by being faithful he would be judged worthy to receive a "crown of righteousness." In this country's courts a man is never judged before his case is heard. To do otherwise would be foolish. Likewise, all will be required to appear before the judgment seat of Christ to receive a just judgment—either reward or condemnation. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). (Also, see 2 Tim. 4:1; Acts 10:42.)

No Hope for the Hypocrite

By Jeannette Siple

"What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 27:8).

PEOPLE ask why the church is not growing in size and power today. There are a number of reasons for this lack of interest shown in religion, but the greatest of these, I believe, is hypocrisy among the church members.

What is a hypocrite? Webster defines it as one who feigns to be other and better than he is; a false pretender to virtue or piety. In His Sermon on the Mount, Jesus described hypocrites as those who do alms before men that they might be praised by men. Then Christ added, "They have their reward" (Matt. 6:2). They are "men of the world, which have their portion in this life" (Psalm 17:14), not "having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Every church group has its backsliders, its detrimental members. There are always a few righteous-appearing people who move about much but do little, who talk a great deal but say nothing, who preach long and do not practice what they preach, who try to buy their religion and then not use it. These are the hypocrites that I am attacking and accusing of being greatly responsible for the decline of our churches. "Knowest thou not . . . that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" (Job 20:4, 5.) Then, everyone of you, search your heart lest you find that you are a liability rather than an asset to your church, a passive on-looker instead of an honest, God-fearing Christian.

Would you be like the wealthy business man who paid for a new organ for his church and then told his friends that he had earned eternal life? He would not have been so confident of his reward if he had read Christ's words, "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23.) Jesus spoke there of worldly treasure. James 2:5 tells the kind of riches God wants us to have, when it asks: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Therefore, "go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted . . . ye have lived in pleasure on the earth, and been wanton" (James 5:1, 2, 5). "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21).

Do you pray in a loud voice to God, that all may hear your eloquence, as did the hypocrites in the synagogues and streets in Christ's day? Are your words spoken for

the benefit of men who are near you, or for God who gives you every good thing and who deserves your sincerest thanks? "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. . . . Use not vain repetitions, as the heathen do . . . be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:6-8).

It is a hypocrite who gossips about a person, or who criticizes a good effort. Are you guilty of letting idle words slip out? Remember what Christ said in Matthew 12:36, 37: "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." James 1:19, 26 says: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath," and, "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."

Do you work as faithfully as you could for your church, or are you like hypocrites who "give up" only two hours every Sunday morning for their religion? If you claim the title of Christian, you must be worthy of doing what God has asked. Following the Father's instructions involves committing your works unto the Lord. We all would do well to pattern ourselves after Hezekiah who did every work with all his heart—and he prospered. Jesus said, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

It is not always the church congregation alone that is hypocritical. The preachers themselves may be equally as guilty. Ministers of the faith, look on your hearts. Are you feeding your flocks sufficiently, or do they lack spiritual food? If they are weak in faith and slow to work, it may be the fault of your teaching. Perhaps you are not living as you preach. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21.)

Evangelists, are you following the Great Commission, "Go ye into all the world, and preach the gospel to every creature"? (Mark 16:15.) Or do you seek pleasure when you could be preaching the gospel to unbelievers? "How then shall they call on him in whom they have not be-

lieved? 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!" (Rom. 10:14, 15.)

Oh, you men of faith, where is the strength which you profess? Is it hypocrites that you are? or are you afraid to do as God has asked? The Almighty Father can do all things, and He will uphold you in all your endeavors. Why, then, do you not see that those things which He requires are done? (Please turn to page 11)

Environment's Touch—Eternity's Telling

By Glenn M. Birkey

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

WHILE attending Mount Morris College in my youth, it was my privilege to hear D. D. Culler, a professor at the College at that time, give a lecture on the subject, "Environment's Touch Is Eternity's Telling." His talk very much impressed me, possibly because of my being in my 'teen age. However, after many years going through the School of Experience, I am more convinced than ever that the environment of children and young people of today will determine whether they will enjoy God's eternity, or suffer destruction as a result of disobeying God. I can think of no better illustration of what I wish to convey to the reader than to tell of two actual happenings.

In scene number one, I was standing in the vestibule of a parsonage of a minister of one of the leading churches in a small city. I was asking him if he would like for the pastor of our church to give an illustrated chart talk on dispensational truth on some night during the week when it would not conflict with any of his church's activities. Also, I assured him that the motive was not for the purpose of proselyting his young people, but to encourage them to search the Scriptures—thereby making them more active workers in his church. His answer was that he did not want his young people to hear anything regarding dispensational teaching or prophecy, and that he was very much satisfied the way things were. I questioned him if he did not think a Sunday evening service and a midweek Bible study would be a benefit. To this he replied, "Certainly not!"—saying he remembered what a bore those things were to him when he was a young man. I then bade him "Good afternoon," and went my way.

Here is scene number two: I was sitting in the auditorium of a church in a large city. The Sunday school classes had come back for final exercises, and there were many small children in the group. A missionary, who was home on furlough from darkest Africa, was addressing the school. One of the first questions he asked was, "How many of you young people attend the midweek prayer

and Bible study?" Four hands went up. The missionary smiled and said, "That is good, but it could be better." Then he related how, when he was a boy in the days before automobiles, he lived in the country several miles from a country church, and how the father on Wednesday nights would hitch up the team to the spring wagon and take the mother and all the children to the midweek prayer meetings. Could it not be possible that this influence led this boy to become a missionary in Africa? Would you guess that young people under the influence of the minister in scene number one would become missionaries?

During the recent Conference at Oregon, Illinois, I talked with several persons who live in isolated districts, where they have no opportunity to attend churches of our faith. They told me of attending churches of other faiths in the localities in which they live—for which they cannot be censured, for we all have a desire to mingle with other people who worship God. The important thing is to select a church that is fundamental and not modernistic in its teachings. This applies to selecting radio programs, as well.

Just recently, a mail carrier in Omaha, Nebraska, told me that he and his family had come from across the city to worship with a fundamentalist group, instead of going in with a modernist group of the same faith nearer home. Why? Because he could not accept nor enjoy modernistic teaching, nor did he want his children to listen to such empty husks. Go to your own church if humanly possible to do so, but, if you cannot, be careful in your selection. While there always will be some doctrines taught that we consider unscriptural, we can sift the wheat from the chaff—and leave the chaff.

Remember, the religious environment of you and your children will largely determine whether or not you and your children reign with Christ in His Kingdom soon to come.

Our Sunday Schools Advance

*By Arlen Marsh
Secretary of the Sunday School Association*

THE first annual conference of the Sunday School Association of the Church of God convened at Oregon, Illinois, with permission of the Illinois State Conference, on Saturday, August 1, 1942.

All regular Illinois State Bible School classes for the day were cancelled, with the exception of those for beginners, primary students, and juniors. Attendance throughout the discussion and business sessions of the Association meeting was excellent.

Following the regular devotional service at 9:00 a.m., conducted by C. Alan McLain, pastor of the Dixon, Illinois, congregation, James McLain, chief evangelist for the National Bible Institution, led a discussion on the "Needs and Problems of the Sunday School." "Training," said Evangelist McLain, "is essential for both teachers and Sunday school workers in general. The material furnished by such bodies as the Council of Religious Education is not enough; the Church of God Sunday school should have specialized instruction. Struggling, new Sunday schools should be provided with thorough courses of training, preferably by the Sunday School Association."

That good, well-trained staffs are essential to successful Sunday school work was confirmed by Gerald L. Cooper, Ripley, Illinois, in the course of a twenty-minute talk on "Making Your Community Sunday School Conscious." Too many Sunday schools settle in on themselves, do no work outside their own memberships and organizations, allow fatal dullness to penetrate both class and routine activity. Advertising through every possible legitimate means should be planned; Sunday school staffs should attend Parent-Teacher Association meetings for the sake of the contacts such meetings will give them. Children should be taken, not sent, to Sunday school. And it should always be remembered that the purpose of the Sunday school is to convert its members to belief in the gospel, to hold them as members for the church itself.

Harvey U. Krogh, Jr., pastor of the Brush Creek, Ohio, Church of God, told of the plan used by the Lawrenceville, Ohio, church in maintaining a Vacation Bible School during the early summer of 1942. Three classes a day were conducted, with attendance averaging 55 to 60, most of them children and 60 per cent from outside-of-church homes. Interest in the regular Sunday school of the Lawrenceville church was boosted materially; some of the Vacation Bible School members were drawn into the Sunday school. Because of the intensive work done in

classes, it was estimated by the Vacation Bible School leaders that the school accomplished, in three weeks, as much as would normally be accomplished in a full year of Sunday school work. "There is," insisted Pastor Krogh, "greater gain for a church in Vacation Bible School classes than in any preaching or evangelism." Trained, outside leaders should be brought in to conduct Vacation Bible Schools, if it is necessary. Children can be won for the church through the Vacation Bible School; and through the children, parents also can be won. For the Lawrenceville classes, children were picked up by bus, since the school was held in a country community; this very fact helped to acquaint the leaders of the school better with the students.

John Mercer, president of the National Berean Society, disclosed that during a Vacation Bible School held in Saint Cloud, Minnesota, by the Church of God there, 15 were baptized as a result of the two-weeks' course. While the attendance grew from 27 to 100 in the same two weeks. Bibles were offered as prizes to students who brought the most new members; one student brought 25 others to the school. Elder Mercer suggested that the General Conference or the Sunday School Association should sponsor such Vacation Bible Schools in as many Churches of God as possible, furnishing trained talent for leadership.

At 10:30 a.m., an open panel discussion on "Aims and Activities of the Sunday School Class" was held under the direction of Leland T. Hanson, high school principal and first vice president of the National Bible Institution. James Watkins, in charge of radio evangelism for the Illinois State Conference, stated it was the aim of the Sunday school to convert people, to educate them for places in the church: "It should," he said, "be a primary purpose of the Sunday school to teach children respect for the house of God." M. W. Lyon, General Conference statistician and pastor of the Golden Rule Church of God, Cleveland, Ohio, declared the teacher should have a good voice, excellent taste in dress, a pleasing personality, thorough knowledge of the Bible, and a complete conscientiousness about his task. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Michigan, spoke for the value of regular Sunday school teachers' meetings, of the need to encourage men to act as teachers, of the fact that teachers should be impressed with the thought that their work is the most important anyone can do, of the importance of asking the advice of public school teachers re-

garding the best ways to handle discipline. Mrs. Verna C. Thayer, head of the junior home study work of the National Berean Society, asserted that the teacher must know every child—its background, way of thinking, home life; that the teacher must know the community in which he works; that materials for class use must be thoroughly prepared and changed frequently so as to avoid monotony; that classrooms should be tastefully decorated so as to appeal to the students who use them; that prayer should be used in every Sunday school class, even among the smallest children. Mrs. Louise Lapp, Tempe, Arizona, concluded the panel with a distinctive talk given as though she were one of her own small pupils: "I like," she said, "to do something, to sing songs, to give prayers, to do something different in handwork every Sunday; I remember what I do when I work puzzles and do other things with my hands."

The 1:30 p.m. session was opened with a forum on the "Needs of the Intermediates," conducted by F. L. Austin, pastor at South Bend, Indiana. In the speaker's opinion, the intermediate age should be the starting point for thorough preparation for Christian work; students must be tied to the church while they are intermediates, or they probably never will be. "We destroy the church," declared Elder Austin, "when we fail to hold intermediates and young people." It is most essential to build them up in Biblical knowledge; what they learn, they are not likely to forget.

Vivian Kirkpatrick, instructor in Oregon Bible College, urged the adoption of Sunday school lesson outlines for the exclusive use of the Church of God; the International Lessons, he felt, did not cover enough of the Bible to give students thorough instruction in fundamental points of the gospel. He mentioned the success of G. E. Marsh's "First Principles" when used for a special Sunday school class at the Southlawn Park Church, Grand Rapids; something, perhaps, he felt, could be drawn up along this line for both younger and older classes. Sunday school lessons should be essentially doctrinal, for students not altogether conversant with Bible teachings ultimately fall away from the church.

(On August 7, the General Conference formally requested the Sunday School Association to prepare and recommend to the Conference of 1943 especially outlined Sunday school lessons for junior, intermediate, and senior ages.)

The Sunday school, declared C. E. Randall, president of the National Ministerial Association, should be considered as an auxiliary to both the church and the home; to work effectively in training children and young people, the three must be co-ordinated. Approximately 90 per cent of church converts (with an average age of 13 for all denominations) come out of the Sunday schools, yet only 10 per cent of the total amount contributed to church pur-

poses goes into Sunday schools. The Sunday school should be used to conserve, not reclaim, our youth. The teacher is more important than the materials he uses; he must experience his faith before he can teach it—that is, he must feel and practice and believe in it before he can convince others of its value. Social functions in the Sunday school are unimportant; converts are not brought into the church by parties and athletics. Both sexes, among young people, should be kept in the same class; separation is unwise. Dogmatic teaching should be reduced to everyday, understandable terms; Christianity should be made a practical, as well as a theoretical, force, in the estimation of students.

Immediately following a general review of the day's discussions by C. E. Lapp, pastor at Tempe, Arizona, the business meeting of the Association convened at 3:00 p.m. The minutes of the 1942 organizational meeting were read and approved.

A proposed constitution for the Sunday School Association was read by the secretary. Consideration of its adoption was postponed until following the election of officers.

Fourteen of 50 Church of God Sunday schools which had been contacted by the Exhibit Committee were reported to have part in the Sunday school exhibit placed in the basement of the Oregon church. The committee was discharged with an expression of approval for its work. (Later, the new Association board appointed Mrs. Ruby Railton, Rockford, Illinois, chairman of a combined Sunday School Association-National Berean Society exhibit for 1943; Mrs. Mabel Andrew, Oregon, Illinois, was placed in charge of the Sunday school section, and Miss Muriel Randall, also of Oregon, was given control of the Berean section. These appointments were made in a joint meeting with the National Berean Society board.)

The Association treasurer reported \$4.64 on hand, with principal expenses for the past year being contracted for maintenance of the exhibit.

James Watkins, Frances Walls, and Arlie Townsend were nominated for president: Miss Walls was elected on the first ballot. John Mercer and Leland T. Hanson were nominated for vice president; John Mercer was elected on the first ballot. Arlen Marsh was nominated for secretary; in the absence of other nominations, it was moved, seconded, and carried that the nominations be closed and the president instructed to cast the ballot of the Association for Arlen Marsh. Mildred Laning and Warren Landry were nominated for treasurer; Warren Landry was elected on the first ballot.

The proposed constitution, read section by section, was adopted by unanimous vote, after some amendment.

The president, Miss Frances Walls, was given a special vote of thanks for "the splendid work done in preparing the day's program."

Adjournment was taken at 4:50 p.m.

The Gospel Plan of Salvation

By Emma C. Railsback

THE subject of salvation, or the life eternal and how to obtain it, is one that should be of more importance to death-doomed humanity than all others combined, yet many are apparently indifferent to this question, caused partially, no doubt, by the many conflicting theories advanced, and particularly by the great error introduced into the Garden of Eden, namely, "Thou shalt not surely die." This, the Serpent's lie, has been the great delusion down through the ages, and has blinded mankind to his need of a Saviour. One must realize his need before he will look for help.

Two conditions are recognized in the Scriptures—life and death. Solomon said, "The living know that they shall die, but the dead know not any thing." Angels said, "Why seek ye the living among the dead?" Jesus said, "I am he that liveth, and was dead." Paul said, "As in Adam all die, even so in Christ shall all be made alive."

The Scriptures are very explicit regarding man's condition in death. "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). "In death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psalm 6:5.) "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psalm 146:4). "The living know that they shall die; but the dead know not any thing, their love, and their hatred, and their envy are now perished" (Ecl. 9:5, 6). "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12). "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:18). These and many other passages show clearly that "to die is not to live" (38:1). Death is an enemy—the last enemy that shall be destroyed. (1 Cor. 15:26.)

Because of the Serpent's lie, which is the doctrine of the immortality of the soul, men have tried to get rid of the word "death." They use, instead, such terms as "departed this life," "passed away," "passed on," "passed out," "gone up higher," and so forth. When the truth is rejected, God sends a strong delusion, that they should believe a lie. (2 Thess. 2:10, 11.) Births may be prevented, but the registration of deaths will continue until the Saviour comes, and people are only deceiving themselves when they call death by another name. The words "die," "died," and "death" occur approximately eight hundred times in Scripture, so why not speak of our Enemy by his proper name?

Seeing, then, that death has passed upon all men and reigns not only from Adam to Moses,

but also from Moses to Christ's coming and Kingdom, we should all be constrained to ask with the Prophet Job, "If a man die, shall he live again?" (14:14.) Do you think there was any doubt in Job's mind when he asked this question? Hear his answer. "All the days of my appointed time will I wait till my change come." Where did he expect to wait? Verse 13 answers: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past." He then said, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (14:15). "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth" (19:25).

Definite, inspired statements of the Scriptures give us the resurrection as our only hope of a future life. If the doctrine of the resurrection can be disproved, then eternal sleep is the doom of all. The Apostle's argument in 1 Corinthians 15 is: no resurrection, no life. On the other hand, if Christ was raised, just that sure are we that those in Christ will be raised at His coming. The Prophet Isaiah exclaimed, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (26:19).

How to attain unto this resurrection from the dead was the Apostle Paul's great concern. (Phil. 3:11.) It should be ours, as well. He tells us in Romans 1:16 that the gospel of Christ is "the power of God unto salvation." If the gospel is the power used of God for saving men, how important it must be to know exactly what the gospel is! Jesus commissioned the apostles, shortly before His ascension to heaven, to go into all the world and to "preach the gospel to every creature," saying: "He that believeth, and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Also, in the above text in the Roman letter, belief of this gospel is required for salvation.

Let us, however, first find just what it is we are required to believe. Gospel is good news. We read that "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). This good news, then, is concerning the Kingdom of God. Philip preached "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). The things concerning the name of Jesus Christ must be a part of the gospel of the Kingdom of God, for Jesus is to be King in that Kingdom. In Galatians 3:8, we find that the gospel was preached unto Abraham. How could the gospel have been preached to Abra-

ham two thousand years before Christ was born? God made known to Abraham that through his seed there should come a redeemer, through whom all the families of the earth should be blessed. He had promised him, that he and his seed should inherit the land and dwell therein forever. But how could Abraham inherit the land forever, when he was so soon to have the "horror of great darkness" (death) overtake him and be gathered to his fathers in a good old age? (Gen. 15:12-15.) By the resurrection from the dead through the promised Redeemer and King! Thus we see how the gospel was preached to Abraham. He "believed God, and it was counted unto him for righteousness" (Rom. 4:3), for "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). In other words, by faith, Abraham was given a view of God's future Kingdom, with his seed, the Christ, as King of kings, blessing the nations.

These promises made to Abraham were repeated to Isaac and Jacob. Paul says in Acts 26:6, "I stand and am judged for the hope of the promise made of God unto our fathers," showing that Paul's hope was identical with that of Abraham, Isaac, and Jacob, and that these promises made of God to the fathers must be the basis of our hope.

Some of the things "concerning the name of Jesus Christ" which were preached by the apostles were: "His death, burial, and resurrection." In fact, the Apostle Paul spoke of this as the gospel "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. 15:2-4). Yes, the death, burial, and resurrection of Christ is the central theme of the gospel plan. Without it, there could be no redemption from sin and death. All the sacrifices under the old covenant pointed to the "Lamb of God that taketh away the sin of the world." They were shadows of Him who was to come. In the eleventh chapter of the Hebrew Letter, we find a long list of names, from Old Testament history, who exercised faith in these things and "obtained a good report."

So, then, the gospel of the Kingdom of God and the things concerning the name of Jesus Christ must be believed in order to obtain salvation, but is this all? No. Jesus said: "He that believeth and is baptized shall be saved." When that wonderful sermon was preached

(Please turn to page 15)

NO HOPE FOR THE HYPOCRITE

(Continued from page 7)

Hypocrisy avails nothing, for "what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 27:8.) "So are the paths of all that forget God; and the hypocrite's hope shall perish" (Job 8:13). There is no hope, no reward, for him. In Job 13:16, we read, "An hypocrite shall not come before him (God)."

The goal for which Christians are striving is eternal life through Jesus Christ our Lord. "Study," therefore, "to shew thyself approved unto God" (2 Tim. 2:15). Work, too, for the night is coming. Lay aside all worldly pursuits, hypocritical deceits, and all unrighteousness.

STUDYING THE SPIRIT BIRTH

(Continued from page 5)

wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12)—indicating that when one is baptized, he is expressing faith in the great operation God performed for Christ, even Christ's resurrection.

Now, let us see what God does for men who were "aliens," and who were dead in their sins and trespasses, when these men bury their sins in the waters of baptism. We read: "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). Here, then, is a man changed in his heart, action, and relationship toward God. His sins are buried under the water. He was delivered, or born, from the water, being made "free from the law of sin and death" (Rom. 8:3).

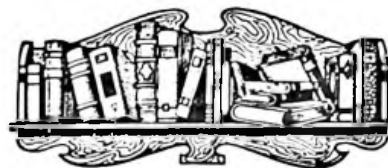
Well, I must be going. I hope soon to return to talk with you again about the Spirit birth and the dangers between begettal and the Spirit birth.

THE FRIEND I LOVE

"I love the friend whose cheering voice
Can soothe my aching heart,
Can wipe the tears of grief away
When sorrow bids them start.

"I love the friend whose gentle hand
Removes the cup of grief,
Binds up the wounds it did not make,
And kindly brings relief.

"I love the friend whose beaming smile
Is like a ray of light,
To cheer me on my lonely way
Through sorrow's darksome night."



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Reader's Digest (\$3.00 a year) needs no introduction to those who now and then pause to glance over Building Your Library. Every month, more than five million Americans buy *Reader's Digest*, and most of them read it from cover to cover. Every month, half a million Spanish Americans and a hundred thousand Brazilians buy the Spanish and Portuguese editions of the *Digest*, too.

The recent publication of *The Reader's Digest Reader* and its selection as a Book-of-the-Month Club dividend has been widely advertised. Not so well known, however, is *Reader's Digest Books*, published by the Reader's Digest Association (\$1.25).

Yet *Reader's Digest Books*, representing a condensation of fourteen of the best books of the last few years, deserves national attention. All the books included in this volume of abbreviated literature are well worth reading; some of them are vitally important.

Take *Asylum*, for instance—William Seabrook's intimate expose of the horrors of alcohol when it is poured down the throat as water pours over Grand Coulee. Or take *Man, the Unknown*—Dr. Alexis Carrel's delightful story of what makes a man tick, physically and mentally. Finally, take such books as *The Return to Religion* and *How to Live on Twenty-Four Hours a Day*. These are just a few of the many best-selling, prize-winning, thoroughly entertaining, and altogether valuable books which have been, by some editorial legerdemain, put between the covers of a volume only 272 pages thick.

All the books condensed in *Reader's Digest Books* have been condensed previously in the *Reader's Digest* itself. But they are the sort of condensations you will want to read frequently—the sort you should read frequently. And the condensing process has stripped them of useless verbiage; the meat is left, and the interest, but the tares are gone. Which, perhaps, is a mixing of metaphors, but serves to indicate that Building Your Library is pretty strongly for *Reader's Digest Books*.

Incidentally, *Reader's Digest Reader* (mentioned in the beginning) is \$3.00.

• • • •

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



"Some trust in chariots, and some in horses; but we will remember the name of the Lord our God" (Psalm 20:7).

Jacob at His Journey's End

Jacob lived for a time in Bethel. He could not travel very far or fast with his family, servants, and flocks. It was at Bethel that Jacob made an altar unto God. He pleaded with his people to throw away their "strange gods," or idols. They were also to rid themselves of their earrings. "Jacob hid them under the oak . . . by Shechem" (Gen. 35:4). (From a Bible dictionary is found that both boys and girls, as well as women, wore earrings. They were considered of value to keep one from ill luck.)

God appeared unto Jacob, and said: "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (35:10). God renewed the promises made to Abraham and Isaac. (13:14, 15; 26:3-5.)

Jacob, or "Israel," and his group traveled onward. They were nearly to Bethlehem when his wife, Rachel, died. (35:19.) She left Israel with a baby son who was named "Benjamin." Israel loved Joseph and Benjamin more than he loved the other sons, for these two were children of Rachel, his best loved wife.

Joseph and His Brothers

"Now Israel loved Joseph more than all his children . . . and he made him a coat of many colours" (Gen. 37:3). His brothers hated Joseph, because he was best loved. Joseph did things which made his brothers angry.

One time he had a dream. He told the dream to his brothers. It made them hate him all the more. This is the dream: They were all "binding sheaves" in the field. Joseph's sheaf stood up straight, and all his brothers' sheaves bowed to Joseph's sheaf. His brothers said, "Shalt thou indeed reign over us?"

Joseph dreamed other dreams. One of them was about the sun, moon, and stars bowing to him. This dream Joseph told his father and brothers. His father scolded him, asking: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (37:10.) This made his brothers hate him all the more. His father remembered Joseph's dream — frequently thinking about it afterwards.

My Body

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

"The things that harm my body
I will not use at all;
Tobacco is one harmful thing,
Another, alcohol.

"Into my mouth they shall not go,
When tempted, I will answer, 'No!'
And every day I'll watch and pray,
'Lord, keep me pure away.'"

First Verses in Proverbs

"Hear, ye children, the instruction of a father, and attend to know understanding" (4:1).

"My son, keep my words, and lay up my commandments with thee" (7:1).

"Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish" (12:1).

"A wise son heareth his father's instruction: but a scorner heareth not rebuke" (13:1).

Happy Birthday Wishes

Franklin D. Hawkins, Aug. 24, age 2, St. Cloud, Minn.

Tommy Pearson, Aug. 25, age 4, Troy Ohio.

Ophelia Richardson, Aug. 28, age 4, Hammond, La.

William G. Sizer, Aug. 28, age 13, Waterloo, Iowa.

Mildred Richardson, Aug. 29, age 5, Hammond, La.

Neal M. Hammer, Aug. 30, age 4, Bird Island, Minn.

Rita June Landry, Aug. 30, age 12, Hammond, La.

Lois Elaine Litchfield, Sept. 1, age 1, Macomb, Ill.

Mary Lou VeNard, Sept. 2, age 9, Macomb, Ill.

Ralph Low, Sept. 2, age 14, Cleveland, Ohio.

James R. Grisson, Sept. 6, age 2, Frankfort, Ind.

Ruth Dell Savage, Sept. 6, age 10, Waite Park, Minn.

Roy E. Poland, Sept. 6, age 12, Skelton, W. Va.

Delores Mae Boyden, Sept. 6, age 14, Oregon, Ill.

Richard Hammer, Sept. 6, age 15, Bird Island, Minn.



Evan Knodle, Editor
205 N. Hinkley
Rockford, Ill.

John Mercer, President
529 W. Piper St.
Macomb, Ill.

Arlen Marsh, I. V. President
230 W. 103 St.
Los Angeles, Calif.

BEREAN DEPARTMENT

Miss Lorraine Gaspar, Sec. Miss Lorna Macy, Treas. Robert Hardesty, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

David's Message in Psalm 56

"Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High" (vv. 1, 2). Consider how hard it is becoming to live a Christian life. All events of the world seem concentrated to the end of trying to make one lose faith in the Lord. If you have a good position, you are kept so busy you no longer find it easy to "search the scriptures daily," and money won't buy transportation to church if the building is some distance from your home. If you are not employed by a "war plant," your income and expenses run so uncomfortably close together that you often find yourself forgetting the Lord—while you are privately worrying about yourself.

When David found himself in trouble with enemies on every side, he confided in the Lord. His were enemies endangering his very life. Ours are those who would make us forget our devotion to our God—make us rely on man's plans and solutions. We are probably beleaguered as much in our daily contacts as was David. We may be even in a more dangerous position than was David, for David's oppression was direct, while oftentimes our position is one wherein we may decide right or wrong—and there weakness so often appears. When we begin to waver, remember, "What time I am afraid, I will trust in thee" (v. 3). Surely, there are times when we are weak. We hear accounts of soldiers cited for bravery in action in our present conflict who later admit they were "scared," but their courage drove them onward. Our trust in the Lord will increase courage sufficiently to help us overcome any obstacle.

"In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me" (v. 4). Do we daily praise God's Word? Are we so devoted to its study that we are willing to put anything else aside for at least a few moments, that we may be strengthened by reading a Bible passage? Do we try to understand God's meaning in His Word? or are we sometimes guilty of trying to abridge it or interpret it to our own weak advantage? If we become familiar with enough Bible passages, we need not fear what any man may say or do. We are promised that no matter how short or hard this life

may be, our faith and trust will be rewarded with a life of length and fruitfulness beyond present comprehension.

"Every day they wrest my words: all their thoughts are against me for evil" (v. 5). Sin and its followers are persistent to a degree that would fairly exhaust us, if it were not for the constant presence of our Lord whenever we are moved to call upon Him. Every day our faith is challenged. Is it not dangerous under such a steady bombardment to depend upon Bible study only once or twice a week, at the most? Would not a daily, or twice daily, Bible study assure us of a much better chance of withstanding seen and unseen evils?

"They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul" (v. 6). An organization, particularly a good one, is hard to beat. Sin, in all its forms and championed by so many people in a multitude of ways, is organized—to gain your attention, to hold your interest, and to enlist your support. You are wanted, and you are in danger of being won over unless you are so engrossed in the Lord's work that you can't hear Sin's advertising.

"Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" (v. 8.) Our troubles are known by the Lord. Our reactions to these difficulties are recorded. The faithful will be rewarded, and punishment is promised the unfaithful.

"When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me" (v. 9). Some enemies can be overcome before the final Judgment Day. Today, by turning to the Lord in prayer and by meditating His Word, we can push back many assaults.

"For 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?" (v. 13.) God permitted His Son to be sacrificed, that eventually men may be given eternal life. God does not intend, however, that man's enjoyment of the Christian life shall begin at the resurrection. Men must be tested, tried, and found faithful or unworthy—if faithful, they at once enjoy the comfort and protection that only the Lord in heaven can give.

Today you can enjoy the benefits of a Christian life. Follow the example set by David—"a man after God's own heart."

AMONG THE CHURCHES

CONFERENCE CALENDAR

Aug. 23-30—Eastern Nebraska Conference at Omaha.

CALENDAR OF EVANGELISM

Sept. 2-6—Special meeting and home-coming at Hillisburg, Ind.

HILLISBURG CHURCH OF GOD

The dates for the special meeting and home-coming scheduled for the Hillisburg, Ind., Church of God are September 2-6, 1942, instead of September 16 and on, as announced in last week's Herald.

Bro. Celaine R. Randall, our regular pastor, will conduct the services. Other ministers are invited to attend and help Bro. Randall. This will be a good time for a return visit from some of our friends whom we met at the recent General Conference. Everyone is cordially invited to attend. Lota Huffer.

HARTVILLE, MISSOURI

I am happy to introduce to the household of faith Arthur Wilbur Dennis and his wife, Ruth May Dennis, Hartville, Mo., Rt. 2. They embraced the faith, believing that Jesus died for our sins, was buried, and rose again for our justification; that He now makes intercession for all who will come unto God by Him; and that He is coming again to bestow eternal life on His people and share His glory with them in the Kingdom of God. They were obedient in baptism as the Lord required.

Pray for these "babes in Christ," that they may endure unto the end as faithful children of God. Lyle Rankin.

HOPE CHAPEL CHURCH OF GOD

South Bend, Indiana

On Sunday, August 16, we were pleased to add to our membership Mrs. Charles Sibert, 1607 S. Marine St., South Bend. On the same day, two young married men came forward and requested baptism. They are: Glen Grosh, 1921 Lynn St., Mishawaka, Ind., and Walter Houser, 1820 S. Columbia St., South Bend. Baptism was administered on Monday, August 17, by Bro. F. A. Stilson at Eagle Lake. Mrs. Wilma Pierce, Secy.

THE PRISCILLA AUXILIARY

The ministers' wives held several meetings during the recent General Conference. We chose "Priscilla Auxiliary" as our name. Our slogan is: "Priscilla and Aquila my helpers in Christ Jesus" (Rom. 16:3).

The following officers were elected for the coming year: Mrs. F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich., president; Mrs. F. L. Austin, 1705 Leer St., South Bend, Ind., vice president; and Mrs. Harvey Krogh, Jr., Tipp City, Ohio, secretary-treasurer.

The purpose of our meetings was to discuss our problems and to share our experiences. Because of our united effort, we hope to be of more service to the Lord.

Mrs. Harvey Krogh, Jr., Secy.

EVANGELISM

Salem Helping Hand Society	\$ 5.00
Los Angeles, Calif., S.S.	21.43
Missouri Conference	10.00
Delta, Ohio, Bereans	21.00
Carl Bunch	2.00
Mrs. Ray McCann	4.00

REYNOLDS - BUSE

At 8:00 o'clock, Thursday evening, August 13, 1942, Miss Iva Marie Reynolds became the bride of Mr. Edward C. Buse at the Church of God, Oregon, Ill. The single ring ceremony was read by the writer, assisted by Bro. Sydney E. Magaw, pastor of the Oregon church.

Mrs. H. A. Smith, organist, played the wedding march, and Mrs. Leila Mae Docden sang "Because." The bride wore a lovely gown of white satin, fashioned with a fingertip veil, and carried a bouquet of roses. Mrs. Leland Rittenhouse, attired in aqua taffeta, was matron of honor. Mrs. Harvey Krogh, Jr., also a sister of the bride, and Miss Georgia Johnson were bridesmaids. They wore blue and pink taffeta, respectively. The flower girls were Betty and Carol Lea Rittenhouse, nieces of the bride. Martin Buse, brother of the groom, served as best man, and the ushers were Leland Rittenhouse and Francis Burnett.

Following the ceremony there was a reception for forty relatives and friends at the home of the bride's parents, Mr. and Mrs. William Reynolds. The bride cut a three-tier wedding cake. Immediately following the reception, the couple left for a wedding trip in Wisconsin.

May God's richest blessings attend these young people as they journey through life together. Harvey Krogh, Jr.

HERALD RECEIPTS

Mrs. Clifford Weaver; Mrs. Eva L. Page; Mrs. E. F. Myers (self & another); Mrs. Barbara Addington; Mrs. D. D. Lawrence (self & another); P. N. Benn; Mrs. Frank Coser; Mrs. Dollie Engasser; Mrs. Thomas Lewis; Frances Munshaw; Mrs. C. Hoganson (for another); Delos Andrew (for another); Charles Fankbouer; Mrs. C. V. Mattison (for another); Mrs. Carl Larsen; Mrs. Ella M. Rose; Mrs. G. B. Sprinkle; Anna Eidemiller (for another); Lyle Rankin (for another).

NATIONAL BIBLE INSTITUTION

Mrs. E. F. Myers	\$ 2.00
N. S. Westfall	5.00
Leonard Pelton	10.00
Mrs. G. B. Sprinkle	1.00
John Lehman	3.40

OREGON BIBLE COLLEGE

A Sister	\$52.50
----------	---------

"INDIA"

Mrs. Ray McCann	\$4.00
-----------------	--------

THE RESTITUTION HERALD

Published by

Oregon, Illinois

National Bible Institution

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.

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Emma C. Railsback's article, "The Gospel Plan of Salvation," appearing on pages 10 and 15, will soon be published in tract form. Copies thereafter may be obtained from Sr. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif., or from National Bible Institution, Oregon, Ill. Price: 20 cents per dozen; \$1.20 per hundred.

Bro. Vivian Kirkpatrick, an instructor of Oregon Bible College, and Sr. Walcie Rhea Smith, London, Ark., will be married at the Church of God, Dixon, Ill., Sunday morning, August 30. Bro. C. Alan McLain, pastor of the Dixon church and brother-in-law of the bride to be, will officiate.

Bro. and Sr. G. M. Siple, Oregon, Ill., and Sr. Ruth Hoskins, Eden Valley, Minn., faithful friends of your Editor and Mrs. Magaw, will accompany us to Omaha, Nebr., Monday, August 24, to attend the Eastern Nebraska Conference.

There will be no Herald next week.

Oregon Bible College, Oregon, Ill., will reopen at 8:00 a.m., Tuesday, September 15, 1942, then beginning its fourth year of service.

Bro. James M. Watkins gave the sermon at the Oregon, Ill., Church of God, Sunday evening, August 23. Bro. and Sr. Watkins have been spending part of their vacation in Oregon and vicinity visiting relatives and friends. However, they expect to be back at their post at the Restitution Church of God, Eldorado, Ill., for work Sunday, August 30.

In the absence of the pastor at the Eastern Nebraska Conference, Bro. Ellsworth Routson is scheduled to speak for the Oregon, Ill., congregation Sunday morning, August 30.

One of the students of Oregon Bible College who is already in Oregon is Bro. Harold Doan of Grand Rapids, Mich. He is helping to get out The Restitution Herald and Truth Seekers' Quarterly.

THE GOSPEL PLAN OF SALVATION

(Continued from page 10)

by the Apostle Peter on the Day of Pentecost (Acts 2), three thousand believed and were baptized. When Philip preached to the Samaritans, they "believed" and "were baptized, both men and women" (Acts 8:12). When he preached the gospel to the eunuch, the eunuch asked to be baptized. The Philippian jailer and his household heard, believed, and were baptized the same hour of the night. When the gospel was preached to the Corinthians, many of the Corinthians heard, believed, and were baptized.

Yes, the record of the early church shows clearly that hearing, believing, and obeying the gospel message are necessary steps to constitute one "in Christ." Hear the words of the Apostle to the Galatian church: "As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29). Yes, "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.)

All those who have thus "put on" Christ are represented in the Scriptures as having been begotten to a spiritual life with the word of truth, that they should be "a kind of firstfruits of his creatures" (James 1:18). Paul said to the Corinthian church, "In Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). "Whatsoever is 'begotten' (Emphatic Diaglott) of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). Peter said: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (or living) hope, by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). The death of Christ had caused the hope of the apostles to die, but by His resurrection, God had begotten them again. This

also from Peter: "Seeing ye have purified your souls in obeying the truth . . . being 'begotten' (Emphatic Diaglott) again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (vv. 22, 23).

Having been begotten to the spiritual life by the gospel of Christ, a growth and development are required, and are accomplished by walking after the Spirit, crucifying the fleshly desires which war against the Spirit, by growing in grace and the knowledge of our Lord Jesus Christ, by purifying ourselves "even as he is pure," by adding to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and so on through Peter's list of virtues, where he gives the assurance: "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).

There are many more Scripture references bearing on the different phases of this subject. Only a few have been selected to make a brief outline of the subject, with the hope that it might be an incentive to the reader to want to search the Scriptures to learn more of its precious truths.

There will be no Herald next week.

RALLY NEW READERS

for

The Restitution Herald

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to help increase the circulation of The Restitution Herald, and thereby help men and women to learn of the coming of the Lord and to prepare for His coming, I here-

with enclose \$_____ to pay for the following new subscriptions at your nine-months-for-a-dollar rate to new readers:

Name

Address

Name

Address

Name

Address

My name is

My address is

Note: Be sure to sign your own name and address, and enclose the correct amount of money—(preferably in U.S. money order or personal check.)

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

- For Evangelism \$_____
- For Ministers' Fund \$_____
- For Golden Rule Home \$_____
- For Oregon Bible College \$_____
- For General Operating Expenses \$_____
- For Renewal to The Restitution Herald \$_____
- (\$2.00 per year)
- Total \$_____

Sender's name

Address

COMING EVENTS IN THE LIGHT OF PROPHECY

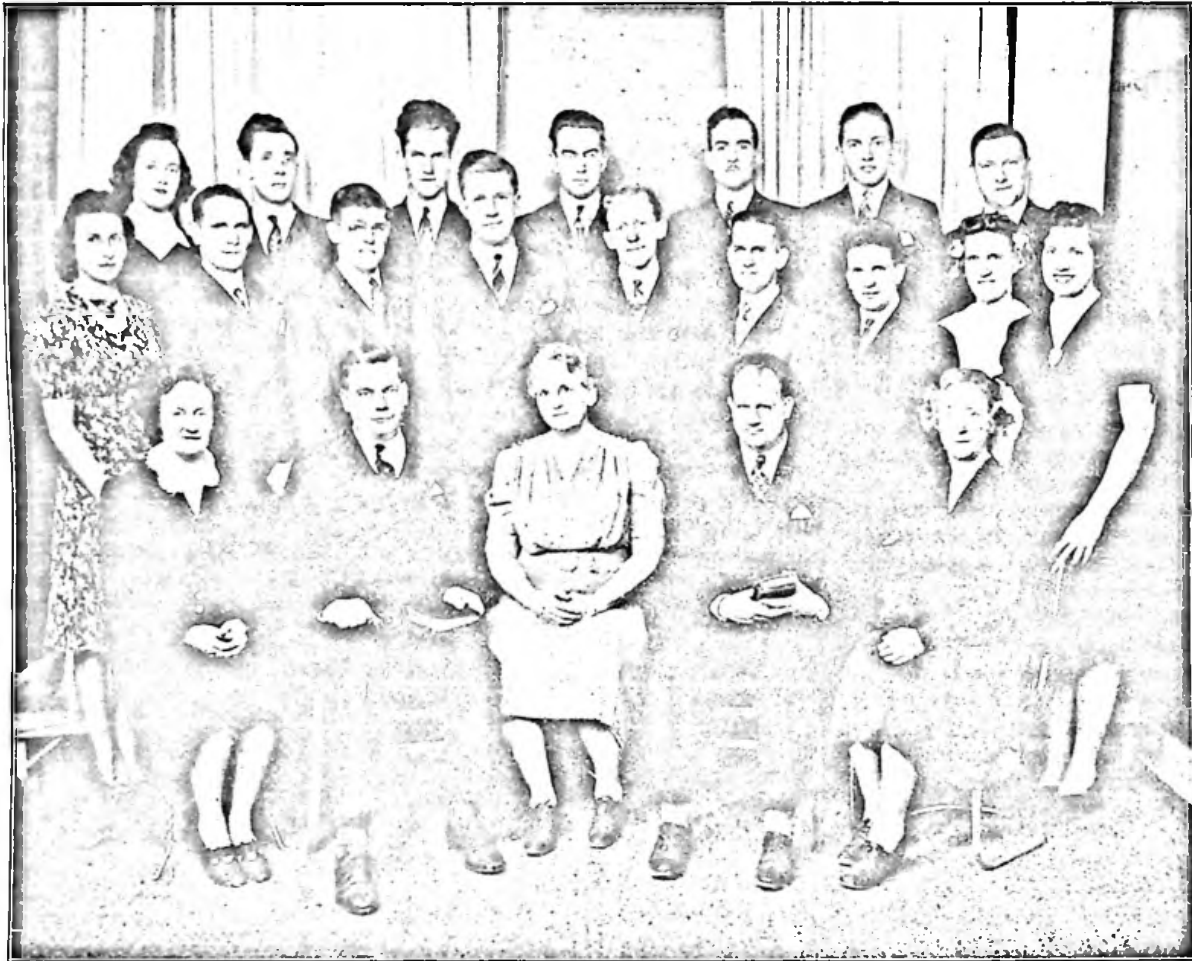
Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy.

Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

OREGON BIBLE COLLEGE

OREGON, ILLINOIS



(SCHOOL OF 1941 - '42)

Will the School Continue to Grow?

Victory May Depend on You!

ENROLLMENT COUPON: Freshmen planning to attend Oregon Bible College this fall, beginning September 15, are requested to sign and return this coupon to *Oregon Bible College, Oregon, Illinois.*

My expenses (\$30.00 per month) will be paid by

My name is Address

I am recommended by

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, SEPTEMBER 8, 1942

NUMBER 48

The Transformation

*To the potter's house, I went down one day,
And watched him while molding the vessels of clay,
And many a wonderful lesson I drew
As I noticed the process the clay went through.*

*Trampled and broken, downtrodden and rolled,
To render more plastic and fit for the mold;
How like the clay that is human, I thought,
When in heavenly hands to perfection is brought.*

*For self must be cast as the dust at His feet
Before it is ready for service made meet;
And pride must be broken, and self-will lost—
And laid on the altar, whatever the cost,*

*But lo! by and by a delicate vase
Of wonderful beauty and exquisite grace!
Was it once the vile clay? Ah, yes; yet how strange
The potter had wrought such a marvelous change.*

*Not a trace of the earth, nor a mark of the clay—
The fires of the furnace have burned them away,
Wondrous skill of the potter—the praise is his due,
In whose hands to perfection and beauty it grew.*

*Thus with souls lying still, content in God's hand,
That do not His power of working withstand;
They are molded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.*

—M. F. Clarkson.

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

Unto the Stature of Christ

Christians, not measuring themselves by themselves, but patterning after the "perfect man" (Eph. 4:13), should and will gradually approach "the stature of the fulness of Christ." He who would pattern after the stature of Christ must be unashamed of truth. More, he will gladly confess the truth. Said Jesus: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). The multitudes "are of the world: therefore speak they of the world, and the world heareth them. We are of God . . . he that is not of God heareth not us" (1 John 4:5, 6).

Having faith in Christ, and having confessed Him, he who follows the Christ will then voluntarily be baptized in keeping with Jesus' commission: "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). Jesus being baptized in the Jordan "to fulfil all righteousness" (Matt. 3:15), publicly demonstrated His willingness to be buried in a more literal grave than that of water. In that offering of Himself unto death, He was Pattern for him who likewise would "fulfil all righteousness." There is no patterning after Christ in failing to do what Jesus did.

Spasmodic and noisy religion are foreign to the true spirit of Christ. Jesus was always master of His emotions—He kept His body under control. The Apostle Paul, one who well approached the stature of Christ, said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). Jesus, being neither God nor angel, but "seed of Abraham," proved the possibility of faithful men resisting and largely overcoming temptation—the complete victory being provided in Christ's forgiveness and in the saints' eventual immortality.

When once the Lord was hungry and the disciples

prayed Him, saying, "Master, eat," He replied: "I have meat to eat that ye know not of. . . My meat is to do the will of him that sent me, and to finish his work" (John 4:31-34). Likewise, those who would approach the stature of Christ "hunger and thirst after righteousness" (Matt. 5:6).

Like Jesus, His disciples will be humble. Said James: "Humble yourselves in the sight of the Lord, and he shall lift you up" (4:10). "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:5, 6).

Though Jesus was a "man of sorrows, and acquainted with grief" (Isa. 53:3), He uncomplainingly endured the cross. He ever had the inner satisfaction of knowing that His life was acceptable with God, as indicated in His prayer, "Thou hearest me always" (John 11:42). Those who follow Christ will, like David, "rejoice in the Lord . . . and give thanks at the remembrance of his holiness" (Psalm 33:1; 97:12). He who serves only because of duty has missed the joy of Christ-inspired service.

Several texts directly challenge men to imitate the life of Christ. Said Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ . . . and as many as walk according to this rule, peace be on them" (Gal. 6:14-16). Like the Apostle Paul, let us be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10). "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Said Peter: "Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-23).

Today, the world voices multiple ideals, standards, and goals—*gods of the nations!* Only Christ can save, and "ye are complete in him." Grow, Christian, "unto the measure of the stature of the fulness of Christ."

Restitution

By H. Scott Smith

"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."

ONE might ask, "What is meant in Acts 3:21 by 'restitution of all things, which God hath spoken by the mouth of all his holy prophets'?"

When God placed Adam and Eve in the Garden of Eden, He gave them everything that the heart could desire to make them happy, giving Adam dominion over it all. This was the "first dominion" ever given to man, and is referred to by the Prophet in Micah 4:8. God also gave them a law, or instructions how to keep the Garden, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). By disobeying this law, Adam brought upon all the human race that dreadful enemy, death. (Rom. 5:12; 1 Cor. 15:21.)

God said again unto Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:17-19, 23).

The glorious condition that once existed in the Garden of Eden was taken from the first pair because of disobedience to God's law. What did man lose? He lost the right to live forever; also the Garden with everything it possessed to make man happy and contented. The right to live forever, or to possess eternal life, will be restored to all who obey God's commandments and live for Christ. The earth will be restored to its Edenic beauty, as it is written, "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). And again: "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).

With this evidence before us, we can readily see that righteousness will be restored to the earth. Again we read: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:5-10).

What a glorious day will have dawned when the physical defects will be eliminated and perfect soundness restored! Then it will be that the first dominion will be restored to man. When was the first dominion? It was when Adam was given dominion over the Garden of Eden. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8). We learn from the foregoing passages of Scripture that the restitution of all things means to restore that which was lost in the fall of Adam. The righteous will inherit the earth in this restored condition. Then, "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" (Isa. 55:13).

When the restitution is completed, we will have a new heaven and a new earth "wherein dwelleth righteousness," as the Apostle Peter declared in 2 Peter 3:13. Speaking of the days after the coming of Jesus Christ, the Psalmist said: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:7, 8). May we so live that we may be able to inherit those conditions.

What Must I Do to Be Saved?

By *Thelma Richardson*

OBTAINING salvation is not as easy a task as some may have you believe. Salvation lies not in the act of baptism alone, but reaches far beyond it. As long as one lives, he must strive for salvation if he would receive it. "What must I do to be saved?" is not merely the question of a non-member; it is a Christian's question, too. Being a baptized believer does not assure one a place in the Kingdom—that answers only one qualification. After the first step of baptism has been taken, a true and consecrated Christian life is essential for salvation.

"What must I do to be saved?" Let us ask ourselves this question and ponder it deeply in our hearts.

Christians, having come into the body of Christ, must continue steadfast in their faith. This is one of the most important factors. In Ephesians 4:1, we read: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." A Christian has the highest vocation possible, and he must make sure that he is walking worthy of that vocation. "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10). In every work, the employer expects certain efforts of his employees. A good strawberry picker must work well and stay with his work until it is finished. Likewise, our heavenly Father expects certain efforts of His children. They must walk worthy of their calling.

Obedience is the keyword to Christian life. Our parents require obedience of us. Our heavenly Parent, also, requires obedience as necessary for salvation. "This is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). The keeping of God's commandments necessitates a knowledge of them and that knowledge requires Bible study. If we love God, we will automatically keep His commandments, because love will create in us a desire to do whatever God wants us to do.

Christians are overcomers. They must constantly strive to overcome sin. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). Baptism remits the old sins and leaves a clean page before the Christian. Sins thereafter committed must be overcome by repentance. The Christian cannot stop working. There is always the battle to win against himself—his sins to overcome. To overcomers is given this promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7). Each new day the Christian must strive to blot out sins that he committed yesterday.

He should ask himself the question: "Have I overcome any sins that I had a year ago, or do I still have them?"

Romans 12:1 gives this charge to Christians: "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." Our living sacrifice, then, is our bodies. They are not to be presented in a defiled condition, but in holiness. Evil can be overcome with good by using every part of our bodies for service to God: ears hear good things about others and about the Holy Scriptures, but shun evil gossip and untruths; lips do not tell lies and speak slander, but speak nice things about others and encourage them—the lips also proclaim truths of the Bible and give praise and glory to God in both song and word; faces bring sunshine and happiness to others with smiles; hands do not steal or harm anyone, but do loving and helpful deeds for others; feet carry us to church and run errands of mercy; eyes see the beauty of Jesus in others and read God's Holy Word, instead of seeing faults in our neighbors or reading trashy novels; the mind and heart are full of kind and loving thoughts and are continually filled with praise for God. Thus, the living sacrifice of our bodies is, truly, the best way of qualifying for salvation.

The Christian, to be fully developed, must exercise and grow. Only those muscles in our human body that are exercised grow strong. Likewise, only those qualities and talents in our character that are exercised grow strong. Many Christians cease to grow after they join the church, but that is not proper or normal. One cannot stay a babe all his life; he must grow. Paul said in his letter to the Ephesians: "Speaking the truth in love . . . grow up into him in all things, which is the head, even Christ" (Eph. 4:15). The only way to grow is to eat constantly of the truth. A newborn babe in Christ must drink the "milk of the word" (1 Peter 2:2). Those who fail to drink the milk of truth are those who become disinterested and apostatize the church.

Daily exercise of godliness is also essential for proper growth. (1 Tim. 4:8.) Exercise and growth ultimately bring forth a sound Christian, alive and active. The person who "sits down" cannot expect to be any better tomorrow than he is today—or any nearer salvation. The most important training in the world is training for the service of Christ, and surely the Church of God must give its share of that training. Christians must be taught to exercise and to grow.

Christ expects His followers to bear fruit. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). If Christians are "the salt of the earth" and "the light of the world" (Matt. 5:13, 14), they must bear fruits. Their savor must not be lost, nor their light hid.

"What must I do to be saved?" This is the test of

every Christian today. Do I know my calling, and do I walk worthy of it? Do I know God's commandments and keep them? Have I overcome any of my sins, and do I strive each day to overcome more? Do I daily exercise godliness and drink the spiritual milk? Have I borne any fruit for Christ? Do I seek God in prayer for strength to grow into a better worker for Him?

Just what have I done to be saved?

Let Us Glorify God

By Marjorie Burnett

"I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

THE tongue is an important member in spreading the gospel, but many times it is used otherwise. Paul instructed the brethren at Colosse, saying: " whatsoever ye do in word or deed, do *all* in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "All" includes the *speaking* of a person, though there are many times when a person's speech is not done in the name of the Lord nor to His glory.

Solomon said, "The prating fool shall fall" (Prov. 10:10). This being written by the wisest man in the Bible, it is certainly something to be considered. Everyone must watch his speech.

James said: "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" (1:26). One's religion is vain if he does not bridle his tongue. James also said: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (3:5, 6). Everyone knows how a person may say a few words which start serious trouble. "A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness" (Prov. 15:1, 2). If Christians would follow these wise words, there would not be quarrels—but harmony.

Much counsel about the tongue is given in the Bible. Solomon said: "Put away from thee a froward mouth, and perverse lips put far from thee" (Prov. 4:24). He also said that there is a "time to keep silence, and a time to speak" (Eccl. 3:7). If Christians would heed this, they could live much better than they do.

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). Here, Paul was advising the Colossians, but it would be well for all Christians today to follow this counsel. Also, he gave the Ephesians good advice, saying, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). Writing to Titus, Paul told him to have "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (2:8). This, too, is good instruction for Christians to follow, that no one might speak evil of them. Paul's words, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4), if heeded, would result in everyone being in a prayerful attitude, mindful of God, and saying things pleasing to Him.

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me" (Psalm 39:1). Every person doing as David said would make the world a better place in which to live—even Christians following his advice would make the church a more delightful place in which to serve the Lord.

To use the tongue rightly would be to use it for the glory of Christ and God. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). A person following Christ's example could do more good for his neighbor, preaching and teaching the gospel, than talking about him. Christ commanded His twelve apostles, saying: "As ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7). *(Please turn to page 11)*

Studying the Spirit Birth

Article Two

By J. M. Morgan

MY dear friends: I am here again for a brief study of the Spirit birth and dangers of abortion. Jesus said: "If not anyone may be born out of water and spirit, not is able to enter into the Kingdom of God" (John 3:5, Diaglott interlinear). This rendering says "born out of water." Therefore, a man is born out of water at the time he is raised out of the water in which he is baptized. Not everyone, however, that is raised out of water is born, neither are all baptized who go under the water—unless they have complied with the Scriptural order, *faith, repentance, and confession*. You inquire, "What is the state or condition of a man who believes the gospel?" He has *faith*, and because the man has "believed unto righteousness," God "put no difference between us and them (Jew and Gentile), purifying their hearts by faith" (Acts 15:9). The man with a pure heart can repent (or reform). Therefore, a man with a pure heart and a reformed life can confess the name of Christ with his mouth, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). This man with a changed heart and a changed life, having made a good confession, is now ready for baptism. A man in this state or condition is a legal subject for baptism. When baptized, he will have complied with the law of the spirit of life in Christ, and he is therefore adopted into the family of God. He is a son by adoption and a son born of water.

They have not yet reached the safe state of the Spirit birth, but have only been placed in Christ where they can begin to prepare for the Spirit birth, and all depends on *how* they live. "If you live according to the flesh, you are about to die (or there is about to be an abortion); but if, by the spirit you put to death the deeds of the body (flesh), you shall live" (Rom. 8:13, Diaglott). Yes, to be carnal (or fleshly minded) is death. These are like the woman who lived in pleasure, as described by Paul in 1 Timothy 5:6: "She . . . is dead while she liveth." She failed to live the Christian life. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). They reserved the Spirit of adoption, but there are many dangers yet to be encountered by the begotten or adopted sons of God. Paul said: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to

whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Obedience means eternal life. Disobedience means death. "The wages of sin is death (not life in fire); but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). To continue in any one of the sins described in Revelation 21:8 or Galatians 5:16-21, Paul said: "I tell you . . . that they which do such things shall not inherit the kingdom of God." Therefore, they will not be born of the Spirit of God. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25). "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" (6:8). Please do not forget that we are dealing with the begotten, adopted, and born-out-of-water sons of God. Therefore, "as newborn babes" they are commanded to "desire the sincere milk of the word, that (they) may grow thereby" (1 Peter 2:2). Therefore the babe in Christ, as in natural birth, must grow in gestation and if faithful in service to God they will be born or delivered from dull, mortal life by reaping of the Spirit everlasting life at the coming of Christ. (Gal. 6:8; 1 Cor. 15:52, 53.) There is a vast difference, however, in the responsibility and growth of the natural babe before birth and the spiritual babe in Christ before birth. Here is the difference: The natural babe has no responsibility, has no developed mind, and therefore is never responsible for an abortion; but in nature, the mother is often responsible for an abortion. The begotten babe in Christ is responsible in all cases where there is an abortion. He has a mind; sometimes he has a double mind—and James (1:8) reads: "A double minded man is unstable in all his ways." If he does not discard the evil mind, by his willful sins he falls away because he fails to do the things required of a babe in Christ. He will be responsible for an abortion, and, therefore, he will never be born of the Spirit of God nor obtain eternal life. All those who "grow up in Christ," "the head of the body, the church: who is . . . the first-born from the dead" (Col. 1:18), are made alive for evermore. That eternal life is attained "if ye continue in the faith grounded and settled, and be not moved away from

the hope of the gospel, which ye have heard" (Col. 1:23). Therefore, only the faithful will be born of the Spirit, just as the Head (Christ) was the first-born from the dead and was made a quickening spirit by the Spirit of God that made Him alive forever. (Rev. 1:18; 1 Cor. 15:46; Rom. 8:11.) The Bible is right! Christ did come and go as the wind; they could not tell from where He came, neither could they tell where He went. Said Jesus: "So is every one that is born of the Spirit" (John 3:8). So each member who makes his calling and election sure will be changed from mortal to immortal, and then he will be like Christ the Head and can "come and go like

the wind." We are not like Christ now, however. "Beloved, now are we the sons of God" (1 John 3:2). We are not the Spirit-born sons, if we are born of the Spirit now. We would be like Him now, but John said: "It doth not yet appear what we shall be": but we know that if Christians are born of the Spirit, we would know just what we will be, for nothing could be added to us, and we would be like Christ—undying in nature—as men are teaching. Not so, for John said: "But we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (vv. 2, 3). (*Please turn to page 11*)

The Church of God in Kentucky

By Ben Carpenter

THE earliest known record of the Church of God in Kentucky is not recorded in writing, but only in the minds of a few of the older members still living.

It was, perhaps, near Civil War times when a man named "Terhune" started the church, known as "Laurel Hill," which was located a few miles out of Perryville on the road to Harrodsburg, the oldest town in Kentucky.

Brother Terhune helped to build the house in which they worshiped, but unfortunately he was killed in an accident before the structure was finished.

So far as is known, there were at least ten members at Laurel Hill at that time. The names of two ladies are known—one "Jackson," and another "Davis." At present there is only a mound to show where the old church stood. Though many people by the name of "Terhune" live in that county, there are no members.

The present church foundation was laid by a family by the name of "Skeels," who migrated from Indiana in a covered wagon, settling near Perryville in 1876. This family was composed of father and mother, Levi and Annie Skeels, with their four daughters and one son.

The Skeels family made its home on the plot of ground on which three of the daughters and the son now live. After the death of the elder Skeels, there were no regular preaching services, but weekly meetings were conducted in various homes in the community. These meetings were and still are called "Sunday school."

Some of the early members of this group were the Skeels, Southerlands, Carpenters, and Bradleys. There were others added from time to time. In 1900, Brother J. F. Waggoner preached for this group, the place of worship being in a grove near the Skeels home. A platform and pulpit were built, and the side walls consisted of

poles and cedar branches to keep out the cold night air, for this meeting was held in the fall of the year. Seats were made of planks, placed out in front for the congregation, which consisted of many of the farmer folk from a radius of several miles. How well we remember Brother Waggoner's voice ringing out through the grove beyond the ears of those seated in front of the speaker's stand!

Brother W. H. Wilson of Chicago, conducted a meeting at Laurel Hill in the fall of 1907. This time the services were held in a new barn that had just been erected on the Skeels farm. The church building that serves the congregation now was built during World War One and is located about one eighth of a mile from the Skeels home, about five miles northwest of Perryville, where one of the bloodiest battles of the Civil War was fought. There is at present a membership of twenty-nine in this church near Perryville. Some of the ones who have preached in this community are: Elders J. S. Hatch, J. F. Waggoner, W. H. Wilson, O. J. Allard, J. W. Williams, D. C. and N. B. Robison, J. H. Anderson, R. G. Huggins, S. J. Lindsay, F. E. Siple, F. L. Austin, Cantwell Drabenstott, and Vaughn Long.

Brother Long is the present pastor, having married one of the girls of the congregation, Sister Elsie Bradley, who is a granddaughter of Levi Skeels, the founder of the early church in Kentucky.

Brother Waggoner made one visit to Laurel Hill and baptized Sister J. F. Carpenter—the ice was so thick it had to be cut with an ax. How thankful we are to the Skeels family for their faithful service, for we feel there shall be fruitage, even in eternity!

Members of the Church of God in this community were known as, and are still called "soul sleepers."

"The Way, the Truth, and the Life"

By Arthur G. Young

THE immensity of the scope and the comprehensiveness of the claims made by Christ pertaining to Himself and to His mission are awe-inspiring

when even superficially examined. There can be only one possible justification for them, namely, they are true. No other person in history, secular or Biblical, has even attempted to make such claims as Christ made, and it would appear that the utter absurdity of such presumption has been sufficient to prevent them being made. Ridicule is a powerful weapon to be avoided by any person in power, and even the great human figures of history have desired to prevent being placed in ridiculous or absurd positions through the making of easily detected false claims. All great leaders have recognized in more or less measure their dependence upon others, as well as their own limitations, and they must have realized they were not a primary source of supreme power.

Christ was a man who not only seriously and calmly made these stupendous, all-embracing claims, but what is more important, gave proofs to adequately support those claims. He was not dependent upon other men for His power, but was the actual possessor of *all* power both in heaven and on earth. This power and authority were given Him by His Father (Matt. 28:18), because He successfully passed the test of the cross, and it is worthy of note that Christ made no such claim to the possession in Himself of such power until after His resurrection.

After making the plain, and impossible to misunderstand, statement that He is *the Way*, and *the Truth*, and *the Life*, which clearly asserts there is no other way, as Christ is not only a way, a truth, or a life, He added that no person can even have access to God the Father, except through Him (Christ). What preposterous presumption and useless statement to so assert if it were not true! It would be a supremely colossal and fantastic lie on any other basis than that it was a true statement. There is no middle ground and no compromise possible here. It is supreme truth, or supreme lie.

Is it not reasonable, extremely practical, and also the essence of simplicity to have one recognized and authorized method of approach to God, provided it is free to all? Why confuse men and complicate methods with a multiplicity of avenues? Furthermore, does not He who is the supreme Author of order, have the right to name the correct channel of approach to Him? Emphatically, yes!

"Jesus saith unto (Thomas), I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Christ certainly considered that it was absolutely essential to make this announcement, otherwise He would not have made it. It therefore is of ut-

most importance to men that they realize the great principle of truth contained therein. To do so will clarify our understanding of the true relationship between Christ and men, by putting each in the proper position to the other. In plain words, Christ was making the fundamentals, because without getting the relative positions of both Christ and men clear, mutually understood and mutually agreed to, there can be no proper understanding by man of his relation to God's plan or the part he is to have in the development of it. It is because this basic fact has not been, and is not now, recognized and admitted by man, that the past and present confusion exists in the world today. The trouble is not of God or Christ, but of man.

Access to God is essential to man, and man of himself cannot provide a way. This must come from God alone, and because He has realized this, He has provided the means of approach through His Son. This is a further proof, if such is needed, of God's loving provision of all essentials for man.

May we now consider the three claims in reverse order from the sequence as stated in John 14:6, enabling a clearer presentation of the subject.

Christ said, "I am . . . the life." Present life is an inheritance by natural birth, and it is a basic possession. We did not receive it from Christ, but through the operation of a biological law created and set into operation by being given to our first parents, Adam and Eve. Christ was not referring to the natural life, for that law of life had already been in operation for four thousand years. He was referring to the eternal life not possessed by any human being, which is the future gift of God to those accounted worthy to possess it by Him who is to give it. This eternal life became attainable by man by reason of Christ giving His life as a ransom for the life of the world. He therefore earned the right to be the first possessor of this eternal life and the giver of that eternal life to others.

Eternal life as a future possession is too often presented as an end, and this has led to much misunderstanding and confusion. Eternal life is *not* an end, but simply a necessity for the future perpetual functioning of perfected organisms. It should be clearly perceived that life in itself, apart from organism, can accomplish nothing, and is

valueless. Its only value is in the energizing of organisms. To illustrate: Different machinery with the same kind of steam will perform different functions and bring different results. All life is the same, whether vegetable, animal, or human, but the difference in functional abilities lies in the respective organisms energized by life.

Because all things are in relation to God's plan for this world and the various forms of life on it, and eternity and continuity of God's policy through His instruments is involved therein, it is readily discernible why the provision for and possession of eternal life in incorruptible organism is a prime prerequisite. This, thank God, has now been provided for man in, and through, Christ.

As stated, life apart from organism is valueless and impotent, and therefore life in organism to be beneficial must be used only in accordance with true principles. We see the great danger of misuse, the great harm done by human, mortal beings through their possession now of mortal life in corruptible organism. To be the possessor of eternal life in organism that is not functioning perfectly in accord with true and righteous principles, would be a disaster of the first magnitude. In fact, to prevent this very thing happening in the beginning of human history, was God's reason for preventing Adam and Eve, after sinning, to have access to the tree of life.

Thus, the next of Christ's claims, namely, that He is *the Truth*, insures in the same Person both the energizing of His present incorruptible organism by the possession of eternal life, and the control of its bestowal to those who will use their organisms in perfect accord with the true and righteous principles and laws laid down by the Author of all law.

The possession of eternal life in incorruptible organism and the existence of true and righteous principles without action, or in other words, their use, are both of no value. This is the reason that Christ claims that He is *the Way*. In other words, the *Way* is Christ's *method* of translating the eternal life and true principles into actualities. This takes the question from the realm of the abstract into the realm of fact. Christ alone has the "know how" to do what is necessary in order that the plan of God can and will become a reality. There is a vast difference between a blueprint of a building and the perfected building. Many stages have to be successfully accomplished between the one and the other. God conceived the idea, translated it into blueprint form, and this blueprint and the specifications He has graciously revealed to us, His partners, in the Bible. The building has been, and is now, in course of construction under the absolute control and direction of the Superintendent, Jesus Christ, and in due time the building will stand completed in perfect conformity to the blueprint.

What, though, is a building? It is not an end in itself,

but it is an instrument to enable a purpose to be accomplished. What transpires in the building is much more important than the building itself. In fact, to facilitate the operations is the sole reason for the building. Likewise, we must clearly realize that the possession by individuals of the gift of eternal life through Christ, the knowledge of the righteous principles and laws by which the eternal life in incorruptible organism is to function, and the practical application of the perfect methods outlined by Christ, are not the end. Rather, these are the beginning of a comprehensive, all-inclusive world economy towards which all previous events have been simply in preparation for the purpose then actually to be put into effect. The future world economy, called in the Bible "the kingdom of God," is not, and never will be, a static state of affairs, but an ever-expanding, developing one. The "tools," or living instruments, will have been perfected and the conditions within which these instruments will function will have been adapted and perfected so as to harmonize. Then, but not until then, will the full purpose of God be revealed to His partners, that they, His instruments then fitted to do their part in perfect harmony with the plan, can intelligently do it perfectly. To make this full revelation prior to that time would be premature, as man is not yet fully prepared mentally, spiritually, or physically to comprehend and function in accordance with it.

Christ said, "My Father worketh hitherto and I work." The Kingdom of God as it stretches into the future for the "ages of the ages" will be both a place and a condition for all to perform creative work in a perfectly balanced and proportioned existence. It will be profound joy and blessing beyond our present possible comprehension to have the opportunity, the ability, and the cooperative desire to eternally do the will of God.

May it be individually realized how great is the prize that our loving, merciful heavenly Father has offered to man. It is the world's greatest tragedy and the greatest exhibition of human ingratitude to reject it, yet multitudes have done and are doing so to their own eternal loss and harm—thus grieving the Father who so generously offered this greatest possible prize—also grieving the Son, whose atonement and sacrifice made it possible for all to secure the prize by complying with the easy conditions of belief in Christ and obedience to Him.

"Come unto me that you may have life (eternal life)" is the invitational cry of Christ. Therefore, may he who reads these few thoughts not only realize the supreme value of what is freely offered before it is too late, but do more than that—accept it while the opportunity still exists, and thus become the sure possessor when Christ returns of all blessings God has planned—and which He wishes men to have.

Faith of Our Fathers

By Vivian Johnson

RECENTLY, as I leafed through a songbook, I came across these well known words, "Faith of Our Fathers." That song title had never seemed significant to me before, but now, somehow, it took on a new meaning. I began to wonder if I had that wonderful and holy faith possessed by my ancestors.

We, as God's children, should live by faith, for "we walk by faith, not by sight" (2 Cor. 5:7). Thinking back, I remember many nights I lay awake worrying about my trivial everyday problems. Are we not all like that to some extent? Yet, how utterly foolish it is, when, if we had a little of the "faith of our fathers," we could rest in peace, knowing our heavenly Father watches over us! "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). What if our lives do seem useless, if we could remember the contents of the foregoing verse in our daily lives, how much more pleased God would be with us! I am sure God desires us to be happy, and the only way to be completely happy is to walk hand in hand with our heavenly Father. I know it is easy to say these things—that it is like the trite, old saying, "Easier said than done." Still, if we pray that we may be strengthened, I earnestly believe God will help to guide us in our daily problems.

I might quote the entire chapter of Hebrews eleven, but one could as well read it directly from the Bible. That chapter is well known to all. You, my reader, have doubtless read it many times. You, too, probably felt inspired and a little ashamed—ashamed because of the lack of faith you have in the only wise God. If one could forget that these characters lived hundreds of years ago and think of them as actual humans, we could truly understand what great faith they had and how little we have.

Jesus said: "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? Which of you by taking thought can add one cubit unto his stature? 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. Wherefore, 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, O ye of little faith?" (Matt. 6:26-30.) These verses mean much to me. The feeling I get when I read them is indescribable. Considering that Christ has given such words to us, of what have

we to be afraid? We toil away day in and day out, seeking continually after material blessings! If God can care for the fowls of the air and make the lilies grow, cannot He likewise provide for us?—for, as Christ said, "Are ye (we) not much better than they?"

The Israelites, in Old Testament times, lived by the law as recorded in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Man cannot live *obediently* under law, however, because of sin or the lusts of the flesh. God, understanding this, provided another way as the way of salvation for us. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13, 14). It is no longer necessary for us explicitly to obey the Old Testament law, for if we truly have faith in God, we will have no desire to commit those things which the law forbade. The law was formerly used to bring men unto Christ. It was a "schoolmaster," as stated in Galatians 3:24. Galatians 3:25, 26 sums up the situation by saying, "But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." Faith, therefore, is essential if we are to be children of God and heirs to the Kingdom "according to the promise." In Galatians 3:29, we read: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Faith in God's promises to Abraham constitutes one of our most important doctrines. Faith, then, is indispensable if we want to be heirs when Jesus calls us. "Faith of our fathers, holy faith, we will be true to thee 'til death!"

* * * *

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. . . . If ye be led of the Spirit, ye are not under the law" (Gal. 5:1-6, 18).

“Remember Your Creator”

“Banish all worries from your mind, and keep your body free from pain (for youth and manhood will not last) but remember your Creator in the flower of your age, ere evil days come on, and years approach when you shall say, ‘I have no joy in them,’ ere the sun grows dark, and the light goes from moon and stars, and the clouds gather after rain; when the guards tremble in the house of Life, when its upholders bow, when the maids that grind are few and fail, and ladies at the lattice lose their lustre . . . when old age fears a height, and even a walk has its terrors” (Eccl. 11:10—12:5, Moffatt’s Translation).

LET US GLORIFY GOD

(Continued from page 5)

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matt. 28:19, 20).

A Christian, being Christ’s disciple, should do Christ’s will, using the tongue for Christ’s glory. Then, Jesus will be with him unto the end of the world. In Acts 8:5, we read: “Philip went down to the city of Samaria, and preached Christ unto them.” Here, Philip was using his tongue for the glory of Christ, as a Christian should do.

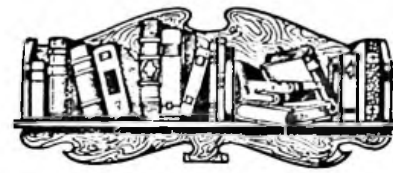
In 1 Timothy 6:2, we read: “They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.” Paul here told Timothy not to talk about his neighbors, but to teach “these things.”

Everyone rightly using his tongue will follow Christ’s, the apostles’, and Paul’s examples by teaching and preaching the gospel of the Kingdom. Therefore, *rightly* use that small member of the body, the tongue, by doing as Paul told the Colossian brethren to do. “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16).

STUDYING THE SPIRIT BIRTH

(Continued from page 7)

Therefore, no one has been born of the Spirit but Christ, the Head of the body. Your Spirit birth depends entirely upon your letting the Spirit of God dwell in you. “If the Spirit of him that raised up Jesus from the dead dwell in you, he . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Rom. 8:11).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

In the empirical conviction that the ratio of divorces to marriages in the United States would be decidedly reduced were the public to have authentic instruction in how to conduct itself during married life, many colleges in recent years have established chairs of marital relations.

Only slightly behind the schools of general learning have been theological seminaries, a considerable number of which have instituted courses in sex and marital psychology for embryo ministers. This has, of course, been done with the belief that the pastor should be equipped to give comprehensive and authoritative advice to those about to marry and to those whose marriages are undergoing strain.

Founder of the science now called “sexology,” or the study of sex in its psychological and physical forms, is Havelock Ellis, whose books have come to be accepted as the outstanding treatises on the subject for medical students and laymen alike.

Perhaps the best known of his modern works is *Psychology of Sex* (Emerson Books; \$3.00), a text which should be required reading for everyone who is married or who anticipates being married. Indeed, it should be required reading even for the celibate. Parents will find in it material that will be invaluable to them in the understanding of juvenile actions and reactions; husbands and wives will save themselves untold grief and a myriad misunderstandings by reading it, though they may have been married for many years; the engaged or prospectively engaged should treasure it above all diamonds.

It is not a “sexy” sex book; it is a coldly scientific, and quite polysyllabic, text by a recognized authority who has no reason to be either reticent or bawdy. You will need a dictionary when you read it, but your effort will be well repaid. The vocabulary is not so technical, however, that the book is really difficult, for most unusual terms are explained either by definition or by context.

Ellis, incidentally, disagrees wholeheartedly with Freud, who points to every action and thought in human life as an expression of the baser sex impulses.

• • • • •

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



"Charity envieth not" (1 Corinthians 13:4).

Sold As a Slave

Joseph's brothers were far from home caring for their flocks. Israel, their father, sent Joseph to find his brothers. He was to bring his father word of the others. Joseph wore his coat of many colors.

When his brothers saw Joseph coming, they began to talk about killing him. Their hatred was growing more evil all the time. Reuben, the oldest one, persuaded the brothers to put Joseph into an empty pit instead of killing him. Do you think Reuben intended to help Joseph escape later on?

A group of traveling merchants came. The brothers decided to sell Joseph. They sold him for twenty pieces of silver. Joseph was then taken into Egypt as a slave.

"Reuben returned unto the pit" (Gen. 37:29), so he must not have been present when Joseph was sold. He "rent his clothes" in grief.

Before the brothers went home, they took Joseph's coat and dipped it into blood from a young goat that they had killed. They took the coat home to their father.

A Father's Grief

We now read of a lie acted out as well as told. These sons deceived their father. They took Joseph's coat to him and said, "This have we found: know now whether it be thy son's coat or no" (Gen. 37:32). Of course, Israel knew Joseph's coat. He supposed he was dead and rent his clothes. He mourned and wept for his favorite son and none could comfort him. How sad that the evil brothers would not tell their father the truth!

Joseph Blessed

Pharaoh was king in Egypt. Joseph was sold to Potiphar, an officer in the king's army.

Potiphar liked Joseph very much. He gave him a good position. Potiphar's wife also liked Joseph, but she told a lie about him. Because of this lie, Joseph was put into prison. Though he was in prison for a long time, Joseph did not lose his faith in God.

Joseph told two other prisoners the meanings of their dreams. One prisoner, a butler, was to be restored to his work. Joseph asked the butler to remember him. Much

later, King Pharaoh had two dreams. His wise men could not tell the meanings of the dreams. The butler then remembered Joseph and they brought Joseph before Pharaoh. Joseph told the king there would be seven years when there would be plenty of food and then there would be seven years of famine. The king was so pleased that he took Joseph from prison and gave him a higher office than anyone except himself. Joseph was to store grain during the years of plenty for use in the years of famine.

It was in this position, far from that of a slave, that Joseph's brothers found him when they came to buy food. We will learn more of this story next week.

A Boy's Mother

"My mother, she's so good to me,
Ef I was good as I could be,
I couldn't be as good—no sir!—
Can't any boy be good as her!

"She loves me when I'm glad er sad;
She loves me when I'm good er bad;
And what's a funniest thing, she says
She loves me when she punishes.

"I don't like her to punish me—
That don't hurt—but it hurts to see
Her cryin'!—nen I cry; an' nen
We both cry an' be good again.

"She loves me when she cuts an' sews
My little cloak an' Sunday clothes;
And when my pa comes home to tea,
She loves him most as much as me.

"She laughs an' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her, an' hug my pa
An' love him purt' nigh much as Ma."

—James Whitcomb Riley.

Happy Birthday Wishes

Anne Lee VeNard, Sept. 11, age 5, Macomb, Ill.

Peg Griffith, Sept. 13, age 12, Cleveland, Ohio.

Eugene E. Evans, Sept. 13, age 14, Freedom, Nebr.



Evan Knodle, Editor
205 N. Hinkley
Rockford, Ill.

John Mereer, President
529 W. Piper St.
Macomb, Ill.

Arlen Marsh, 1 V. President
230 W. 103 St.
Los Angeles, Calif.

BEREAN DEPARTMENT

Miss Lorraine Gaspar, Sec. Miss Lorna Macy, Treas. Robert Hardesty, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

The Publishing Committee

* * *

By James M. Watkins, Eldorado, Ill.

The Berean Publishing Committee wishes to express its sincere thanks for the ready acceptance of its efforts during the past year. Several new societies, also many of the older ones, are building their studies around the new "Berean Searchlight" series. We are going forward as rapidly as possible to complete the entire series, feeling assured that the whole-hearted support of these publications will continue. For those who have not begun the series, we might suggest that we still have on hand a limited supply of Series 1, and that any society wishing to begin studying this book may still do so.

We can do no more than offer our apologies for the delay in the publication of Series Number 2. Preparation of this book was begun in January, and we felt that ample time had been allowed, but unavoidable circumstances constantly delayed publication. Series Number 2, however, is being rushed through, and we hope to have it ready within a short time. Those who have ordered and have had their money returned may now reorder. We will send the books as soon as they can be finished.

In the future, we will make every attempt to allow for the unexpected and will do everything within our power to see that each book is published promptly. If possible, publication of the books will be a few months in advance, to assure their being ready when needed. Series 2 and 3 are now being prepared: Series 4 and 5 will be started as soon as arrangements with authors can be made. Thus, we feel certain that all future books will be ready on time.

We urge all who have completed Series 1 to write to the National Berean secretary for instructions in submitting the examinations provided for each booklet. Any minister of the denomination can receive the examination questions and instructions. If no minister is available, any older Berean may conduct the examination, and the papers may be submitted for grading to any minister. Records of grades received are being kept by the secretary and certificates are issued to all receiving a grade of seventy-five or over.

A special home study department for this series—Brother Gerald Cooper, Ripley, Illinois, in charge—has been added for the benefit of isolated members. Those mem-

bers interested in this study may correspond with Brother Cooper.

The Bereans are going forward in all lines of endeavor. The Publishing Committee pledges itself to keep pace with the needs of this advancement. The correspondence and home study needs of each committee will be given prompt attention. We ask all chairmen of committees to keep in touch with us in regard to these needs.

The new constitution and organization instructions are being published and will soon be available.

Of the certificates recently issued by the secretary, the following persons received an honor roll grade of ninety-five or over: Juanita Lloyd, 100; Virginia Davenport, 99; Sylvia Wiggins, 96; Elizabeth Martin, 95—all of Eldorado, Illinois.

Guide Us

Our Publishing Committee is an excellent example of a group which goes further than just following the words of Isaiah, when he said, "Here am I; send me." They seem to say, "Here we go; guide us." They wait just so long for someone to request them to do some work—then, if they are not given an assignment, they look over the field, pick out what seems to them to be a need, and go to work.

The ones working on our Publishing Committee are thinking of you constantly. They are thinking of those of you whom they know and have talked with personally, or with whom they have carried on correspondence. It is only through these two mediums that they can determine what printed material you want to use and distribute. If you do not like or cannot use the material that is published, let the Publishing Committee know as soon as you are able to do so. Do not let them spend their precious time on work they do not know is not needed. Write to them as often as necessary to explain the requirements of your locality. If you and the leaders of our other societies, assume this responsibility, we will soon have one-hundred-per-cent support of Berean material, and we will be much nearer our goal—training our young people for Christian service.

Don't wait until next week! Start thinking *now* and get in touch with Brother Watkins.

AMONG THE CHURCHES

KOKOMO, INDIANA

The Kokomo Church of God wishes to announce its Annual Home-Coming scheduled for Sunday, September 27, and that Bro. Emory Macy will be with us on that date.

Bro. Macy has been employed to preach here the second and fourth Sundays of each month for the coming year. He will begin his services the second Sunday in September.

Mrs. Bert Maroney, Secy.

IOWA STATE CONFERENCE

The Iowa State Conference of the Church of God was held at Waterloo from the evening of August 15 through the week and finished Sunday evening, August 23, 1942. Sermons, which were very helpful and gave much food for thought were given by Bros. E. O. Stewart of Texas, J. R. LeCrone of Illinois, John Eagleston of Washington, and J. W. Williams and A. M. Jones of Iowa.

We were happy, also, to have our two promising young student ministers assist in the services: Bro. Delbert Jones, son of Bro. and Sr. A. M. Jones, who will attend school again this fall at Fayette, gave the evening sermon on Berean Day. Bro. Paul Williams, son of Bro. and Sr. J. W. Williams, student of Oregon Bible College, gave the concluding sermon of the Conference. We were happy and thankful, indeed, for many splendid young people showing much interest in conference work. Keep up the good work!

Our several church groups and ministers gave good reports for the year, having faithfully sowed the seed and being able to report a number of additions to the church.

Those having charge of classes were: Bros. J. R. LeCrone, J. W. Williams, A. M. Jones, E. O. Stewart, Srs. J. R. LeCrone, A. M. Jones, and Esther Jenkins—being assisted by Brabara Fish, Cleo Williams, and Paul Williams. About two hundred members and friends attended the Conference at some time during the week. We know much good was derived by them and hope they may carry back a portion of it to their local churches.

Bro. J. W. Williams was called away on Thursday morning for a funeral at Lake View, and again on Saturday for the Joseph White funeral at Colo.

The Conference officers as re-elected are: H. S. Hunt, president, Clarksville; A. M. Jones, vice president, Eagle Grove; Mrs. W. H. Allard, recording secretary, 1118 Rainbow Dr., Cedar Falls; Mrs. Oscar Jenkins, corresponding secretary, Stanhope; and Bro. C. W. Howe, treasurer, 1036 Newton St., Waterloo. The same Conference church secretaries were appointed, and Bro. J. W. Williams will be the State pastor again. We hope more workers can be added later. Thus, another good Conference is history. Let us begin planning what we can do, the Lord willing, to make a better one next year.

Bro. E. O. Stewart motored home with the Jenkins family and held six meetings at the Berggren and Jenkins' homes, having good attendance and eager interest. On Sunday, he preached three sermons, and on Monday he preached another in and near Maxwell, going from there to Gladbrook. On September 6, he expected to preach at Koszta, and then return home. Esther Jenkins, Cor. Secy.

"INDIA"

Mr. & Mrs. Herbert Stadden \$2.00

WESTERN NEBRASKA CONFERENCE

The Western Nebraska Conference of the Church of God was held at Holbrook, August 16 through 23.

The church appreciates the efforts put forth by Bros. F. L. Austin, C. E. Lapp, E. E. Geisler, and Richard Smith to make this a helpful and enjoyable Conference.

Bros. F. L. Austin and C. E. Lapp conducted Bible classes twice daily and delivered the daily and evening sermons. Bro. Austin's lecture on the Great Pyramid and Bro. Lapp's pictures of the work of Evangelism and General Conference groups were two services which received much comment.

Besides other services rendered, Bro. E. E. Geisler conducted a period of songs which added much to each service. Bro. Richard Smith's sermon and his help in other services were enjoyed and appreciated.

Members were present from ten different Nebraska towns, and five states besides Nebraska were represented at this Conference.

Meals were served to all present in the basement of the church. Over one hundred persons were served each Sunday at the noon meal.

Election of officers for the ensuing year re-

sulted as follows: Roscoe Story, Beaver City, president; Wayne Wilson, Danbury, vice president; Mrs. Eva Phelps, Holbrook, secretary; Miss Leona Lathrop, Holbrook, treasurer; and Miss Icel Stedman, Arapahoe, corresponding secretary.

We were glad to have all visiting members, and feel that they, together with all others present, received a blessing and guidance from the lessons and sermons. May God guide and help each of us.

Icel Stedman, Cor. Secy.

OREGON BIBLE COLLEGE (Building Fund)

Mr. & Mrs. Lorrin Gainey	\$5.00
Mr. & Mrs. Elroy Budrow	9.00

MINISTERS' FUND

Previously reported	\$1,263.98
Mrs. J. A. Johnson	2.00
Magazine, Ark.	.65
Golden Rule S. S., Cleveland, Ohio	17.50
St. Cloud, Minn., S. S.	2.00
Lawrenceville, Ohio, S. S.	20.00
	<hr/>
	\$1,306.13

Urgent Call for Freshmen!

As this issue of The Restitution Herald goes to press, only four freshmen are registered to enter Oregon Bible College when school reopens, September 15. Several more students are needed to maintain last year's enrollment and to insure continued success of the School.

Oregon Bible College, now beginning its fourth year, offers specialized training for both young men and young women who wish to better qualify for public Christian service. Though the School is organized especially for helping young men who plan to enter the ministry, its classes are open to all who are interested in Bible courses and related subjects. We wish to develop the School as a co-educational institution, and, as so few young men are now available, we urge young women of the church at large to prayerfully consider attending Oregon Bible College this fall.

Though food prices are considerably higher than last year, student expenses are not being increased. The cost per student for board, room, and tuition will be the same as heretofore, \$270.00 for the nine months, payable \$30.00 per month. The extra expense for textbooks will be held to a minimum. An excellent students' home is maintained, and every reasonable effort is made to insure the comfort, pleasure, and profit of all students.

Young people of the Church of God, when there was no school you pleaded with us to organize and develop a school for you. Oregon Bible College now pleads with you to not overlook your opportunity. Never before has the Lord's work been more urgent or more promising.

School will begin at eight o'clock, Tuesday, September 15. Students who may decide to enroll as a result of this last-minute call will be allowed to enter a few days later, if necessary. Come! You are needed!

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

REPORT OF MISSOURI CONFERENCE

The Thirty-Fifth Annual Conference of the Church of God of the Faith of Abraham was held at Fredericktown, Mo., August 9 through 16, 1942.

Bro. C. E. Lapp of Tempe, Ariz., and Bro. Ellsworth Routson of Oregon, Ill., were in charge of the meeting. Devotional services—led by Bro. Robert Hardesty of Oregon, Ill.—convened each day at 10:00 a.m. Bible classes for adults, young people, and children began at 10:30 a.m. There was good attendance throughout the meeting.

The business meeting was called to order at 1:30 p.m., August 16. The meeting opened with prayer by Bro. Routson. The Secretary's and Treasurer's reports were read and approved.

Newly elected officers are: Roy Graham,

president; Roy V. Thomas, vice president; Ethel Manken, secretary; Lloyd Cooper, treasurer; and Ed Williams the fifth member of the board.

It was voted to have the Conference again next year at Fredericktown, Bros. Lapp and Routson to have charge of that meeting. Roy Graham is to be our delegate to the 1943 General Conference.

We voted to send \$10.00 from the Missouri Conference to the evangelistic fund.

On Friday afternoon, we met at the water, where Bro. Routson baptized six in the name of Jesus. They are: Mrs. Myrtle Theiman, her daughters Laverne, Betty and Margaret, and Homer and James Graham.

Our meeting closed Sunday night, August 16, and all believed that the preaching and teaching at this Conference had not been in vain.
Ethel Manken, Secy.

HERALD RECEIPTS

F. S. VanFleet; Fred Tavenier; John Marsh; Emily Fyfe; J. R. LeCrone (for another); W. E. Boyer; Mrs. L. F. Slocum; Mrs. R. E. Torry (self & another); Mrs. E. G. Reynolds (for another); May Abbott; B. A. Cummings; Mrs. Maurice Guest; Mrs. John H. Long; Lynn Leighty; Mrs. Rose Starbuck (for another); Mrs. Ida Harding; M. C. Brake; E. S. Logan; Mrs. Annie Broberg; Wilda McCorkle; Clara Claypool; J. R. Gardner; F. G. Carpenter; Mrs. Oscar Matthews; Mrs. W. J. Fine; a Brother & Sister (for others); Roy Morron; Gertrude Logan; A. Nichols; Mrs. Lottie Elton (self & another); James Sorenson; Cora Pace (for another); Mrs. Louis F. Poliez; Mrs. Emery Dixon; John Savage; Mrs. Edith Stirton; Mrs. Emily Blackwell (for another); Nettie S. Evans; Clark Ballentine (for another); Arthur Gilbey (self & others); Eldridge Ellis; Mrs. Wm. Hanson (for another); Clint Scott; Roscoe Dunbar; Mrs. A. L. White; Mrs. C. L. McAllister; a Friend (for others); Florence Dart; Ethel Depuew; Virgil Claypool; Mrs. George Siple (for another).

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. F. E. Siple and Bro. and Sr. Lyle J. Doan, Grand Rapids, Mich., are enjoying a vacation trip in which they will visit Bro. and Sr. George Siple, Oregon, Ill.; Bro. and Sr. Clinton Appleby, Blair, Nebr.; a sister of Bro. Siple, Mrs. Bessie Dittmar of Fort Lupton, Colo., who will meet the travelers at the home of Mr. and Mrs. Tom Eldridge; from whence they will journey to New Braunfels, Texas, to visit Captain and Mrs. Ralph Wise, the latter being the former Marjorie Siple, daughter of Bro. and Sr. F. E. Siple.

Bro. and Sr. Vivian Kirkpatrick, Oregon, Ill., are honeymooning in Minnesota.

Evangelist J. W. McLain began a series of special meetings for the Church of God in Macomb, Ill., September 6, to continue for an indefinite period.

We are sorry to learn that Bro. J. H. Anderson is a patient in the Saint Elizabeth Hospital, Lafayette, Ind., but trust he will be able soon to return to his ministerial duties. Address him at Room 120.

Word from Bro. Walter Wiggins, pastor of the Eden Valley, Minn., Church of God, informs that some of the young people of his congregation will be broadcasting from Radio Station WCCO, Minneapolis, 9:30 to 10:00 a.m., Sunday, September 13.

Oregon Bible College is grateful to friends in Winchester, Va., who propose to contribute at least \$200.00 to help some worthy young man to study for the ministry.

Bro. Carl Todd, a member of the Pennellwood Church of God, Grand Rapids, Mich., would appreciate hearing from young people of the church at large. He is a patient at Muskegon County T. B. Sanitarium, Muskegon, Mich. His condition is gradually improving.

Sunday school is being re-organized at the Dry Run Church of God in Fort Valley, Va., the work starting August 30.

"I thank God for Bro. Lyle Rankin's recent visit at the home of my daughter, Ruth Dennis, as both she and my son-in-law, Arthur Dennis, were baptized into the all-saving name of Jesus. I have been sending them The Restitution Herald and believe it helped them to accept Christ. Their address is Hartville, Mo."
—Danie Lowry, Vanzant, Mo.

Bro. and Sr. John Denchfield, Saint Cloud, Minn., Sr. Herman Ruhn and daughter Lois, Litehfield, Minn., en route to and from Brush Creek Church of God, Ohio, and the James A. Patrick home, Ashland, Ohio, visited at the home of Sr. Orpha LeMasurier, Oregon, Ill., and with other Oregon friends. Bro. Denchfield preached at the Brush Creek Church, August 26-30, inclusive.

Sr. Leota B. Hanson, 5439 Ohio St., Chicago, Ill., called at The Herald office, August 27, en route to Waterloo, Iowa, on vacation.

"I hope the School will go O. K. this fall. It will be difficult to get students in these war conditions, and all schools are feeling this pressure."—Arthur G. Young, 2331 46th Ave. S.W., Seattle, Wash.

Terry Lyle arrived at the home of Mr. and Mrs. Wayne Carpenter, Rochelle, Ill., August 26, 1942. Congratulations!

Roland G. Dennis, eight-months son of Bro. and Sr. Arthur Dennis, Hartville, Mo., died August 19, 1942. The parents, four brothers, and five sisters mourn his death.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$13.15
H. J. Stadden	5.00
Maurertown, Va., S. S.	20.61
W. E. Boyer	10.00
W. A. Reid	4.00
Mrs. C. J. Hanson	2.50
Mr. & Mrs. Delos Andrew	1.00
Bergen, Minn., Church of God	6.00
Georgia & Wayne Thompson	2.00
Mr. & Mrs. J. W. McLain	3.00
Jessie M. B. Kauffman	1.00
Bethel Mills	10.00
Mrs. C. L. McAllister	3.00
Ernest Logan	4.20
Dorothy Magaw	4.00
Mrs. Eska Evans	3.00
Mr. & Mrs. Herbert Stadden	5.00
A Sister	5.00
Mrs. Eva Phelps	20.00
Mrs. Lottie Elton	2.00

OREGON BIBLE COLLEGE

Mrs. J. A. Johnson	\$ 3.00
Mr. & Mrs. Francis Burnett (refrigerator)	10.00
Mr. & Mrs. Herbert Stadden	3.00
A Brother & Sister	5.00
Mr. & Mrs. Arthur Gilbey	4.00

OREGON BIBLE COLLEGE

Enrollment Coupon — 1942-'43

Please enroll me in Oregon Bible College, Oregon, Illinois, classes to begin September 15, 1942. 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 _____

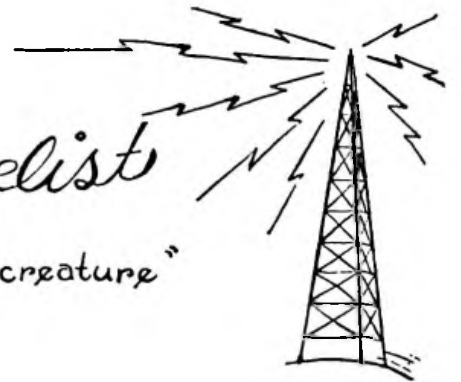


The Illinois Evangelist

"The Gospel to... every creature"



James M. Watkins, Editor



Editorial—Radio and Evangelism

One fact impressed upon all at the recent conferences was the forward surge of all lines of our work. The accomplishments of the State during the past three years, as far as concrete good and permanent features are concerned, have passed all expectation. We now look forward to our greatest step—the beginning of a wholehearted attempt to spread the gospel throughout the State by means of radio.

The possibilities of radio as a means of spreading the gospel is almost beyond our comprehension. We believe that today, of all times, the man on the street can best be reached by a sound and logical explanation of what the Bible really offers in a practical reaching out beyond the problems of our time.

There may have been a time when the hell-fire ravages of sin had their place in evangelism, but that time is gone. Evangelistic failures abound to prove it. You can pardon me for being anything you like, but being of the Irish root, no message of condemnation would ever waken me to a consciousness of sin or inspire me to any degree of conversion. The average man of today when berated for his failures, which many times are brought about by circumstances not of his own choosing, has only one desire, and that is to look you in the eye and justify himself by defying you to infallibly prove that there is anything in the whole story anyway.

The church of past generations had as its foundation the tradition that all unsaved persons were heathen rather than human, but failed in applying the lesson we apply in reaching the heathen. The missionary to the heathen combines his religion with meeting

the practical needs of the people by the use of medicines, better housing, food, and other things. He shows the everyday, practical advantages of the religion he teaches. Not in the same way, but in the same sense, the successful religion of today must be one that reaches out into the lives and the needs of the people.

Hundreds of families are hungry and are searching for the assurance and comfort that Church of God doctrine can give, but they are not receiving it. In some instances, it is because local groups, thinking themselves saved, are not interested enough in others to offer any available services. In other cases, there may be certain prejudices that prevent various persons from coming to church until their interest is sufficiently aroused to do so.

The future of a multitude of churches depends upon meeting these many and varied problems. If interest is allowed to wane in many localities throughout the State, instead of reaching out to the many families to whom our doctrine may be acceptable, the Church of God (speaking denominationally) will face extinction within a very few years.

Radio is the answer to these many problems. It is the means by which we can reach out to the disinterested group, over prejudices—yes, over the apathy of people themselves. We can talk to them sanely and reasonably in the quiet of their own homes upon "the things concerning the kingdom of God and the name of Jesus Christ."

When interest has been awakened, personal evangelistic work will be successful in bringing these people together. In short, if there is to be a future, radio evangelism is that future of the work in our State.

Budget Committee Report

Francis Burnett, Chairman

The Illinois State Conference in its annual business meeting authorized the Executive Board of the Conference to set up a budget of the anticipated needs of the Conference during the coming year. This the Board has endeavored to do.

As has been done in the past, we will give aid to the churches that need our help. This is our largest expense. The churches to receive help this year are Eldorado, Marshall, and Macomb. This expense should not seem large to us because Eldorado now has a full-

time pastor and Marshall wants a full-time pastor.

The next item of considerable expense is evangelism and radio. We know that there are several places in this State where work should be done. Upon investigation, we have found that through the medium of radio, many thousands of people could be contacted. We hope to be broadcasting the gospel message over some of the radio stations in this State before another year is completed.

The other items of the budget include ex-

Treasurer's Report

General Evangelistic Fund

August 1 - September 1, 1942

Balance on hand, August 1, 1942		\$211.05	
Income:			
Aid to churches	\$60.00		
Evangelism and radio	23.00		
Traveling expense	15.00		
Advertising and printing	15.00		
Postage	5.00	118.00	
			\$329.05

Expenses:			
Aid to churches	\$125.00		
Evangelism and radio	28.75		
Advertising and printing	3.33	157.08	

Balance on hand, September 1, 1942 \$171.97

1942 Bible School and Conference Report

Total receipts	\$1,253.50
Expenditures to date	1,080.47

Balance on hand, September 1, 1942 \$173.03

Elizabeth Ford, Treasurer
123 West First Street
Dixon, Illinois

New Page Heading

We wish to acknowledge, with thanks, the work of Sister Iris Burnett in making the drawing for the new heading of this page.

penses for anyone traveling to the various churches in the interest of the State Conference; printing form letters and so forth; the cost of Restitution Heralds sent to non-subscribers who are members of our State Conference; and postage which is used for sending letters for the Conference work.

Following is the budget:

Aid to Churches	\$1,500.00
Evangelism and Radio	500.00
Traveling Expense	100.00
Advertising and Printing	100.00
Postage	50.00

* To systematize our budget, funds not sent for special purposes will be divided as follows:

Aid to Churches	65%
Evangelism and Radio	25%
Traveling Expense	4%
Advertising and Printing	4%
Postage	2%

*We hope you have received, carefully considered, and acted upon the letter which you received from our State treasurer a few days ago. If you have not informed the treasurer of the part you can do, do so at once.

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, SEPTEMBER 15, 1942

NUMBER 49



THE PLEASANT PRAIRIE CHURCH OF GOD
(Between Sac City and Lake View, Iowa)

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

Did Jesus Preach in Hell?

An acquaintance who recently heard us preach about the hope of resurrection at Christ's second coming as being the only true hope, and who confessed an interest in this hope, asked, nevertheless: "Are you sure the soul is not immortal? Did not Jesus, during the three days of His death, preach 'unto the spirits in prison'?" The following reply is intended to help both this friend and any other interested but troubled students.

First Peter 3:19, 20, truly enough, says, "He went and preached unto the spirits in prison, which sometime were disobedient . . . in the days of Noah." By reason of verse 18, which tells of Christ's death, persons believing in the immortality of the soul suppose this text teaches that Jesus in the death state was not really dead and that He conducted a revival in hell for the tormented souls of men who had been destroyed in the Flood. Preposterous!

Does the Bible teach a post-mortem gospel? Did Jesus, overruling God's condemnation of the antediluvians, waste three days and three nights trying to convert the accursed? Or, did the noble Christ stoop to further torment these doomed men by preaching to them the "good news," knowing that they could not accept it? If it were possible for them to have a second chance and accept Christ's preaching, it would seem that the Son of God should have been able to have converted at least one of all that vast number of wicked men—but did He? Who has ever heard of a baptism in hell? It would, indeed, be drier than Orthodoxy's sprinkling!

Noticing the text carefully, we read that Jesus was "quickened by the Spirit." The very next words, "by which," indicate that it was also "by the Spirit" that Jesus preached. By the Spirit, Christ preached *representatively* to the antediluvians. According to Luke 10:3, 16, Jesus preached representatively through His disciples, saying, "He that heareth you heareth me." Jesus was never in Ephesus, yet Ephesians 2:17 states that He "came and preached peace" unto them. How? Simply enough, through the Apostle Paul! How did Jesus preach "by the Spirit" to the antediluvians? The Spirit, or power, of God which raised Jesus from the dead, which also "moved

holy men of God" to prophesy, inspired Noah, a "preacher of righteousness (2 Peter 2:5), to represent Christ to the antediluvians.

The Old Testament prophets, including Noah whose very name indicated that he would be a type of the Saviour (Gen. 5:29), and therefore a most excellent preacher of the gospel, foresaw and proclaimed the coming of Christ and His salvation. Plainly, positively, and undeniably, 1 Peter 1:11 states that "the Spirit of Christ . . . was in them"—testifying "beforehand the sufferings of Christ, and the glory that should follow." Thus, Jesus said: "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Thus, inspired by the Spirit of God and having within him the Spirit of Christ, Noah, "preacher of righteousness," was the means whereby salvation in Christ was preached to the antediluvians. Jesus, fulcrum of the world, extended salvation backward to earliest Old Testament times as He extends it forward to the end of New Testament times—*through His servants*.

What were "the *spirits* in prison"? The word "spirits" does not necessarily mean "ghosts." In 1 John 4:1, the word "spirits" refers to teachers—"try the spirits (try the religious teachers) whether they are of God: because many false prophets are gone out into the world." Likewise, we read: "In the latter times some shall depart from the faith, giving heed to seducing *spirits*" (1 Tim. 4:1)—not to seducing *ghosts*, but to seducing *men*. Thus, Jesus, through Noah, was preached unto *real* men and women who lived before the Flood.

In what "*prison*" were these people? The word here translated "prison" is the Greek word *phulakee*. It occurs forty-seven times in the New Testament, and never refers to a subterranean, fire-and-brimstone chamber of torture. Instead, the word "prison" is used figuratively to indicate that the antediluvians, living in sin, were in the bondage of darkness and under the penalty of death—and to them the good news of the coming Saviour was preached.

(Note: a slight variation to the foregoing analysis, but by no means an interpretation allowing the incredible doctrine that the crucified Christ held a three-day revival in hell, is indicated in Moffatt's and in Goodspeed's texts.)

"Precious Promises"

By Mary Mae Nedrow

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psalm 37:34).

MANY precious promises are made in the Bible—promises that should incite courage in these dark days. David admonishes us to have faith and confidence in God in times of trouble, saying: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb" (Psalm 37:1, 2).

Many parents today are burdened with cares and anxiety, being forced to suffer because of circumstances not of their own making. Some day, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Today, the world is pregnant with unbelief and apostasy. There is constant conflict between good and evil, as never before. Evil is called good, and good evil. God, through the Prophet Isaiah, pronounced judgments against them that "call evil good, and good evil" (Isa. 5:20). As Moses received a commission from God to lead the Israelites out of Egypt, just so has God, through Christ Jesus, given us who are Christians a commission to lead sinners out of the world into the church. To those who faithfully accept this commission, there is the *precious promise* of rulership with Christ in the coming Kingdom of God.

Job trusted God in times of grave adversity. In the depths of his pain and sorrow, he had the fortitude to cry, "Though he slay me, yet will I trust in him" (13:15). O that we, too, might have the faith of the patriarchs of old! "The Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11). "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him" (Psalm 37:39, 40).

When Jesus returns to call His loved ones, many who sleep in the dust "shall hear his voice, and shall come

forth" (John 5:28, 29). Caverns, caves, tombs, and the sea, will give up their dead. The faithful of all ages will receive the "crown of righteousness, which the Lord, the righteous judge shall give . . . unto all them . . . that love his appearing" (2 Tim. 4:8).

During the early Christian Era, Christians suffered bitter persecutions. They were scourged, mocked, imprisoned, and some were crucified. Many were thrown into arenas to be cruelly tortured by wild beasts, to amuse public audiences. Rome's wicked rulers thought nothing of burning Christians alive, and they laughed as they watched their flesh sizzling in the flames. Regardless of bitter persecutions, the Lord's work was carried on, century after century. God's *precious promises* were really appreciated in those days. Those who suffered martyrdom, like the Apostle Paul, rejoiced in that they were found worthy to suffer for His precious Name.

We cannot trust in our own power to right the wrongs that are committed in the world—or in our several churches. Persons who have guilty consciences need no accuser: for they by their very acts condemn themselves. The Apostle Paul, after his conversion, ever looked back upon the period in his life when he so mercilessly persecuted the Christians. Jesus said that in the last days the "love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13). The Apostle Paul in his letter to the Ephesians most emphatically exhorted them to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

Jesus promised that in the regeneration (resurrection) the apostles would "sit on thrones judging the twelve tribes of Israel" (Luke 22:30). They who have heard, believed, repented of their sins, been baptized, and who continue faithful unto Christ's coming, will "be blessed with faithful Abraham" (Gal. 3:9). They will be "kings and priests: and . . . shall reign on the earth" (Rev. 5:10). Every true Christian will receive (*Please turn to page 11*)

"PRECIOUS PROMISES"

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 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. . . .

"Wherefore . . . brethren, give diligence to make your calling and election sure." (2 Peter 1:2-4, 10.)

The Faith of Abraham

By W. S. Tomlinson

THE faith of Abraham is an important subject for several reasons. First, it is included in our church name, "Church of God of the Abrahamic Faith." Such a name indicates our belief—we believe in the promises God made to Abraham and have faith that they will be fulfilled. Often a subject may be judged of its importance by the frequency of its occurrence in the Scriptures. The name "Abram," or "Abraham," occurs over three hundred times, which is nearly half the number of times Jesus the Christ is mentioned. We find, too, the name of Abraham used in connection with, and in relation to, many important subjects such as the promises, belief, justification, and works. "When God made promise to Abraham, because he could swear by no greater, he swear by himself" (Heb. 6:13). "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21.)

I sometimes wonder if belief and faith are not confused. We often speak of faith when we mean to emphasize belief. A distinction ought always to be made. It is important, then, to have a correct definition of terms. The dictionary defines "belief" as: "acceptance of something as true, or trustworthy; trust in the truthfulness of a statement; the body of doctrine considered true by any group of people; religious faith." For "faith" we find these terms: "belief; mental assent; conviction that a thing unproved by evidence is true; any organized system of belief." From these definitions, it is easy to see how belief and faith are at times confused. There is one feature about faith, however, that always ought to be kept in mind, for without it there can be no real faith: "*conviction that a thing unproved by evidence is true.*"

Happily, in Hebrews 11:1-3, we have one Scriptural definition of faith and its working: "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Concerning the first verse, the learned commentator, Albert Barnes, says, "There is scarcely any verse in the New Testament more important than this, for it states what is the nature of true faith and is the only definition of it attempted in the Scriptures." If this be so, how necessary to have a correct understanding of what the word "faith" really means! This thought is strengthened by the

words of verse 6: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Let us now analyze these three verses. In the quotation, "Faith is the substance of things hoped for, the evidence of things not seen," the marginal reading substitutes "ground or confidence" in place of "substance." The American Revised Version has "assurance." With this help we may now read, "Faith is confidence or assurance of things hoped for." Faith, then, is that which gives confidence in, and assurance of, obtaining the things for which one hopes. It causes one to feel and act as if he were sure of coming into possession of what has been promised.

Paul said, however, that faith is "evidence (or conviction) of things not seen." How came this conviction of "things hoped for," if they could not be seen? We have the answer in Romans 10:17: "Faith cometh by hearing, and hearing by the word of God." Faith, then, is reliance upon testimony, and before testimony can be relied upon it must be heard and believed. What was the testimony the elders believed by which they "obtained a good report"? We read to you from the Diaglott: "Faith is a basis of things hoped for, a conviction of things unseen. For by this the ancients were attested. In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass." In this translation, we read that "*the ages (were) thoroughly adjusted by God's command,*" instead of, "the worlds were framed by the word of God," as in the King James Version. In justification of this, the following footnote is added:

"The original word (for 'ages') has been literally rendered in this place, and in Hebrews 1:2, as best agreeing with the argument of the writer. In fact, *aiōnes* properly signifies *ages*, or periods of time. . . . There is no instance in the New Testament where more than this seems to be meant by the word. . . . Faith being defined in verse 1 as 'a basis of things hoped for, and a conviction of things unseen,' must necessarily have connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in verse 3 of the Common Version, that the Apostle was referring to past creation of the *worlds*, or the material universe. *To understand the works of creation does not belong to faith*" (italics mine).

Having accepted the idea that faith is "conviction that a thing unproved by evidence is true," this must be correct. The clearness and force of this statement being apparent, we are interested in knowing if it can be substantiated by other translation. Anderson's translation is: "By faith we understand that the ages were set in order by the word of God, so that the things which are seen have not come into being from things that appear."

Abraham's Faith Not Limited by Time

Our next step is to determine what "ages were thoroughly adjusted," or "set in order," by the Word of God by which Abraham and the elders obtained a good report. We get a clue from this same chapter 11, verse 8: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." "After" *what?* After his then present life, for Acts 7:5 says: "He (God) gave him (Abraham) 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." Abraham must have another life, if he is to inherit the land promised. Nothing is said concerning the length of the interval between his then present life and the life he is to have that he may inherit the land, although there was a distinctly stated period of four hundred years we shall consider later.

What was the Word of God spoken to Abraham that was to require ages to fulfill? We shall see as we look at it, and learn how his faith grew and became stronger as he put his confidence and trust in the words spoken to him. We find the first promise in Genesis 12:1-3. It follows a brief account given at the end of Genesis 11, which tells that Abraham, or "Abram" as he was then called, removed from Ur of the Chaldees with his father, his wife, and his nephew, to Haran. "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." Abram, at this time seventy-five years of age, left Haran and proceeded to the land of Canaan. He went as far as the plain of Moreh. There God appeared to him again and said, "Unto thy seed will I give this land," and there Abram built an "altar unto the Lord, who appeared unto him" (Gen. 12:7). He then proceeded some miles further to the south, to a place called "Bethel" where he erected another altar and called upon the name of the Lord. A famine in the land caused Abram and Lot to go into Egypt, from whence he returned after some years near to Bethel where he had first erected an altar, and again called upon the name of the Lord.

At this time, Abram was rich in cattle. Lot, also, had flocks and herds, and there was strife between the herdmen of Abram and the herdmen of Lot, and the two separated. "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17).

A Seed Promised

We read that the word of the Lord next came in a vision unto Abram, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (15:1). Abram said, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir" (vv. 2, 3). Abraham had waited about ten years since he had entered the land, and he was anxious to see the beginning of the fulfillment of the promise that he should become a great nation. We now quote verses 4-8: "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. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"

Abram was then told to take a heifer of three years old, a she goat, a ram, a turtledove, and a pigeon; and to divide the animals, and to lay the pieces one against another, and to drive the birds away. This he did, and when the sun was going down a deep sleep fell upon Abram (symbolic of unconsciousness in the death state), and God again appeared to him, saying, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. And thou shalt go to thy father in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (15:13-16). When it was dark, a burning lamp passed between the pieces of the slain animals—the

(Please turn to page 10)

The Glory of Old Age

By R. H. Judd

"Yea, even when I am old and grayheaded, O God, forsake me not, until I have declared thy strength unto the next generation, and thy might to every one that is to come" (Psalm 71:18, Revised Version).

FOR some considerable time, the writer has been seeking opportunity to prepare an article for our beloved RESTITUTION HERALD. During the waiting time, several topics—some doctrinal, some concerning themes of current interest in relation to prophecy, and some having to do with government in reference to human need, such as that outlined in Leviticus 25:23—were among those considered. But having already, in a recent article, considered the early relationships of family life, we believe that a correspondingly interesting study will be found by investigating some Bible statements with regard to the later stages of the family life of the individuals.

In Leviticus 19:32, we have the following remarkable injunction: "Thou shalt rise up before the hoary head, and honour the face (presence) of the old man."

In God's sight, such an act is not a matter of human choice, but a distinct command of God through his servant Moses. God's commands are not purposeless. There is a reason for each; there is also an objective in view. Let us then see if we can find out why God tells us to "honour the presence of the old man." Before we have finished, we will have realized that it is the old old story of *life* and *death*, and righteousness and unrighteousness, that is told so often in the Bible and presented in such a variety of ways.

In Proverbs 20:29 (R.V.), we read: "The glory (or *beauty*—see Young's) of young men is their strength; and the beauty (glory or honor) of old men is the hoary head"; and in Proverbs 16:31 it is stated: "The hoary head is a crown of glory (margin, *beauty*); if it is found in the way of righteousness." The similarity of the terms used in both these verses reminds us of that verse of Solomon's in Ecclesiastes 3:11: "He hath made every thing beautiful in his time." Some time or other in the life of every living thing, there is beauty in the thing that God has made.

The verse previously quoted, namely, Proverbs 16:31, gives us the reason why the hoary head is said to be "a crown of glory." True, it is stated with qualifications, but generally speaking, throughout Scripture it is only the righteous man who reaches that stage of life which results in old age, for "righteousness tendeth to life" (Prov. 11:19), and, "the fear of the Lord addeth days, but the years of the wicked shall be shortened. (See Prov. 10:27; noting margin.)

Pondering Proverbs 16:31, we are reminded that "the hoary head is a crown of glory" because in the majority of instances it is the summing up of—the climax to—a beautiful *life*. It represents a life well spent, and worthy of being honored as an example to place before those of younger years. Thus, though given as a command, it would be considered a pleasurable duty to "honor the face (presence) of the old man." Doubtless, in many instances, the aged guest would not be lacking for interesting incidents of past life which would not only thrill the listeners, but impart valuable instruction in reference to their needs and the power of God to supply them.

Scripture, however, also speaks of a life "which is to come" (1 Tim. 4:8), and for that, too, there will be a crown given—not at the end of that life, but at its beginning, for "the life . . . which is to come" will have no end. Three distinguishing features are connected with it. Three titles are given to it. It is called "a crown of righteousness" (2 Tim. 4:8), "a crown of glory that fadeth not away" (1 Peter 5:4), and "a crown of *life*" (Rev. 2:10). Look a little closer, though, and notice that in each of these references the Revised Version states it to be not merely "a crown," but "*the* crown." Righteousness and glory being attributes, the crown itself is therefore "the crown of *life*," concerning which James says "the Lord hath promised to them that love him" (James 1:12), and which is explained by the Apostle John to be "the life eternal" (1 John 2:25, R.V.). Unmistakably, the two crowns—the crown of old age and the crown "promised"—are different. None, however, will deny that Paul, the aged, fully realized that a very close and interesting connection existed between them.

We have already touched briefly upon the reason God would have us "honour the face of the old man," but what of the objective or end in view? We know, of course, that in stating the reasons, or some of them, we have also in measure entered into the objective, for there is considerable identity between the two.

In Psalm 71:18 (R.V., margin), King David stated in fitting language, such as often came from his lips, what he considered to be an outstanding purpose of lengthened days. He said:

"Yea, even unto old age and gray hairs, O God, forsake me not, *until* I have declared thy strength unto *the*

next generation, and thy might to every one that is to come."

What better objective could old age have? An interesting question arises here. Are the words "every one that is to come" merely the Hebrew method of emphasis by expressing the previous statement in differing language? We think not, for the words just quoted have a much wider application than the words "unto the next generation." Surely when David gave mention to "the next generation," he had in mind his own generation and not that resulting from another individual. We think we have here the expression of his keen personal interest in his children and his children's children, and that the incident affords a very definite and beautiful illustration of the blessings associated with old age, namely, the joy of passing to others—particularly those whom one loves—that which has already been of blessing to ourselves.

"Hast thou found some precious treasure,
 Pass it on.
 Hast thou found some holy pleasure,
 Pass it on.
 God Himself is ever giving,
 Loving is the truest living,
 Letting go is twice possessing,
 Would you double every blessing,
 Pass it on."

It is not always wise to look for similes in Scripture when Scripture does not state them. Nevertheless, we cannot help thinking of comparison here. By asking God not to "forsake" him, David most certainly meant that death might be near at hand. But his concern was not for himself and his immediate kin only, but for others, that he might declare the power of God to them, also. Further, is it not true that if one's testimony at home is faithfully given, doors of wider service are soon open to him. In David's asking God not to "forsake" him, do we not see a foreshadowing of that agonizing cry of our Saviour on the cross when He said, "My God, my God, why hast thou forsaken me?"

Closely following that beautiful statement from the heart and lips of David which we quoted from Psalm 71, we find that he gave expression to assurance of his own resurrection, as recorded in verse 20. It is sometimes remarked that resurrection is not taught in the Old Testament. Surely there can be no doubt about it here. Not only so, the scope of the resurrection is widened in the Revised Version by the use of the pronoun "us," instead of the pronoun "me."

While we are considering this verse, it may be of interest to note the expression, "in the depth of the earth," which calls to mind a similar statement in Matthew 12:40, "the heart of the earth." Some strange doctrines concerning the activities of the Christ during the three

days "he was buried" (1 Cor. 15:4) in the tomb have been based upon this phrase. Yet in Proverbs 30:19 a ship sailing on the surface of the water is there described as being "in the midst of the sea."

We surely have a most beautiful pen picture drawn by a skillful hand in Proverbs 17:6. For brevity it is unique, for more of human interest scarcely could be expressed in so small a compass. It reads: "Children's children are the crown of old men; and the glory of children are their fathers." King Solomon had a large home circle of many varied characters of differing experiences; but the quoted text speaks volumes for the man who could draw from among them such a lovely picture of family life extending to future generations. It is one of the finest pictures of "looking forward" and "looking backward" that is possible to find. Dwell on it, friends, reading between the lines, for it contains much for reflective thought.

Quotations by New Testament writers of Old Testament sayings are always of interest, and Joel 2:28 and Acts 2:17 are no exceptions.

"Your old men shall dream dreams, and your young men shall see visions."

Dreams, surely, have their interest on things that are past, and visions on those things that are yet to come. In other words, the aged men are men of experience, and, when recounting the goodness of God in the past, they give help to others and find encouragement and strength for themselves in their closing years of the journey of life. Visions generally look forward, considering things that are to come, and are preeminently suitable for those of younger years, giving stimulus to those seeking to enter earnestly into the future that lies before them. In the Church of God are both old and young. Each has its place. The blending of the past with the future, and the future with the past will never cease. Like Moses and like David, our strength for the present is drawn from both.

My Wage

"I bargained with Life for a penny,
 And Life would pay no more,
 However, I begged at evening
 When I counted my scanty store;

"For Life is a just employer,
 He gives you what you ask,
 But once you have set the wages,
 Why, you must bear the task.

"I worked for a menial's hire,

Only to learn, dismayed,
 That any wage I had asked of Life,
 Life would have gladly paid.

—Selected by Mrs. G. H. Loudenslager.

History of Indiana Churches of God

By C. R. Randall

THERE being no complete history written of the Church of God, we trust this attempt to tell of the Indiana work will arouse interest in further historic writing, that a complete and authentic history may result.

Burr Oak Church of God

The Church of God at Burr Oak was organized at North Union, four miles west and one mile south of Burr Oak. Elder N. H. Geiselman was leader in forming the early organization, which was Advent Christian. In 1901, a group separated from the Advent Christians and went to Burr Oak, where a church building was erected. That building was destroyed by lightning, June 21, 1908. The present building was erected in 1909 and was dedicated, August 8, of that year, by Elder L. E. Conner who had officiated, at the dedication of the first building. Brothers G. M. Osborn, George Maxcy, and Albert Overmeyer were the trustees at the time the present building was erected. Many of the evangelists have spoken at the Burr Oak Church. Those who have served as pastors are: N. H. Geiselman, D. E. VanVactor, A. H. Zilmer, J. R. Fox, O. R. Jenks, C. C. Maple, J. H. Anderson, F. L. Austin, A. E. Hoskins, C. A. Smead, W. J. McKnight, J. W. McLain, and the writer who served as part-time student pastor. Brother L. E. Conner now preaches there twice monthly, the first and third Sundays.

The interior of the brick building at Burr Oak is neatly kept and was recently painted. The Sunday school attendance is approximately 45 to 60. The church attendance is somewhat smaller at the present time, because there is no full-time pastor.

A list of the ministers who have spoken in the Burr Oak Church is not available. However, the majority of our ministers have spoken at Burr Oak because of its central location in the Middle Western States.

South Bend Church of God

The first meeting for the organization of the South Bend Church of God was called early in 1916. There were about ten faithful charter members. This group of ten members conducted meetings, and it slowly grew by worshiping in various halls. Meetings have been held in the community room of the Y.M.C.A. building for a number of years. For twenty years the church was practically dormant, but thanks to the stalwarts who persistently kept the group together, the church began to grow spiritually and collectively.

During the month of February, 1936, the superintendent of the Sunday school, Brother Lynn Leighty, started a building fund which grew by leaps and bounds. There was good co-operation of the members, and considerable financial aid for the building fund came from nonmembers.

By Christmas of 1938, the building fund had grown to the extent that a down payment of \$1,000.00 was made on a church building. The building was then redecorated and reconditioned with the extra money in the treasury. The building, though not new, is large and well built. The locality of the building is one that would be a boost to any church; it affords great opportunity for service in the Lord's work. The name given to the building was "Hope Chapel." It is located at the corner of Dayton and Leer Streets.

The above information was gathered from an account of the history of the church as related by Brother F. A. Stilson in THE RESTITUTION HERALD. We now quote directly from a letter from Brother Stilson regarding the history of the South Bend Church:

"It was about the turn of the century when a few believers who had for the most part migrated to South Bend from other churches of the State—Plymouth, Argos, and other localities—that a movement to organize began to take shape. Brother A. H. Zilmer, then evangelist for the State, came and gathered in a goodly number of members. An organization resulted. The minister next to work with the group was George Neil, but his stay in the work was brief. The group, having considerable talent within its ranks, carried on the work much to the credit of the organization.

"The body met in Williams Hall on South Michigan Street for considerable time, then moved to the Melville Hall on South Lafayette Street, which building made very comfortable quarters until it was sold and new quarters were found in the Y.M.C.A. building.

"The work was enriched by the visitation of the ministry, sometimes with regular appointments and sometimes at special occasions. In addition to the two ministers already named, the pulpit has been graced by such ministers as J. W. Williams, D. E. VanVactor, B. W. Woodward, M. A. Woodward, J. H. Anderson, F. L. Austin, Ben Cummings, S. J. Lindsay, L. E. Conner, and perhaps others of the old line. In later years, the church has been visited by many of the student ministers who have thus qualified to serve their Lord.

"At various times in the history of the church, there appeared visions of a church building where the members might the better and the happier worship the heavenly Father. These visions did not materialize until about 1939 when an opportunity came to purchase the present 'Hope Chapel' located on Leer Street, a good and commodious structure which, after renovating, repairing, and decorating, offers one of the best church buildings owned by our people. The building was rededicated in October, 1939. The first pastor, F. L. Austin, was installed one year later. He is still serving.

"Three series of special meetings have been held in the present building: one by J. W. McLain, one by F. L. Austin, and one by C. E. Randall.

"Some of the prominent early names connected with this church's history were: Railsback, Clem, Corbaley, Cordill, Dreibelbis, Harsch, and Thompson. The present elders are F. A. Stilson and Horace Pierce. The secretary is Wilma Pierce."

North Salem Church of God

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

Elder John L. Wince was the regular minister for fifteen years (1895-1910). Elder D. E. VanVactor next taught the Word and carried the work forward until it came under the leadership of Elder J. H. Anderson. Brother Anderson was the minister until 1941, when he resigned. After this time, Elder F. L. Austin of South Bend went to North Salem Church for Bible study once each week. At the time of this writing, no one is engaged at the North Salem Church. Most of the ministers of the Church of God have preached for this church.

The Indiana Bible School and Conference has been conducted at North Salem the past number of years. The brethren have not only a church building but a dormitory to accommodate the Conference crowds.

Church of God at Kokomo

The church at Kokomo is the result of one woman's faithfulness and courage. Sister Martha Parker opened her home for a Sunday school in March, 1928. This Sunday school grew until it established itself as a church organization of seventy-eight members. After the Sunday school had met in her home for a period of time, it became so large that it was impossible for the members to all attend the meeting in the house. The people then rented a store room, where for two years Sister Parker was assisted by Elders Cantwell Drabenstott and Vaughn Long who preached once each month. This place was soon outgrown. Consequently, Sister Parker bought a

four-room house—which was remodeled and made into the present church building.

The church was organized with eighteen members, September 13, 1931. Elders O. J. Parker and D. G. Harvey have led in the work to the present time. Brother Emory Macy is now serving as part-time student pastor.

Other ministers who have spoken for the Kokomo brethren and assisted in the work of that church are: J. H. Anderson, J. W. McLain, C. A. Smead, S. J. Lindsay, L. E. Conner, A. E. Hoskins, J. R. LeCrone, Emma C. Railsback, F. A. Stilson, William Huffer, and Sydney E. Magaw.

Hillisburg Church of God

The Hillisburg Church of God had its beginning in evangelistic meetings conducted in various schoolhouses nearby. Some of the early ministers were: R. V. Lyon, J. S. Hatch, J. M. Stephenson, Fenamore, J. F. Waggoner, George Smith, and D. T. Halstead.

The present building was erected in 1896, during the pastorate of J. F. Waggoner. Shortly thereafter, during the pastorate of Brother D. T. Halstead, the first meeting of the Indiana State Conference convened here. Later pastors of the church were: A. H. Zilmer, George Neil, J. W. Williams, D. E. VanVactor, J. H. Anderson, and the writer who is now serving.

The church consists of more than one hundred members, but these are not all active. Present attendance ranges from thirty-five to fifty persons for Sunday school and about fifty for the morning services—the evening services having a better attendance of about sixty to seventy-five. The church has increased its attendance during the last year.

Four other churches in Indiana have interesting histories which have not been found by the compiler. The churches to which we refer are those at Plymouth, Argos, Rensselaer, and Hedrick. Another church, which was one of our first churches, was established at a place just north of Indianapolis. There seems to be no records of this church.

Things Worth-While

"Not what you get, but what you give;
Not what you say, but what you live.
Giving the world the love it needs,
Living a life of noble deeds.
Not whence you came, but whither bound.
Not what you have, but whether found
Strong for the right, the good, the true—
These are the things worth-while to you."

—Selected by Mrs. T. J. Ellis.

THE FAITH OF ABRAHAM

(Continued from page 5)

lamps being representative of the Lord Himself (see Jer. 34:18) who that day made a covenant with Abram, saying, "Unto thy seed have I given this land" (v. 18).

Through this covenant, Abram, by faith, was required to look forward for at least four hundred years before he and his seed could come into possession of the land promised. This constituted another long period of time, or age, to him before the fruition of his hope could be realized to any great extent. *But faith triumphed!* Abram believed God, and his faith spanned the great chasm between the life he then possessed and the life to come—when he would inherit the land.

"When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger . . . for an everlasting possession" (17:1-8).

More Faith Required

By comparing the words of this covenant with the first promise made to Abram, we see that a greater demand was made upon his faith. The first promise was, "I will make of thee a great nation," but in this covenant more is assured to him: "A father of many nations have I made thee," and accordingly, his name was changed to "Abraham," meaning "father of a multitude."

Abraham was next informed as to the means of the accomplishment of the promise. We read: "God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old bear? . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (17:15-19).

Time rolled on, the promised son was born and grew to manhood, but Abraham's faith was to be tested once more. He was told to take his son and to offer him for a burnt offering. He proceeded to the place appointed and prepared to obey God's command. We quote: "Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:10-12.)

Through this act, Abraham proved his faith by absolute reliance upon the word of God, and, because of it, received an *unconditional* promise. The word from heaven came to him the second time, saying: "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" (vv. 16-18).

From this time onward to all generations, the faith of Abraham has been cited as an example to be followed to share in the blessings promised. In the Galatian Letter, it is distinctly stated that the blessing of Abraham is to come on the Gentiles through Jesus Christ; that the promise of the Spirit might be received through faith. Also, we have the significant words: "As many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

In Romans 4, the Apostle gathered together the various incidents of Abraham's life for the purpose of showing the greatness of his faith, and summed it up with these impressive words: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (vv. 20-24).

From these testimonies, we learn that Abraham's faith reached beyond his mortal life, beyond the Mosaic age, beyond the gospel dispensation, into the yet future. Therefore, the promises are still unfulfilled. Such was Abraham's faith, and it must be the faith of those who today take to themselves the name, "Church of God of the Abrahamic Faith."

If there are any reading this article who have not laid

hold of the hope set before us, we would say: While the promises are still unfulfilled, there is opportunity for you to become constituent members of the seed of Abraham by belief of the gospel and obedience to the same in baptism, thereby putting on Christ, and thus becoming Abraham's seed and "heirs according to the promise."

False and True Optimism

Optimism loses half its virtue when disparaging truth is ignored. There is today a Devil-beguiled optimism, blind and dangerous, saying the war is humbling the masses Godward. Overenthusiastic preachers, grabbing exception to rule as another and better rule, may consider war a blessing in disguise—a Civil War general called war by a different name! There may be localized increases in church attendance, but increased attendance in days of sudden peril is not infrequently a testimony of only scared obedience—if, indeed, obedience. Jesus frightened nobody into synagogue or Temple—or into the Jordan!

Mr. Albert Brady, a churchman of Los Angeles, California, recently returned from England. Asked about religious conditions in England, he replied something like this: "Very bad. Very few people go to church. The churches are nearly empty." Being then shown a report that people *are* returning to the churches, he said: "Don't you believe a word of it. It isn't true."

Said Jesus, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

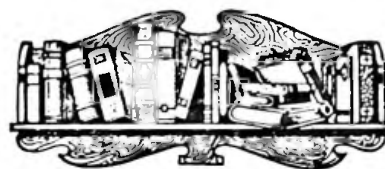
He is an optimist who recognizes the "gross darkness" (Isa. 60:2) as being a sign of the "day dawn" (2 Peter 1:19), who prays, "Come, Lord Jesus" (Rev. 22:20), and who joyously expects his humble prayer to be answered.

PRECIOUS PROMISES

(Continued from page 3)

"a crown of life" (Rev. 2:10). He will be glorified with Christ when He comes to establish the Kingdom. He will reign with Christ and will not "be hurt of the second death" (Rev. 2:11).

In these trying days, when Christians are likely to become discouraged, let us turn back the pages of our Bibles to read again the inspiring words of the Psalmist, the Sweet Singer of Israel: "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" (37:34). We need not be in bondage to the things of the world; we can rise above the baser things of life, if we would but put our trust in God. "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).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Not in the least religious, but nevertheless a really worth-while addition to the library of any Bible student, is the just-published *Problems of Lasting Peace* (Doubleday, Doran; \$2.00).

Written by ex-President Hoover and by Diplomat Hugh Gibson, *The Problems of Lasting Peace* tries, with a good deal of success, to consider most of the major questions which must be answered when this present war is ended—preferably *before* this present war is ended. The authors make the whole thing easy for themselves by breaking down the causes of war into seven items, which (so say Gibson and Hoover) also, if properly applied, may work for peace.

Each of these seven items is given thorough treatment. The principal flaw in such an arrangement is the same flaw that is found in writing history: it is next to impossible to integrate all the forces which work on humanity when only one of these forces is discussed at a given time. Economics, for example, are influenced by national ideologies; national ideologies are influenced by geographical environment, by climate, by racial inheritance, by religion. Yet by discussing economics and then national ideologies—and their individual effects on war and peace—the association and interweaving of the two are often overlooked.

On the whole, however, Messers. Hoover and Gibson have done a fine job. Their philosophies probably will not appeal, in the universal sense, to anyone except Messers. Hoover and Gibson; but nevertheless, they have clearly stated the difficulties which lie ahead and some of the possible methods of solving them. The book reads, to be sure, a great deal as a Wilsonian commentary on the first World War would have read had it been written in, say, 1917; the book is full of happy notions about the possibility of what its title suggests: "*lasting peace.*" Still, there is a wide-eyed acceptance of the facts of international life, a recognition that wars will not be forever terminated with the signing of the peace pact.

With one thing you will agree: that the Sermon on the Mount "launched the transcendent concept of compassion, of peace and good will among men."

• • • • •

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



"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

Joseph's Dream Came True

The seven years of plenty in Egypt had ended. The seven years of famine, or dearth, had begun. "Joseph's ten brethren went down to buy corn in Egypt" (Gen. 42:3). "Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth" (42:6).

Do you remember the story of Joseph's dream about the bundles of grain? His bundle stood straight and tall. His brothers' bundles all came and bowed down to his bundle. Now we read that his ten brothers (Benjamin stayed at home with his father) bowed down before him. Thus, Joseph's dream came true.

Money in the Sacks

Joseph sold corn to his brothers. He asked them many questions. He knew them but they did not recognize him. He pretended they were spies. (Gen. 42:9.)

Joseph talked to his brothers through an interpreter. He decided that Simeon should remain in Egypt until they returned with Benjamin. Joseph also had every man's money put back in his sack of corn.

Benjamin Goes to Egypt

The nine sons of Jacob, or Israel, returned home. They told their father all about their trip and said if they went again Benjamin must go along.

Their father said, "Joseph is not, and Simeon is not, and ye will take Benjamin away" (v. 36). Reuben promised to return Benjamin safely. Israel said, "My son shall not go down with you" (v. 38).

The Corn Is Gone

It was easy for Jacob to say Benjamin was not going to Egypt, because they had plenty to eat. When their food gave out, however, the brothers were told by Jacob, "Go again, buy us a little food" (Gen. 43:2). His sons then repeated the words of the governor in Egypt: "Ye shall not see my face, except your brother be with you" (v. 3).

Judah's Promise

Judah said, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned the second time" (Gen. 43:8-10).

They took gifts of fruit, honey, spices, and nuts to Joseph. They also took double the amount of money that was in each sack.

They Bow Again

Joseph took his brothers to his home for dinner. They gave him their gifts and bowed low. Joseph was so happy to see Benjamin again that he wept. He went into a separate room to cry so his brothers would not see him.

Judah's Desire

The next morning they started home. They were stopped and searched after going only a short distance. Joseph's silver cup was in Benjamin's sack, so he had to return.

Judah then came to Joseph and pleaded to be held in Benjamin's place.

Joseph then told his brothers who he was. That is the story for next week.

Happy Birthday Wishes

Donna Rae Eyster, Sept. 16, age 9, Oregon, Ill.
Lucille Lobell, Sept. 18, age 7, Hammond, La.

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.

"Take care of the gardens,
And keep them from weeds,
Fill, fill them with flowers,
Kind words, and kind deeds."



Evan Knoole, Editor
205 N. Hinkley
Rockford, Ill.

John Mercer, President
3530 - 18th St. N.E.
Washington, D. C.

Arlen Marsh, 1 V. President
230 W. 103 St.
Los Angeles, Calif.

BEREAN DEPARTMENT

Miss Lorraine Gaspar, Sec. Miss Lorna Macy, Treas. Robert Hardesty, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

Dear Bereans:

I am happy that you have chosen me to be your president. I thank all of you. May your prayers always be in favor of our local, our state, and our national Berean organizations. There is much we can do together. We have the world ahead of us (Matt. 13:38), and the Lord behind us (Deut. 31:6). Work undertaken should be well planned, and should be followed systematically. (Acts 15:18.) However, we as mortals must recognize that it is necessary to work experimentally. (1 Thess. 5:21; Matt. 7:15-17.) Our national organization is weak, because it is still in the period of infancy. Several times in the past we dared to take a few steps forward, but, like an infant, we have returned to crawling. At our recent national conference, we decided to get up and walk some more. I will tell you briefly about several of the new projects.

Berean History

Did you know the Bereans held national conferences before the church did? The Bereans were very influential in bringing about the national work of the Church of God. Would you like to know where the Bereans started and how? A Berean history is to be compiled. State chairmen have been appointed to collect all the information available that concerns Berean work in their particular states. Our national chairman, Sister L. E. Whitehead, to whom all this material is to be sent, is arranging it in loose-leaf notebook form. It will remain this way until errors have been eradicated. Then a permanent, detailed Berean History will be published and copies will be available to all interested. If you have been very active, or intend to be very active in Berean work, your name should appear in this book. If you have any pictures of former active Bereans, or anything pertaining to Berean history, please write to me (address above) about it.

Field Man

The National Berean Society and the National Sunday School Association intend to jointly support a field man. They plan to send this man to those churches that need outside help in organizing Sunday schools and Berean societies. He will conduct Sunday school teacher-training classes and institute new ideas concerning the important Sunday school work. At the same time, he will promote

the equally important Berean activities. In some fields, his task will be to organize new schools and new societies. In other fields, it will be merely to revive already established organizations. Are your Sunday school and your Berean society what they should be? Would you like to start a Sunday school or a Berean society? I dare say that there is not one Church of God that does not need outside help of this kind. We should have a number of workers constantly in the field, who could center their entire attentions upon those who shall make up the church of tomorrow. Child evangelism is the greatest of all. The Church of God will never grow until it emphasizes the children's program.

Both the National Sunday School Board and the National Berean Board agree that Brother Arlen Marsh of Los Angeles, California, will make an ideal field man. Brother Marsh is well qualified and fully appreciates the great need for such work. This man is going into the field immediately, for we know that our Berean societies and our Sunday schools are wanting to support him. To get started, I am going to ask how many of you will pledge one dollar per month, as individuals, to promote this work. Being you president, I will take the lead and hereby pledge one dollar per month to support a field man. All of you who desire to do the same, please write to me. We will publish the list of names in THE RESTITUTION HERALD. If one hundred persons pledge one dollar per month, we shall open the field immediately. Philipians 4:8!—think hard. Those who do not care to pledge, but want to help in the work may send their contributions to Lorna Macy, the national treasurer (address above). Be sure to designate the purpose of your contribution. (Malachi 3:10.)

Organization

The recently adopted constitution has been a big factor in helping to place responsibility. Even our second vice president has a definite task to perform. I shall ask each National Board member to take advantage of the Berean page to tell his responsibility, and what he is doing in regard to it.

Yours in His service,

John P. Mercer.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

September 27—Annual Home-coming at Kokomo, Ind.

September 6 and onward—Special evangelistic efforts at Macomb, Ill.

OMAHA BEREAN BUSINESS MEETING

With seven members present, the Omaha, Nebr., Bereans conducted their annual election of officers, Wednesday, August 26. Overlooking the fact that "seven" is a discouragingly small number, it is a "perfect" number, and we feel that we are off to a good start for our second year.

The newly elected officers are: Verneille Lawrence, president; Laura Mac Karnett, vice president; Faye White, secretary; and Byron Johns, treasurer. Faye White, Secy.

EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference was held at Omaha, August 23-30, 1942. Although the attendance should have been greater, we feel this to have been the best Conference held here in many years. Bros. J. R. McCrone, Sydney E. Magaw, and Richard Smith gave us many good sermons and Bible lessons during the week. We were happy to have guests from Texas, Oregon, Iowa, Illinois, Minnesota, Utah, and from western Nebraska.

On Saturday afternoon, five were baptized by Bro. Richard Smith. We welcome the following new members into our household of faith: Lloyd Appleby, Norma Osland, Barbara Policz, Roland Burke, and Mrs. H. L. Appleby.

We wish to thank all brethren who helped in any way to make this Conference the success it was.

We are sure the seeds of truth given and the good fellowship of association at this time will go with each and every one of us, helping to make our lives more pleasant.

Lessie Appleby, Secy.

SMITH - KIRKPATRICK

On Sunday, August 30, 1942, at eight o'clock in the morning, Miss Walecie Rhea Smith, daughter of Mr. and Mrs. H. Scott Smith of London, Ark., became the bride of Vivian Kirkpatrick, son of Mr. and Mrs. Lester Kirkpatrick of Cass Lake, Minn., the ceremony being performed at the Church of God in Dixon, Ill.

The church was beautifully decorated with fall flowers. Miss Smith wore a white taffeta wedding gown and finger-tip veil; she carried a Bible, bound in white, topped with three gardenias.

Mrs. Alan McLain, sister of the bride, was the maid of honor. She wore a dress of light blue, and carried a bouquet of pink chrysanthemums. Donald Kirkpatrick, brother of the groom, served as best man. Ellsworth Routson and Frederick Claussen were ushers. Miss Elizabeth Ford was at the organ. Robert Hardesty sang, "I Love You Truly," and "Because." The writer, brother-in-law of the bride, officiated.

Immediately following the reception in the church basement, the couple left for Minnesota. They will be at home after September 13, in Oregon, Ill., where Mr. Kirkpatrick is employed as an instructor in Oregon Bible College.

May the Lord's richest blessings attend them through life. C. Alan McLain.

VIRGINIA CONFERENCE AT MAURERTOWN

August 13-23, 1942

"Prepare to meet thy God, and, 'Seek the Lord, and ye shall live.'" These words were spoken by the Prophet Amos to Israel, but today they are equally applicable to us who are seeking an inheritance in the Kingdom of God. To make this great need for personal preparedness felt among our brethren attending the Virginia Conference and Bible School, we used the two Epistles of Peter to begin the day's devotional study of God's Word. In so doing, we were admonished to add to our faith: virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. Thus, we shall fully be prepared to partake of that "divine nature" promised all faithful believers when Jesus comes. All agree we are fast approaching that glorious Lord's Day!

An added incentive for us to clean our minds of error, hate, and lust of the flesh, was the beautiful, heavenly blue, freshly painted interior walls of the church and the sanded floors—all done in preparation for our recent Conference. Pleasant surroundings fostered a restful, worshipful attitude of mind.

The teachers this year were Bros. C. E. Randall of Fonthill, Ont., C. Alan McLain of Dixon, Ill., and Mrs. Virginia Smith McLain and Verna C. Thayer. Sr. Randall and her nurse, Miss Sword, accompanied Bro. Randall. Walecie Rhea Smith (now Sr. Vivian Kirkpatrick) came with the McLains. Needless to say, having this group of teachers, Bible truths were taught and the Scriptures were rightly divided.

As is our custom, Bros. Randall and McLain alternated in the teaching of the adult and young people's classes: Bro. Randall teaching the adult class in the morning and young peo-

ple in the afternoon. His lessons for the adult class were based on "The Kingdom of God," and for the young adults, "Church Doctrine." The inquiring minds of these younger students, however, called for discussion of various questions about right living, hence other topics were also discussed. Bro. McLain's main topic for the adult class in the afternoon was "The Second Coming of Christ," and for the young people, "The Inspiration of the Bible and Christian Standards of Living." There was an average attendance of thirty students in the adult class and twenty in the young adult group.

Sr. McLain taught the intermediate class of eleven boys and girls, giving them eighteen lessons about "Jesus and His Helpers." To these lessons were added some chalk talks illustrating parables, and some panel posters showing the crucifixion and resurrection of Jesus. The little children were fortunate in having Sr. Verna Thayer teach them. How they enjoyed making Noah's ark, the boy Samuel hearing, in his bed, the call of God, Gideon's pitcher, Peter's vision of the sheet full of unclean animals (cracker animals to be eaten) let down on the housetop, and gum-drop candy candles for the Light of the Word. Six of the thirteen children in this primary class made a record of perfect attendance. The children's program on Friday afternoon gave ample evidence of the valuable teaching in both song and Bible stories that has made an indelible impression on these young minds.

Another pleasant feature of the last Sunday of our Conference was the discovery that it was Sr. Randall's birthday. We gave her a box of handkerchiefs—enough to last several years—and presented her with a birthday cake.

Knowing that Sr. Thayer's birthday would come a few days after Conference, we sur-

Gleanings From the Field

"The field is the world."—Jesus.

The Pleasant Prairie Church of God, pictured on the front page of this issue of The Restitution Herald, is located between Sac City and Lake View, Iowa. The brethren in the community have used the building for over thirty years, but until last spring it belonged to the Church of Christ in Sac City. After its purchase by the Church of God, it was repainted and redecorated. A dedication service was held June 28. Among the ministers who have preached at Pleasant Prairie are: O. J. Allard; G. E. Marsh, J. W. Williams, F. E. Siple, E. O. Stewart, T. A. Drinkard, A. M. Jones, and J. Arthur Johnson. (Picture: courtesy Sac Sun.)

"If our ministers would only write out some of their grand sermons and publish them more frequently in The Restitution Herald, I am sure they could not begin to realize the number of hearts they would be cheering and comforting."—Ethel M. Depuew, Clarksville, Iowa.

"Jesus was the best and most underpaid physician of all time."—Vivian Magaw in the new Truth Seekers' Quarterly.

"Come out of her, my people" (Rev. 18:4).

"September 24, I shall hold open house for my mother, Mrs. Jennie Thompson, whose birthday will be celebrated, and would like her friends to call between 2:30 and 5:00, or between 7:00 and 9:00 p.m., that day."—Mrs. W. I. Hunt, 1111 Blaine Ave., South Bend, Ind.

"During the three weeks that I've been home, I have been greatly inspired by the increased Sunday school attendance. The first Sunday there were seventy-five persons in attendance, the second Sunday there were seventy-seven, and the third Sunday, eighty-eight."—Ernest Barnum, Hammond, La., Rt. 1, Box S-21.

The church is on de fence.

Bro. L. E. Conner, while recently at Burr Oak, Ind., where he preaches twice monthly, had the pleasure of visiting at the home of Bro. John Osborn whom he baptized fifty years ago.

By the time these lines are in print, Oregon Bible College will have started its fourth year. May God lead.

prised her, too, with a cash purse full of coins in token of our appreciation of her valuable services with the children in this and former years.

Another pleasant surprise! My short notice in The Restitution Herald before our Bible School began brought us a soldier visitor from Fort Belvoir, Fairfax County, Va.—Bro. Donald Berry from Eden Valley, Minn. He seemed to enjoy his week-end visit with us, and we were glad indeed to welcome him to our feast of both spiritual and temporal food. We pray that God's angels will care for him and others of our number who are now serving in Uncle Sam's Army.

On the last Saturday afternoon, the whole Bible School went to the Shenandoah River bank to witness the baptism of Ethel Rhodes (Waterlick, Va.) by Bro. Randall. We are glad to welcome this young sister into our fellowship, praying that she may grow in the favor and knowledge of the Lord and be ready to meet Him in the air when He comes.

The business meeting of the Conference was held on Wednesday afternoon. Officers were all re-elected for another year. The 1943 Conference was set for August 14-24. The vote was unanimously carried, calling Bro. John Mercer to work with the Virginia churches as pastor for the coming year, beginning September 1.

The gospel work in Virginia has suddenly taken on new life. Prospects are very encouraging in "the Valley" and at Arlington. Instead of one, as expected, we are getting two ministers. Bro. Orris Mills will take care of "the Valley" churches, and Bro. Mercer will lead the Arlington Bible Class. An all-day meeting, conducted by these brethren at the Browntown church, August 30, was well attended, notwithstanding gas rationing. Plans are being made for evangelistic meetings in a newly found church hall at 413 N. Irving St., Arlington. Progress of this work will be reported later.

Brethren, pray for us, that we may continue faithful till Jesus comes. May God's blessing abide with all who study His Word and who read The Restitution Herald.

Virginia R. Kincheloe, Secy.

OREGON BIBLE COLLEGE
Building Fund

Frank Montross \$10.00

URIAL W. GROAT

Urial W. Groat fell asleep in Jesus, August 21, 1942, at Hanford, Calif., after a long illness.

Urial Groat was born at Chilton, Wis., February 26, 1869, and with his parents moved to Scholl's Ferry, Oregon, in 1886, where he made his home for twenty-five years. Since 1911 he has lived in California.

In 1910 he married Edna Fulton, who survives him. Also to mourn his loss are a son Vernon; two daughters, Katherine Edwards and Velma Sigman; five grandchildren; his only brother, Edwin Groat; and his step-mother, Lucy Groat.

Urial was brought up in the Restitution Faith and was baptized by his uncle, the late W. A. Prosser, fifty-five years ago. He was a charter member of the Northwest Conference of the Church of God of Oregon and Washington. He lived a consistent Christian life, being honest, earnest, and sincere in all his work, with that perfect faith in God which comforted and sustained him to the last. He watched the signs of the times, believing that God still rules the nations of men, and he fell asleep, believing that the Kingdom of God is near at hand.

The funeral sermon was preached by the pastor of the Christian Church, Hanford, Calif. Edwin E. Groat.

BURCH - FRITZ

On August 21, 1942, Lois E. Burch, daughter of Mr. and Mrs. Lawrence Burch, Tyner, Ind., was united in marriage to Dallis N. Fritz, son of Mr. and Mrs. William Fritz, also of Tyner. The ceremony was performed by the writer at South Bend, Ind.

Lois is a member of the North Salem Church, near Plymouth, Ind., home of the Indiana Bible School. She is a graduate of Tyner High School and of the Warner Beauty College at Fort Wayne, Ind. Dallis is employed by the Metal Door and Trim Mfg. Co., at LaPorte, Ind. Lois will be remembered by the 1940 class of the Summer Bible Training School at Oregon, Ill.

The young couple will establish their home at 203 Rush St., LaPorte. We pray the heavenly Father's blessing on them as they begin their new life.

Floyd A. Stilson.

EVANGELISM

Mrs. J. A. Johnson	\$ 5.00
Mrs. Allen Johnson	5.00
Mr. & Mrs. George Jones	3.00
W. A. Reid	4.00
Mrs. C. J. Hanson	2.50
Mr. & Mrs. J. W. McLain	6.00
Vivian Kirkpatrick	1.60
Laura Mae McDaniel	5.00
Sprague, W. Va., S. S.	4.00
Mrs. Maurice Guest	2.00
Mrs. Carl Hoganson	1.00
Mrs. J. W. Dismukes	2.00
J. R. Gardner	1.00
Mrs. Eska Evans	5.00
Mr. & Mrs. Herbert Stadden	5.00
George & Helen McMurtrie	17.00
Golden Rule Family	5.00
A Sister	5.00
Hope Chapel, South Bend, Ind.	4.18
Emma C. Railsback	1.00
Mr. & Mrs. Arthur Gilbey	5.00
Lela Drake	1.00
Ethel Depuew	1.00
Mrs. C. L. McCallister	5.00
Mildred Kirkpatrick	5.00
Mr. & Mrs. C. A. Patrick	10.00
Mr. & Mrs. J. D. Lawrence	5.00
Mr. & Mrs. J. W. McLain	3.00
Frank Montross	10.00
Oregon, Ill., S. S.	4.32

ELIZABETH OREM CLENCY

Elizabeth Orem was born August 1, 1868, in Doniphan County, Kan. She was educated in nearby public schools and completed her education at the Emporia Teachers' College, Emporia, Kan. In early youth she accepted the faith of the Church of God and was baptized by her father, William J. Orem, a pioneer preacher of the Church of God. She taught public school a number of years during her youth.

She was united in marriage to Mr. John W. Clency, June 6, 1900. They made their home at several places in Kansas, but chiefly at Hutchinson, and at Manhattan since 1921. To this union two children were born: Orem and Ruth.

In 1921, Sr. Clency resumed teaching. From 1924 until her retirement in 1939, she was principal of the Theodore Roosevelt School, Manhattan, Kan.

Death claimed this active and faithful life, September 1, 1942. Surviving are her husband, her daughter Ruth, Hammond, Ind., and one half sister, Mrs. Wilma Judy, Banning, Calif.

Funeral services were conducted by the writer, September 4, 1942, at the Burliew Cowan Chapel, Manhattan. Hers was the hope of Christ's second coming and the resurrection, and this was the hope offered as encouragement to the bereaved. Sydney E. Magaw.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. A. Patrick	\$ 5.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. L. T. Hanson	5.00
R. T.	25.00
Mr. & Mrs. J. W. McLain	3.00
Anonymous	3.00
Frank Montross	10.00
Mr. & Mrs. G. M. Siple	5.00
Mr. & Mrs. C. R. Randall	4.00

HERALD RECEIPTS

Flem Anderson; Bess Kasper; Wilma O. Judy; Mrs. Max Tarrant (self & another); Elizabeth O. Frier; Mildred Kirkpatrick (for another); Mittie Chandler; Charles Lapp; Mrs. F. M. Cawby; Mrs. W. H. Holland (for another); Mrs. Sophia Carlson; L. T. Hanson; Glenn Miller; Frank Montross; Mrs. Anna Fales (self & another); Mrs. Opal Poland; W. W. Booth; Mrs. Nora Mallory.

OREGON BIBLE COLLEGE

Mildred Kirkpatrick	\$5.00
Mr. & Mrs. C. A. Patrick	5.00
Mrs. J. W. Grimsley	5.00
Grace Johnson (refrigerator)	5.00
Mrs. C. P. Morgan	5.00

GOLDEN RULE HOME

Mr. & Mrs. C. A. Patrick	\$ 3.00
Frank Montross	10.00

"INDIA"

Mr. & Mrs. W. H. Holland	\$ 8.00
Mr. & Mrs. J. C. Jeffcott	20.00

MINISTERS' FUND

Previously reported	\$1,306.13
Dixon, Ill., S. S.	7.92
Frank Montross	10.00
Oregon, Ill., S. S.	3.43

Total \$1,326.58

THE RESTITUTION HERALD

Published by

Oregon, Illinois
National Bible Institution

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.

— 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				
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				
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				
Jehovah Is One God, Arlen Marsh	4	.10	.60				
Life! Life! Eternal Life! B. H. Judd	4	.10	.60				
What Is a Christian?	4	.10	.60				
What Must I Do to Be Saved?							
J. F. Waggoner	4	.10	.60				
The Coming of Christ, R. A. Curtis	6	.15	.90				
Can You Believe?	6	.15	.90				
Spiritual Beings, G. E. Marsh	6	.15	.90				
Kingdom of God, Harry Gockler	6	.15	.90				
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90				
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20				
Baptism, S. J. Lindsay	8	.20	1.20				
Pleasures of Youth, J. R. LeCrone	8	.20	1.20				
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				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
				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, R. H. Judd	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 Immortality)	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 31

OREGON, ILLINOIS, SEPTEMBER 22, 1942

NUMBER 50

Obedience Necessary for Salvation

By G. M. Siple

SPEAKING of Christ's humility and obedience, Paul said: "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. . . . 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. 5:5-9). He was "*obedient unto death.*"

One can see from these texts how necessary it was for Jesus, God's only Son, to be obedient to the Father. How much more should we, who are only adopted sons and daughters of God, give full and complete obedience to the plans and purposes of God's law! In childhood and youth we were first taught obedience by our earthly parents and, later, by teachers in our Sunday schools and public schools. God's Word is very explicit as to the duties of children. In Paul's Letter to the Ephesian church, he said, "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). In Colossians 3:20, he said, "Children, obey your parents in all things: for this is well pleasing unto the Lord."

In a recent visit to Omaha, Nebraska, we enjoyed, among many other joys, a short visit to Boys Town. Located about eight miles west of Omaha, it consists of a tract of about one hundred sixty acres, having many large and comfortable buildings for housing the various projects and its hundreds of boys. The object of Boys Town, as the name suggests, is to provide a home for otherwise homeless boys—a home where they are taught useful occupations. Trades taught at Boys Town include: printing, office and clerical work, farming, dairy farming, shoe repairing, dry cleaning, laundry work, cooking, and so forth. There is no high fence around the grounds as one might imagine. We were told by one in authority that at any time any boy becomes dissatisfied with his surround-

ings, all he needs do is to go to his locker, get his belongings, and "take a hike down the road." Of course, while a boy is there he must *obey the rules.*

In Acts 5, there is an excellent example of obedience. When Peter and other apostles with him were arrested and placed in jail, the angel of the Lord opened the prison doors, brought them forth, and told them to continue to preach the gospel in the temple. When they were again brought before the officers and reminded that they had been told not to speak in the Temple, they said, "We ought to obey God rather than men." Moreover, they continued to teach and preach the things concerning Jesus and His teaching, even at the risk of losing their lives.



G. M. Siple

In Colossians 3, we are told about Christian graces and duties. Then Paul capped the climax of the whole chapter with these words: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance" (vv. 23, 24). One has nothing to lose, but everything that is worth while to gain, by accepting God's plan and giving heed to the plain teaching of His Word—"knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord" (Eph. 6:8). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Having considered the reward of the righteous, let us now take brief glance at the reward, rather the punishment, of those who refuse to accept God's plan of salvation. Said Paul: "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 (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

Christ, "Separate From Sinners"

David, prophesying about the Messiah, said: "The Lord (Jehovah) said unto my Lord (the Messiah), Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1). This text is one of the very few prophecies about the ascension of Christ. In this prophecy about the ascension, there is also a suggestion of Christ's returning. Christ is to continue in heaven only "until" God's time to make Christ's enemies His footstool. Peter so interpreted Psalm 110:1, as he said God "shall send Jesus Christ . . . whom the heaven must receive (or retain) *until* the times of restitution" (Acts 3:20, 21).

The "times of restitution" will witness all enemies of Christ becoming His footstool, for He "must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). Though "the heathen rage, and the people imagine a vain thing" (Psalm 2:1), though "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" (vv. 2, 3), God "shall send" Jesus to rule in the earth, restoring the earth to its Edenic beauty. It is written: "He that sitteth in the heavens shall laugh: the Lord shall have them (earth's opposing kings) in derision" (Psalm 2:4); God further saying, prophetically, to Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (v. 8).

David very plainly foresaw that Christ would continue at God's right hand "until" the time would come for Christ to rule in the earth, for in the same Psalm that David prophesied the ascension he also prophesied: "He shall judge among the heathen . . . he shall wound the heads over many countries" (110:6). Then will be fulfilled this saying: "The kingdom is the Lord's: and he is the governor among the nations" (22:28).

The Apostle Paul, telling of the wonderful works and unique position of Christ, described Jesus as now being "separate from sinners" (Heb. 7:26). The Lord, rejected and smitten by men, was later exalted to His present position at the right hand of God—"separate from sinners"—and He will continue above any and all further reproaches

of men "until" He comes again. Nor will He then submit to sinners! Instead, though "rulers take counsel together," Christ will make them His footstool, crushing under His feet the head of the Serpent.

"He Shall Send Jesus Christ"

(Acts 3:20)

God never bends the truth,
 He never tells a lie;
 The prophecies incredible
 No skeptic can deny.

God never cancels oath,
 Needs never "knock on wood";
 Yet skeptics wink and scoff
 As though they thought He should.

God never fails His saints,
 His pledge will not decrease,
 Though nations mad decry
 The coming Prince of Peace.

The Devil's Plumb Bob

The Devil measures the Lord's people, and tries to get them to measure themselves, by his false standard of popularity. God, who calls His children from darkness of the world into His marvelous light, says: "Love not the world, neither the things that are in the world . . . for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father" (1 John 2:15, 16).

Similarly, the Apostle Paul said, "Be not conformed to this world" (Rom. 12:2). Considering the text, Brother Vivian Magaw, Tipp City, Ohio, comments: "In religion do not bow to idols; in politics make no false pledges; in society do not divorce and remarry; in business take no unbeliever for partner; in labor swear not at all; in the home do not eat without thanksgiving; in the church service do not pray without confession; in school recite or write not unscriptural theory; in sports keep thy garments; and avoid imitating the presumptuous sins of those who laugh at the preaching of the cross of Christ."

Popularity? Beware—it is the Devil's plumb bob!

The True Church

By *H. Scott Smith*

JESUS said to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

The question has often been asked, "Is it necessary to belong to the church in order to be saved?" In answer to that question, if anyone expects to be saved when the Master comes, he will have to belong to His church, for it is the only institution through which we can be saved, and without the church we cannot expect to reap any of the precious promises that the Lord has promised in the Bible. If we expect to reap any benefit from any organization, we must live up to its by-laws. So we find in the Bible laws of the church which are necessary for us, and which we must obey to gain eternal life and the rewards that the Master has offered.

Another question arises, "To which church must I belong?" After this question has been answered in Bible terms, one should be satisfied. Matthew 16:18 reads: "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." These words were spoken by Jesus Christ and refer to His church. Paul, when speaking of the Christians at Corinth, said, "Ye are Christ's; and Christ is God's" (1 Cor. 3:23). Thus, if we belong to Christ, we also belong to God. As your minor children and what they possess belong to you, so does Christ and what He possesses belong to God.

In Hebrews 12:23, the church is mentioned as the "church of the firstborn." Also, we read: "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). How did God purchase the church with His own blood? By giving the life of His Son on the cross. Again we read, "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). If the church of the living God is the pillar and ground of the truth, then why is it not the true church, the one to which everyone must belong in order to receive the blessings of the Lord? No person has a right to claim the church, because God purchased it with the blood of His

own Son. Therefore, it belongs to Him, and the Christians compose it.

Paul, in writing to the church at Corinth, in both letters referred to it as the "church of God." He said: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:9). Paul was realizing his inefficiency of being called an apostle, because he knew that he had been guilty of making havoc of the church of God. Notice some more of Paul's inspired writings. "Ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus" (1 Thess. 2:14). "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (2 Thess. 1:4). Why so much contention concerning different denominations? Why not lay aside denominational names and use Bible terms? If everybody would do this, I am sure that we would not have so much division in the world.

Kindly read 1 Corinthians 1:10-15, and notice what Paul said about division. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:4.) When writing to the saints at Ephesus, he said: "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 unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). To learn that Christ is the Head of the church, we read that God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). "He is the head of the body, the church" (Col. 1:18).

God wants a pure church, but when there is division and contention among the so-called church members, how can it be pure? Again, Paul was inspired to say, "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). Therefore, if you are not a member of the church about which we have been talking (Please turn to page 11)

The Maccabees

By Ellsworth Routson

THE word "Maccabees" comes from the name "Maccabaeus" (the Hammerer), title given Judas, a son of Mattathias, who was a noble sire of priestly lineage. The period of the Maccabees lies between the Testaments, from 165 B.C. to 63 B.C. "The sons of Israel never saw a grander group of heroes than were the sons of Mattathias." (H. E. Dana, *New Testament World*.)

A dark crisis in the history of Israel was met by this family of Mattathias. He had five strong, stalwart, and brave sons: Johanan, Simon, Judas, Eleazar, and Jonathan, all of whom died for Israel. They threw themselves into the fray to save their nation and religion from being exterminated. "The story of their achievements is one of the most fascinating bits of human history." (Dana.) Judas was the most capable, a warrior with tact and ability. They lived in the little town of Modin in northwestern Judea. Here they had fled from Jerusalem to escape the terrible Syrian persecution. There was an edict by Antiochus that Jews must cease to worship Jehovah and worship the Greek gods instead. The Syrian officers were enforcing the edict under the penalty of death.

Mattathias, a man of extreme age at that time, refused the Syrians' demand and slew any Jew who would dare bow to the heathen. In his rage, he turned upon the royal commissioner and his attendants and, with the help of his sons and townspeople, turned upon many other officials and slew them. Thus, a strong protest was raised against the Syrian oppression and tyranny, Mattathias leading in this patriotic defense. Loyal Jews raised the thrilling slogan: "To the hills, to the hills, for Jehovah and Judah!" Taking refuge in the mountains, the faithful Mattathias gathered a company of followers and prepared to make a final, desperate stand in defense of his religion and race. It was not for the aged priest, however, to witness the triumph of Judah's hope. The hardships and strain of military life were too much for him, and he left the leadership of the faithful in the hands of Judas, his third and noblest son.

Judas Maccabaeus was the man for the work laid out by his father. The situation that faced Judas was a discouraging one. He had the choice of two alternatives: to die a martyr's death, or a warrior's death. He chose that of a warrior. Many staunch patriots rallied to his cause, but they were undisciplined in the acts of warfare.

Judah's first task was that of organization. Gathering a few thousand of his countrymen, he trained and equipped them the best he could. With this small army, he

raised his defense. His first encounter was with Appollonius, a trusted general of the king of Syria, and his second encounter was with General Seron. Judas was victorious in both battles, though pitted against odds in fighting men.

Antiochus, king of Syria, then ordered Lysias, with fifty thousand infantry and cavalry, to exterminate Judas and his band of a few ill-trained patriots of the Jewish race. "So sure of victory were the invaders that they brought slave traders with them to buy the Hebrew prisoners, whom they expected to capture. Judas made an unexpected midnight attack upon the camp of Syrians, and put to flight in utter panic their entire force, save six thousand who had been dispatched to surprise the Judean army in their mountain retreat. Awaiting in concealment the return of this division, Judas and his band routed them, too, almost without striking a blow. The next year, Lysias himself assumed command of an army of some sixty-five thousand and invaded Judea. With another mighty blow of combined religious fervor, patriotism, and genius, Judas sent the Syrian leader from the field in total defeat." (Dana.)

Judas then turned to the act of restoring the Holy City and its Temple. Also, he restored and strengthened the defenses of Jerusalem, and the Temple was repaired and rededicated with much rejoicing. After the internal affairs were adjusted and firmly footed, Judas divided the army with Simon and they subdued their enemies in the surrounding countries.

Peace did not long reign for Judas and his fellow men. At the death of Antiochus Epiphanes (164 B.C.), Lysias seized the reigns of government and laid siege to Jerusalem, but before he could obtain victory, oppression rose at home. So he hastily made terms and returned home. Thus, the Jews obtained full religious freedom, the one thing for which they had been striving so valiantly. Demetrius then obtained the Syrian crown, waged war against Judas, but the Syrians were again defeated, disorganized, and put to flight for the fifth time. This day of victory was held as a feast day, and has been celebrated as "Nicanor's Day."

Judas paid with his life the price for the national hope of Israel. After a time, the Syrian king fought the Jewish patriots into terrible defeat—in which Judas fell a martyr. Friends tenderly prepared his body and laid it away in the family tomb at Modin—his devoted followers being heartbroken.

"No more impressive figure ever graced the stage of human action than Judas Maccabaeus. Others might have been more spectacular, but none was ever inspired by nobler designs or controlled by more unselfish motives than he. From David to John the Baptist, he was the greatest leader who challenged Israel to rally to his standard. Bravery, earnestness, patriotism, and piety combined to make a character worthy the admiration of the best of men. Whatever may be one's religious interpretation of interbiblical history, he must surely admit that Judas Maccabaeus was a man of God's own choosing. If ever a

man fell upon a crisis hour for which he was exactly fitted, such was certainly the lot of this Judean hero. He was just the leader whom Judaism needed at this tragic turn in its history, and his people soon recognized him as the God-sent defender of the national faith and fortune. . . . Well did his people nickname this hero 'Maccabaeus,' that is, 'The Hammerer,' for despotism never received the shock of heavier or more rapid blows than he gave the armies of Syria. To the end of time, independent of his religious significance, history must accord a high place of recognition to the name and (Please turn to page 11)

Paul Before Bernice

By the Editor

THE Apostle Paul, knowing "how great things he must suffer," and being "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," uncomplainingly, almost joyously, made his defense as a Christian before such ignoble men as Ananias ("whited wall"—Acts 23:3), Felix, Festus, Agrippa, and before Agrippa's licentious sisters, Drusilla and Bernice. Ah! when haughty pride and pomp dare judge the faith of saint!

Jerusalem's wise "laid many and grievous complaints against Paul, which they could not prove" (Acts 25:7). Festus, moreover, "willing to do the Jews a pleasure," suggested that Paul go from Caesarea to Jerusalem to be judged before him—thus giving the Sanhedrin and its thirsty cohorts further opportunity to plot Paul's death. Paul then said: "I stand at Caesar's judgment seat, where I ought to be judged . . . I appeal unto Caesar" (vv. 10, 11). Paul knew that pagan Rome was safer judge than legal Jewry. Festus retorted, "Unto Caesar shalt thou go" (v. 12). Shortly thereafter, "king Agrippa and Bernice came unto Caesarea to salute Festus" (v. 13)—"birds of a feather" flocking together! Students have long known that Agrippa—whose irreverent father had been smitten by an angel and eaten of worms (Acts 12:23)—was too weak-kneed and wicked to confess his convictions, but students have said very little about his sister-wife Bernice who also sat as judge over Paul, and who, likewise, should have profited by her father's quick and pathetic death.

Bernice was, according to Davis' Bible Dictionary, the "eldest daughter of Herod Agrippa I. She was married to her uncle, Herod . . . who soon afterwards died. She was so much with her brother Agrippa that scandal arose in consequence. She tried to allay it by a marriage with Polemo, king of Cilicia. She soon became tired of him,

and, deserting him, returned to her brother Agrippa (Josephus' Antiquities of the Jews xx. 7, 3; Wars of the Jews ii. 11, 5). She was with him when Paul made his defense before him (Acts 25:23; 26:30). She afterwards became the mistress, first of Vespasian and then of Titus—no-torious toy of two general-emperors of pagan Rome! Such was the woman who sat with Agrippa in judgment of Paul!

That Bernice was one of much show and little character is at least hinted in Acts 25:23, stating: "On the morrow, when Agrippa was come, and Bernice, *with great pomp*"—in modern phraseology, "putting on the dog"—"and was entered into the place of hearing, with the chief captains, and principal men of the city"—she wasted no time on small fry—"at Festus' commandment Paul was brought forth."

With all the fervor of divine conviction, the Apostle Paul "answered for himself" (26:1), telling about his miraculous conversion, telling about the promise and hope of resurrection, challenging Agrippa and his lewd sister-wife, "Why should it be thought a thing incredible with you, that God should raise the dead?" telling, too, that "they should repent and turn to God" (v. 20). Agrippa, limp honorable mention of the two, responded with, "Almost thou persuadest me to be a Christian," but the truth-resistant and impregnable Bernice only "rose up" and went away. She would have none of it!

Yea! Bernice, *you shall have none of it*—when the tables are turned, and when Paul sits as judge with Jesus Christ (1 Cor. 6:2; Rom. 8:17, 18) to "execute judgment upon all . . . of all their ungodly deeds which they have ungodly committed" (Jude 15). Oh! speed the day when faithful saints shall judge the pride and pomp of voluptuous rulers!

“Touch Me Not”

By A. E. Griffiths

THIS text from John 20:17 is one used by some Bible students to prove the doctrine of mortal emergence from the grave. Let us test it by the Scriptures to see if this is true.

It is claimed that Jesus told Mary not to touch Him because He had not yet put on the immortal nature. If that were so, He was still mortal and was sustained by blood and not by the Spirit. He had already lost His blood, so why would God create blood for Him again merely to last for about an hour, until He was ready to change Him? It does not sound reasonable. In addition, it does not harmonize with the incidents concerning His meeting with Mary. When she first saw Jesus, she thought He was the gardener. If He had been mortal, she would have recognized Him at once, but, because He was a Spirit Being, He was able to appear to her as someone she did not know. In like manner, Jesus joined the two disciples on their way to Emmaus. These two incidents were similar, and He revealed Himself in each case when He saw proper to do so.

During His earthly life, Jesus was insistent on doing things without delay, as He had told Judas the previous Thursday night, “That thou doest, do quickly” (John 13:27). Here we have a reason for Jesus telling Mary not to touch or caress Him—wanting no delay in acquainting His brethren with His resurrection. Jesus knew how disappointed the disciples were over His death—they had been expecting Him to restore the Kingdom to Israel. The doctrine of mortal emergence is built upon the law mentioned in Numbers 19:11, stating that anyone touching a dead man was unclean for seven days. Mary, who was under this law at the moment, looked upon Jesus as dead. The word “ascend” is translated from the Greek *anabaino*, meaning to go up, or ascend. When Jesus did ascend to the Father, He went up bodily and literally into the sky: it was not only a change of nature. The Greek word does not imply such a meaning, therefore that doctrine will not stand the light of reason. Facts in the case prove its inconsistency.

Now let us consider a more Scriptural attitude toward the text. Paul said: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Heb. 10:19, 20). This shows us clearly that the veil of the tabernacle represented Christ, and its component parts agreed in every detail.

Let us read Exodus 26:31, 32: “Thou shalt make a veil

of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.” In analyzing this description, we learn that blue meant *healing* (Prov. 20:30), purple meant *royalty* (John 19:2), scarlet, *sin* (Isa. 1:18), and linen, *righteousness* (Rev. 19:8). These attributes were symbolic of the personality of Christ. The pillars of wood represented mortality. Their being covered with gold showed that that mortal must put on immortality (1 Cor. 15:53), as Christ did at His resurrection. The gold hooks holding the curtain symbolized the pure Word of God in the Gospels, and the four pillars represented the teaching of Christ by the four Gospel writers, Matthew, Mark, Luke, and John. This all harmonizes perfectly.

When Aaron went into the most holy place with the blood of the sacrifice, he was foreshadowing Christ going into the presence of God. Jesus could not do that until He was immortal. The most dramatic scene in this episode is related in Matthew 27:50, 51, which reads: “Jesus, when he had cried again with a loud voice, yielded up the ghost (He died). And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent.” This is clear proof that Jesus had gained the rich prize of immortality, and there was no further need for the veil. So, God tore it down to show He had accepted Jesus as the Saviour of the world and as the King of Israel. If Jesus had been raised mortal, and afterwards changed to the higher nature, God would not have torn the veil down when He did; He would have committed that act at the moment He changed Christ. We must not expect God to change His manner of action from His accustomed plans.

Although Jesus did not ascend into the presence of God immediately after His death, He had, however, made His calling and election sure. This was proved by His resurrection on the third day, according to the Scriptures. Jesus became alive for evermore when He came out of the grave, showing we shall be of the same immortal nature when He raises us. Christ is the Pattern Christians must follow. “Now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20). “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming (v. 23).

This interpretation is simple, and it harmonizes with Christ’s interview with Mary.

Studying the Spirit Birth

Article Three

By J. M. Morgan

HELLO, folks, I'm back again for another talk about the Spirit birth. What caused all this misunderstanding about the Spirit birth, and about one time saved, always saved—without a possibility of being lost? It is wholly dependent upon the false teaching of natural immortality of the soul, or spirit, of man. This teaching claims that the spirit of man is the real man and this supposed spirit man is the man born of the Spirit. By isolating a certain passage of Scripture, those who teach this doctrine interpret it according to their belief, the text being: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). They conclude that it is the spirit man that is "born of the Spirit" at conversion—irrespective of begettal or time of gestation. If it could be possible to have a Spirit birth without begettal and time of growth, why could not the same condition be obtained in the flesh birth? There can be no flesh man before a begettal and time of gestation, nor can there be a Spirit-born man before a begettal and growth.

Jesus said: "Marvel not that I said unto thee, Ye must be born again" (John 3:7), and, "Except a man be born of water and of the Spirit, he (the man) cannot enter into the kingdom of God" (v. 5). Can you tell me how and when their so-called Spirit man was ever born of water? Undoubtedly, it is the same man that is born of the flesh that will be born of the Spirit. He is born of water first when he is baptized. There is Scriptural evidence that all Christians will not be saved, neither will they be born of the Spirit, for "it is impossible . . . to renew them again unto repentance" (Heb. 6:6, 7). "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. . . . Lest any of you be hardened through the deceitfulness of sin" (3:14, 12, 13).

Therefore, a child of God can depart from God and be lost. Also, we read: "Christ as a son over his own house; whose house are we, *if* we hold fast the confidence and rejoicing of the hope firm unto the end" (v. 6). "If's"—why have all these "if's" if one cannot "fall away" or cannot be lost?

Figuratively speaking, eating the flesh of Christ and drinking His blood is a process in Christian service. The purpose of this service and how it should be performed

by the members of Christ's body are explained in 1 Corinthians 11:23-33. "I (Jesus) 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). There is no proof in these scriptures that once saved, always saved.

It is a fact that the things named in Romans 8:33-39 cannot "separate us from the love of God, which is in Christ Jesus our Lord." Neither Paul nor any other inspired writer, however, ever said that man cannot "separate" himself from "the love of God." "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1), but salvation depends entirely upon your obedience to the Word of God. God will never fail to perform His part, "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates (or rejected)?" (2 Cor. 13:5.) Christ does not abide in rejected people, therefore they will not be saved nor will they be born of the Spirit.

Paul said, "I keep under my body, and bring it into subjection." Why? "Lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) Sin will bring men of all classes into destruction. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Why not let them go? "If the words 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?" (Heb. 2:1-3.) To be lost is to "neglect so great salvation." Therefore, there is no escape from the second death for all who "neglect so great salvation."

Yes, God is able to keep that "which (we) have committed unto him" (2 Tim. 1:12), but we, too, have much "keeping" to do. "Hold fast the form of sound words . . . in faith and love which is in Christ Jesus" (v. 13). "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). This does not teach that God will keep you in His love and save you, regardless of how you live. Yes, Christ has "obtained eternal redemption for us" (Heb. 9:12), but only unto all them who *(Please turn to page 11)*

The Levites

By C. R. Randall

MUCH has been written about the Levites, but the main source of material is the Bible. Many writers have endeavored to explain the Levites' origin and work, using the Bible as their source book. As usual, there are other writers who present a different thought as to this tribe, writers who do not use the Bible as their basic source. They, of course, present a false light on the subject, since their material is not in accord with the Bible. In this article, however, we wish to present all material which has been studied and let the reader form his own opinion as to which is authentic.

Origin

We know that the Levites existed, but we would like to understand more clearly from where they came and what they were. There is in this, as in many other subjects, a diversity of opinion as to origin. One author, Kalisch, gives his opinion that they were merely a tribe that was separated for the service in the tabernacle. We quote: "The Levites comprised all the descendants of Levi, except those of Aaron—the progeny of Gershon and Merari, of Izhar and Uzziel and Moses. . . . They were not properly elected by God, like the priests, but merely separated from among the Israelites or set apart for certain services, because they had, on some prominent occasions, evinced an ardent zeal for God's cause, even conquering and suppressing their natural instincts and human sympathies. They were, in fact, mere substitutes for as many Israelites, according to a peculiar theory of the Pentateuch. For its doctrine is this: All the first-born males both of men and beasts belong to God; for when the first-born were smitten by Him in Egypt, He saved those of the Hebrews; but instead of every first-born male Israelite, He ordered a Levite to be substituted and dedicated for His service; and the first-born Hebrews that were at that time in excess of Levites, and those born in future generations, were to be redeemed by five shekels each, to be given to the priests; while the first-born male animals, whether of the clean or unclean species, were the objects of special enactments. Therefore, the Levites were indeed also 'brought near,' not only to God, but to the priests whom they served, as well, to whom they were joined or given as a present."

Kalisch's explanation of the Levites' origin seems logical and Biblical. Biblically, the Levites were separated from among the Israelites as an offering for the people, and given the charge of caring for the tabernacle.

We have testimony from another writer, who agrees

with the former, that the Levites were a tribe set apart for the particular service because of their zealousness for God. We quote from the historian Stanley: "Unlike any similar sacred institution of Christian times, the priesthood was not an order, not even a caste or family. It was a tribe, a clan, consecrated to religious purposes by the nation itself. Not by the hands of Moses or of Aaron, but by the hands of the whole assembly of the children of Israel, the Levites were set apart, and then presented by Aaron as an offering of the children of Israel."

We have presented the testimony of two historians who seem to adhere to the interpretation of the history of the Levites from a Biblical standpoint. We wish now to present two other authors who seemingly have a different thought about the origin of this priestly tribe. Their accounts seem to have a discrepancy from the account of Scripture. First, we wish to quote from the historian named Peters: "According to the tradition prevalent in the ninth century B.C., Levi had once existed as a tribe, closely allied to Simeon, of the same character as the other tribes of Israel, and that some cruel and treacherous action of the two tribes, apparently in the wars of conquest, had resulted in their destruction as tribes. At a later date, we find the word 'Levite' used as the designation of a priest. This is the use of the word following the poem commonly known as the Song of Moses (Deut. 32), where the Levites are the priest tribe, distinguished by the Urim and Thummim (33:8). In the seventh century, as we learn from the main body of the Book of Deuteronomy, 'Levites' and 'priests' were synonymous terms, and by a comparison of the Books of Kings and Deuteronomy we learn that, at that time, 'Levites' was the term applied both to the priests officiating at the Temple of Yahweh at Jerusalem and also to the priests officiating at the various high places and shrines throughout the country. . . . Moses was adopted by marriage into the family of Jethro, an hereditary priestly family such as existed here and there among the Arabs, and later his brother Aaron was incorporated into the priestly guild, if one may use such an expression. Thus, Levites became the priests of Yahweh's shrine, and a priestly family in whom was supposed to inhere a peculiar capacity for interpreting the oracles of God, that is, the *torah* of Yahweh. Later, the tribe of Levi as such having ceased to exist, the name attached itself only to this family, or guild, of priests; they were the Levites."

This quotation gives us an idea of the interpretation

placed upon the Levites by a historian who seemingly does not approach it from a Biblical standpoint. We could point out many errors in the foregoing account which do not coincide with the Bible. One which we should not fail to mention is that of their calling. In the Bible it specifically states that the tribe of Levi was set apart and sanctified for the service of the tabernacle. That tribe was to be an offering for the people. This group, or clan, did not consist of people from any tribe, it was only those in that specific tribe. Another point which we wish to draw to the reader's attention from the foregoing account, is that Moses was adopted into an Arabic priestly family. According to the writer's knowledge, there is no Scripture to prove this statement, nor does it coincide with history as recorded in the Bible. According to the Scriptures, Moses was chosen of God and became a priest not because he was adopted into an Arabic priestly family, but because he was appointed of God for that position. God proved that Moses was His servant by many times performing miracles through him.

We have the theory of another historian, similar to the last one quoted, but who has even another interpretation of the origin of the Levites. We quote from Barton: "Among the Semitic nomads the priestly functions are performed by the heads of families, or the older men, the sheiks. It was probably so among the early Hebrews. According to a later tradition, the tribe of Levi was, in the time of Moses, chosen to have a monopoly of the priestly office. There is, however, much in the Bible that shows that this tribe possessed no such monopoly during the early periods of the history, and there is a plausible theory that the tradition arose through an accidental, though natural, confusion of two similar words. The evidence can be most conveniently presented by reviewing the material in chronological sequence. It is clear from the early traditions that there was a tribe of *Leve* (Hebrew, *Lewi*) that met with some disaster during the struggle for the possession of Palestine—a disaster that was regarded as punishment for wickedness. It is, however, doubtful whether this tribe was more definitely connected with the priesthood than any other. It seems probable that it was reduced to a few remnants that were scattered and absorbed by other tribes.

"The narrative in Exodus 32:26-29, from the J document, suggests that *Lewi*, or 'Levite' as applied to a priest, may have had quite a different origin. It is a story of how in a crisis in the wilderness, when the religion of Yahweh was in danger, Moses stood in the gate and said: 'Whoso is Yahweh's side let him to me.' The Hebrew sentence contains no verb, though the Greek has 'let him come to me.' It is possible that the Hebrew originally had *lewch le*—'let him be joined to me.' The narrative then goes on to state that all the sons of *Lewi* joined themselves to Moses, that he sent them through the camp to slay the

apostates, and after that he bade them 'fill' their 'hands' to Yahweh. This term 'fill the hand' is the term employed in the Book of Judges for the consecration of a priest (Judges 17:5-12), so that it seems probable that this story related to the *Lewim*, who had the privileges of exercising the priesthood of Yahweh, acquired the right as a reward for their zeal at a time when Yahweh's religion was in danger."

It seems from a comparison of the writings of these men and the Bible that the Levites were a tribe chosen of God, separated for service in the tabernacle and descendants of Levi. Evidently this particular blessing was given the tribe of Levi because of its faithfulness.

Priests and Levites

Since we have established in our minds the origin of the Levites, we would now consider another subject in connection with them. When we mention Levites, many people do not make the necessary distinction between them and the priests. If we are to fully understand the Levites, we must be able to make this distinction. In a book written by H. E. Dana, we find this subject discussed, as follows: "As a subordinate class of Temple officials we find the Levites. A frequent error of the casual student is to suppose that priests and Levites were one and the same class, 'priest' designating the office and 'Levite' the tribe. While in the Book of Deuteronomy the terms do appear interchangeable, in later developments of Temple worship a distinction is made. Only the lineal descendants of Aaron, or 'sons of Zadok' as they were sometimes called, were allowed to actually officiate in the Temple sacrifices. The Levites served as attendants upon the priests, performing the more menial tasks involved in the Temple services, such as handling the victims for sacrifice, caring for the Temple equipment, and so forth. The order of Levites was carefully guarded, like that of the priests. Only those who could prove themselves to be descendants of Levi were allowed to take part in the Temple ministrations. They, too, like the priests, were divided into courses of service."

Judging from the foregoing quotation, it is understood that there existed a difference between the priests and the Levites: all priests were Levites, but all Levites were not priests. According to Dana, at one time these two terms were used interchangeably. The historian, Barton, also affirms this, but adds that the difference did not take place until Ezekiel's time. Quoting Barton, we read: "In Deuteronomy, priests and Levites were synonymous terms; every Levite was a potential priest. This Ezekiel changed. He tells us that in former times the menial work of the sanctuary, such as keeping the gates and slaying the sacrifices, had been performed by foreigners. In the future he declares that this shall not be done, but those Levites who formerly officiated as priests in the high places shall be deposed from their priesthood and shall in future be

degraded to this menial service. Thus, Ezekiel created a new class of Temple servants by creating this distinction between priests and Levites."

Duties of Levites

The distinction which was made between the priests and Levites created a few more duties and presented a new line of work for the whole tribe. Before the distinction was made between the two, the Levites were not required to perform any of the menial tasks of the Temple. Now, it was their duty to perform this work. Again quoting from Dana, we read: "There was a police force maintained in the Temple, which was composed of both priests and Levites. The Levites kept order in the outer courts, while the priests were responsible for the inner courts. At the head of the police force was the 'captain of the Temple,' who appears in the New Testament in Acts 4:1; 5:24, 26."

This was one duty of the Levites. A more comprehensive picture of their work and duties is given by Kalisch, saying: "The work of the Levites, in detail, was as follows: They had to take care of the tabernacle and its vessels. They were stationed round it during encampments. They took it down when the journey was to be continued, and they set it up when the camp was to be pitched. They carried it with its implements during the wanderings, as has just been stated; and in proportion to their degree of relationship to the sacerdotal family of Aaron, they were entrusted with objects of greater or inferior holiness. They had, of course, to assist in the offering of the sacrifices on weekdays, Sabbaths, and festivals, especially in receiving the blood of the victims in the appointed vessels and presenting it to the priests for sprinkling. The charge with which they were entrusted over the utensils and implements of the sanctuary included the duty of keeping them properly cleaned. They had to prepare the holy ointment, the oblations made in pans or soaked in oil, the shewbread, and the other unleavened cakes. At the Temple, they were the keepers of the entrances, courts, chambers, and porticoes, round which they resided; they were porters at its gates, which they had to open and close. In later times, they were, together with the priests, the guardians of the treasures of the Temple, with an inspector, a vice overseer, and subordinate officers; they were charged with the care of the stores of flour, oil, wine, frankincense, and spices kept in the chambers, and with control over the measures and weights. They had to collect the contributions volunteered by the Israelites for the necessary repairs, and to superintend the progress of the works. They had to attend the morning and evening services, and to adorn them by vocal and instrumental music, while the priests generally sounded the trumpets. According to the Chronist, they were, from the time of David, chosen for civil and municipal officers, for attendants of the kings, and, in

common with the priests, for judges, perhaps of the inferior courts, and for teachers of the people; and later still, they had to enforce the sanctity of the Sabbath."

The foregoing passage is so complete that little needs to be added as explanation. There is one point, however, which seemingly has been omitted or at least has not been given enough attention. This is the work of the Levites in protecting and guarding the ark. From the *Religion of the Hebrews*, by Peters, we read: "The Levites show themselves to be on Yahweh's side, and for their faithfulness to Yahweh are consecrated as the guardians of Yahweh's proper sanctuary, the ark with its tables of stone." This task was more a granted privilege for their faithfulness than it was a duty.

Wages and Dwellings

The character and office of the Levites indicate that they were amply provided for, as told in the commentary by Kalisch: "Though they did not obtain the territorial possessions to which they were properly entitled, since their portion and their inheritance were God's or the offerings of the 'Lord God of Israel,' they received, according to the most favorable ordinances, in return for their services at the sanctuary, the tenth part of all produce of the soil and of the annual increase of cattle. Of the former, however, they had to give the tenth part to the priests. They were naturally exempt from military service and all taxes, and yet probably received a share of the booty of war. For their abodes, there were assigned to them thirty-five cities, whether partially or exclusively, on both sides of the Jordan, within the territories of all tribes, except Judah, Benjamin, and Simeon, which were reserved for the habitation of the priests; and to each town was attached landed property to the extent of a thousand cubits round the wall, or two thousand from one extreme point to the other, to serve as pasturage for their cattle." This statement indicates that the Levites, who were consecrated and set apart by God for that specific work, were in the same manner cared for by God's commandments. If they would follow His commandments, He would provide for their welfare.

Bibliography

1. Dictionary of the Bible, Dr. William Smith.
2. The Companion Bible, Bullinger.
3. History of the Jewish Church (First Series), Stanley.
4. History of the Jewish Church (Second Series), Stanley.
5. New Testament World, H. E. Dana.
6. Historical and Critical Commentary of the Old Testament, Kalisch.
7. The Religion of Israel, Barton.
8. The Biblical History of the Hebrews to the Christian Era, F. J. Foakes-Jackson.
9. Religion of the Hebrews, Peters.
10. Josephus' Complete Works, William Whiston.

THE TRUE CHURCH

(Continued from page 3)

in Bible terms, may God help you to make up your mind. If you will comply with the terms given in the Word of God, which are, faith, repentance, confession, and baptism, God will add you to His church.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Remember that God is no respecter of persons, for Jesus Christ said that he that cometh unto Him would not be cast out. The Gentile Age is rapidly coming to a close. Where will you stand?

STUDYING THE SPIRIT BIRTH

(Continued from page 7)

obey him" (Heb. 5:9).

Some believe the Spirit birth is attained by faith alone, in concession with no possibility of being lost. To bolster up their false teaching, they will state in plain words that Paul was writing to unconverted Jews in Hebrews 6:4-6; 10:26-29; and in James 5:19, 20. But the Bible is right. "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1). Paul was writing to babes in Christ when He said, "Let us go on unto perfection." He told them of a time and state when they could not be renewed to repentance again, 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" (vv. 4, 5)—"seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (v. 6). Therefore, they will not be saved—they will never be born of the Spirit of God.

Paul was writing to converted Hebrews, and *not* to unconverted Jews, as some teach. He said, "Let us hold fast the profession of our faith," and, "Let us consider one another to provoke unto love and good works." Why? "If we sin wilfully after that we have received the knowledge of the *truth*, there remaineth no more sacrifice for sins" (Heb. 10:23, 24, 26).

"He that despised Moses' law died without mercy. . . . 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, where-with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (vv. 28, 29.) Paul here taught that sanctified people, and even Paul himself could sin willfully. Not long ago, however, I heard a man say over the radio that the child of God cannot sin willfully. Whom shall we believe, Paul or this man?

THE MACCABEES

(Continued from page 5)

deeds of Judas Maccabaeus." (Dana.)

Jonathan was the youngest of the five sons of Mattathias. He succeeded Judas, and earned and bore the title, "The Cunning." His success was due the art in which he exercised his diplomacy. Whereas Judas held his place by courage and determination, Jonathan achieved his goal by strategy. After the death of Judas, the nation was divided into three parts, and there grew among the parties (the Maccabeans, the Hellenists, and the Pharisees) jealousy and prejudice which caused distrust and chaos. In the midst of this disorder, the nation looked to Jonathan for leadership.

The Hellenists were Greek sympathizers. They opposed Jonathan to the extent that they laid a plot against him, but he outwitted them. Through his craftiness, he came to be recognized as high priest, thus combining the political and religious forces of the nation. "These successes made Jonathan master of Judea to a degree which Judas had never attained. He was then in practical, though not formal, possession of national independence." (Dana.)

Simon was the last of the five brothers. After Jonathan's own diplomacy brought about his death, it was natural that the Jewish people look to Simon for leadership. He was a statesman and administrator, and a man of great prudence. "He had the advantage of coming into possession of a strong military equipment and a well organized government, bequeathed to him by Jonathan." (Dana.) He gained for the Jews political independence which they had long sought.

So fell Mattathias and his sons: Judas and Eleazar died in battle; the other three sons met death through treachery. Thus ended the great Maccabean period of history.

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

OBEDIENCE NECESSARY FOR SALVATION

(Continued from front page)

Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). This is not such a cheerful picture!

God, in His goodness, has established very wise and just laws for the government of all His creation. These laws were given to bring happiness and blessing to His people, and it is only through obedience to these just laws that one can expect to obtain real lasting happiness through them. If one disobeys, God's laws can bring only misery and dishonor. Obedience is the key to salvation.

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" (Ephesians 4:32).

"I Am Joseph"

When Judah begged Joseph to let him instead of Benjamin stay in Egypt, Joseph said to his brothers, "I am Joseph." Doubtless, you know that years before Joseph's brothers had sold him as a slave. Now, to be told that this ruler to whom they had been bowing was Joseph, their brother, filled them with fear. Would he treat them as they had treated him years ago? They were so troubled that they could not say anything. (Gen. 45:3.) Joseph perhaps saw the fear they felt, for he said, "Come near to me, I pray you" (v. 4). He told them that it was God who had sent him before them to save their lives and the lives of others by storing the grain during the years of plenty.

Joseph treated his brothers as Christians today should treat their brothers and sisters. When loved ones treat us unkindly, we are not to do as they did. Instead, we should be kind to them.

Joseph kissed his brothers and wept upon their shoulders. Afterward, his brothers talked to him. How glad they must have been that they had not killed him or caused him to live a life of suffering!

Jacob Went to Egypt

King Pharaoh heard that Joseph's brothers had come. He then told Joseph to take wagons and beasts loaded with food and to bring his father into Egypt. They also sent wagons in which the wives and children were to ride. King Pharaoh told Joseph that "the good of all the land of Egypt" was his. To each of his brothers, Joseph gave changes of clothing. He gave Benjamin five changes of clothing and three hundred pieces of silver.

At first, Jacob could not believe that Joseph had been found, alive and well. Nor could he believe that Joseph was governor of all the land of Egypt. When he saw the wagons, however, and heard what Joseph had said for them to tell their father, he cried, "It is enough; Joseph my son is yet alive: I will go and see him before I die" (Gen. 45:28).

God Talked to Israel

On the way to Egypt, Jacob, or Israel, offered sacrifices

unto God. God spoke to Israel in the night by visions. (They had no books—no Bible—to read.) God told Israel not to be afraid to go to Egypt. God said He would be with him and would make of him a great nation.

Joseph Reunited With His Father

Joseph was so glad to know his father was coming, that he took a chariot and went to meet him. They were so glad to see each other, that Joseph cried upon his father's neck "a good while." How happy his father must have been to hold his son close to himself after thinking for so many years that he was dead!

The king gave Israel land in Goshen for their homes.

Can we learn a lesson in loving and forgiving those who wrong us? Can we be kinder to one another? Shall we return good for evil, and love the good but hate the evil?

Let us be like Jesus as was Joseph, even before Jesus was born. Joseph was very godly in his treatment of his brothers. We might say that Joseph was a type of Christ.

New Members Needed

If you are under sixteen years of age, send me your name, birth date, and age for enrollment into the ECE Club. Your membership card will be sent to you.

Happy Birthday Wishes

Harold Swanson, Sept. 21, age 3, Hector, Minn.

David Otto, Sept. 21, age 8, Paynesville, Minn.

Wallace F. Hawkins, Sept. 22, age 10, San Saba, Texas.

Robert Frazier, Sept. 23, age 14, Cleveland, Ohio.

Jesus Saves

"We have heard the joyful sound:

Jesus saves! Jesus saves!

Spread the tidings all around:

Jesus saves! Jesus saves!

Bear the news to every land,

Climb the steeps and cross the waves;

Onward! 'tis our Lord's command;

Jesus saves! Jesus saves!"



Evan Knodle, Editor
205 N. Hinkley
Rockford, Ill.

John Mercer, President
3530 - 18th St. N.E.
Washington, D. C.

Arlen Marsh, 1 V. President
230 W. 103 St.
Los Angeles, Calif.

BEREAN DEPARTMENT

Miss Lorraine Gaspar, Sec. Miss Lorna Macy, Treas. Robert Hardesty, 2 V. President
Eden Valley, Minn. Troy, Ohio Oregon, Illinois

Home Study Committee

* * *

By *Gerald L. Cooper*

"There shall be two Home Study Committees, one for the adult department and one for the young people's department. It shall be the duty of the Adult Department Committee to correspond with those who wish to study Bible topics or discuss the same and to direct home Bible study." So reads a portion of Article V, Section 5 of the newly revised National Berean Society Constitution. Five or six years ago the executive board of the National Berean Society deemed it advisable to discontinue the Home Study Committee. The executive board of 1942-'43, however, acting with the authority of the new constitution, has once again appointed a Home Study Committee chairman, who will supervise the Home Study work with help of committee members.

There is no doubt in my mind that there is definite need for this committee. Having been a member of the board that abolished the old Committee, I can say that perhaps the reason for its abolishment was the fact that no one could be found who took sufficient interest in the work to conduct such a committee. Neither can the chairman alone revive this committee. Help is needed from a great many sources if this revived committee is to function properly. The executive board will feel that much has been accomplished if the Home Study Committee is reorganized and is ready to function by next summer's annual conference. We wish, however, to do much more.

Will You Help?

First, there must be someone to help with the committee work. Perhaps for a while the chairman will be able to promote the work by himself, but if everything progresses as it should, more committee members will be needed. Their duties will be explained later by the chairman—as he works out his plans, and as people respond to those plans. Therefore, as chairman, I am asking for volunteers for this committee work. Or would you rather be appointed?

Do you wish to participate in these Home Studies? Are you an isolated member who is seldom able to attend services in your own church? Are you a shut-in, either in your own home or in a sanitarium or other institution?

Perhaps you have recently entered the service of your country and would like to continue your Bible studies.

If, for any of the above-mentioned reasons, or for any other reason, you would like to participate in our Home Studies, please communicate with me immediately. If enough persons are interested, we plan to conduct correspondence lessons from "The Berean Searchlight," Series 1, and will continue with the second and other series as they are published and as the Home-Study members demand them. *Also*, if anyone would like to study from the other Berean Books, we will gladly offer our assistance.

Help is needed, too, in securing names and addresses of all isolated members who may not receive *THE RESTITUTION HERALD* and thus cannot read this appeal or learn of this work. Any information will be appreciated.

Brethren, never before have we needed to study the Word of God as we need to study it now. Our strength lies in our knowledge of the Word, and the more we understand it, the more strength we will possess. Let all who are interested in the Home Studies, or who are interested in assisting us in this work, write at once.

"Search the Scriptures Daily" is the motto of all true Bereans. We want to help you to attain that goal. Will you permit us to do so? (Address all letters to Gerald L. Cooper, Ripley, Illinois.)

Help Them

Did you ever receive an advertisement describing books or courses of study and, being interested, take advantage of the offer? Upon finding it worth while, did you stop to think that it was probably one of your friends who, anxious for you to learn of the material, gave your name to the publisher?

Many who read and study the Bible are convinced of the truth of its content. Perhaps many of your friends, however, would like to have a more thorough knowledge of the Bible. It is fine for someone to tell them the story of God's Kingdom, but would it not be even better for them to study privately God's plan, giving them an opportunity to "think things out"? *You* can give them this opportunity. To be assured that they will be guided properly in their study, send their names and addresses to Gerald Cooper. Do it now! Let's make Jerry really work.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Sept. 22-27—Special meetings at Arlington, Va.
 September 27—Annual Home-coming at Kokomo, Ind.
 October 4—Home-coming and Rally Day at Oregon, Ill.
 October 18-25—Special meetings at Ripley, Ill.

CONFERENCE CALENDAR

Oct. 30 - Nov. 1—California Conference at Los Angeles.

ORPHA SANFORD RELIEF NOTICE

Anyone having a contribution for the Orpha Sanford Relief, or for any deserving brother or sister needing help, please address communications to me, in care of Golden Rule Home, Oregon, Ill.

Elizabeth Ordnung, Secy.-Treas.
 Orpha Sanford Relief.

CALIFORNIA CONFERENCE

The Southern California Conference will convene in Los Angeles, October 30—November 1, inclusive, at which time it will expand into the Southwest Conference. Zeal and enthusiasm are being manifested in this prospective development in the Lord's work in this locality. As more difficulties arise as to tire and gas rationing, a stronger determination to spread the gospel in these troublous times indicates the true spirit of Christianity. The saying, "Where there is a will, there is a way," applies at this time.

The Los Angeles church is extending a very cordial invitation to the sister churches, Pomona and Tempe, and all isolated members and their friends to come and to test our hospitality to the limit. We all need the spiritual strength and encouragement to be obtained by our association together under such circumstances. Come with the thought of doing your bit to help, if only by an encouraging word. If you find it possible to attend this feast of good things, please write to the secretary, that we may plan for your temporal needs, as well as the spiritual.

Program:

Friday, 7:30 p.m.—welcome by G. E. Marsh, pastor of the Los Angeles church; 8:00 p.m., sermon by N. J. McLeod.

Saturday—10:00 a.m., Bible school taught by C. E. Lapp, Emma Railsback, and G. P. Lichty; 12:00 noon, dinner in the pergola; 2:00 p.m., "question box," with all ministers present ready with answers; 7:00 p.m., sermon by Arlen Marsh, followed by an extended business meeting and reorganization.

Sunday—10:00 a.m., Sunday school, Emma Railsback, superintendent; 11:00 a.m., sermon by C. E. Lapp, followed by Communion, with Emma Railsback and J. E. Adamson presiding; 12:00 noon, dinner in the pergola; 2:00 p.m., song service and fifteen-minute sermons by Jessie M. B. Kauffman, Louise Lapp, Dr. S. P. Meyers, Gertrude Johns; 7:00 p.m., sermons by G. P. Lichty and N. J. McLeod.

Mrs. Grace Marsh is chairman of the music committee, and will provide special numbers on the program as often as advisable.

Emma C. Railsback, Secy.

ARLINGTON, VIRGINIA

(Near Washington, D. C.)

The Arlington Bible Class, which has been meeting twice monthly for about two years, has developed into a church body, and has secured Bro. John P. Mercer as a full-time pastor.

We consider it a blessing that, through Bro. Mercer's effort and the Lord's guidance, we were able to secure a more desirable building for regular church services. The building, which is located at 413 Irving St. N., in Arlington, has been legally named "The Buckingham Chapel Church of God."

On September 14, the church was organized and officers were elected as follows: first elder (pastor) John P. Mercer; second elder, John Andrews; deacon, William Thut; deaconess, Ella Boyer; secretary, Nina Hicks; and treasurer, Elaine Andrews.

The Lord willing, we shall hold a series of evangelistic services, nightly at 7:30, beginning September 22, and continuing through the 27th. Following these meetings, regular services will be conducted each week as follows:

Sundays:

9:45 a.m.—Sunday school
 11:00 a.m.—morning worship
 7:30 p.m.—evening service

Wednesdays:

8:00 p.m.—Bible study

May your prayers be united with ours as we endeavor to spread the glad tidings in this new field.

Nina Hicks, Secy.

HILLISBURG CHURCH OF GOD

(Michigantown, Indiana)

Another Home-coming, also a two-weeks' series of meetings conducted by our pastor, Bro. Elaine Randall, have ended. Several attended the Home-coming—a number of young people from the Brush Creek Church of God in Ohio came Sunday morning. Two of the boys brought their musical instruments with them and favored us with several fine selections which we appreciated very much. There were also visitors from the Kokomo church and from Anderson and Marion, Ind. The attendance was fair at our two-weeks' meeting. At the close of the meeting, Richard Bengge, son of Bro. Luther Bengge, came forward requesting baptism—baptismal services to be conducted sometime during the week.

The second night of our meeting, we very much regretted to hear the resignation of Bro. Randall read by Sr. Bess Plummer. Bro. Randall will leave this church after the second Sunday in October to go to South Bend, Ind.

Bro. J. H. Anderson, who is in the hospital at Lafayette, Ind., was reported some better. We hope and pray for his speedy return to health.

Is not the prophecy in Joel 3:10 being fulfilled? Men are gathering all the old iron they can. Why do not some of our ministers write in The Herald about present-day conditions? I think that is what we should be studying, so we will be ready for Christ's soon coming. Let's hear from someone.

Lota Huffer.

NATIONAL BIBLE INSTITUTION

Mrs. James Kessler \$ 2.00
 Mayhelle Hanson 5.00
 A Friend 10.00

OREGON, ILLINOIS

The Oregon Sunday school enjoyed its annual picnic, Saturday, September 19. Rain prevented the usual trip to the Ben Carpenter country home, but an enjoyable time was substituted at the church lawn and in the Illinois Conference dormitory.

Special all-day and home-coming services will be conducted Sunday, October 4. Sunday school will convene at 9:45. Bro. Francis Burnett will preach at 11:00, Bro. C. Alan McLain will preach at 2:15, Berean society will convene at 6:30, and the pastor will preach at 7:30. You and you are invited.

Sr. Grace L. Myers, formerly of the Lawrenceville, Ohio, congregation and now residing at 2958 Grand Ave., Davenport, Iowa, fulfilled a long anticipation, Sunday, September 20, when it was her privilege to visit the local church, Golden Rule Home, and Oregon Bible College. She was accompanied by her husband and their friends, Mr. and Mrs. Beckman and children, also of Davenport. Come again.

Miss Tella Griffin, 1105 - 57th St., Kenosha, Wis., recently visited at the pastor's home, was baptized in Rock River on Sunday afternoon, September 20, and has placed her membership in the local church. Sr. Griffin has been a teacher for several years, holding a Master's Degree from Northwestern University. The faith of her mother and maternal grandfather, deceased members of the Church of God, lives and bears fruit today.

Sydney E. Magaw, Pastor.

OREGON BIBLE COLLEGE

Alma Brandt	\$5.00
Mrs. Clark Ballentine (refrigerator)	5.00
Mr. & Mrs. Olaf Lewis	5.00
Palm Springs	5.00

GLEANINGS FROM THE FIELD

Bro. J. H. Anderson, Room 120, Saint Elizabeth Hospital, Lafayette, Ind., is regaining strength, but it will be necessary for him to continue in the hospital for some time. He has well served the church; let not the church forget him. Pray. Write.

"What can the reward be, if we shirk our duties as Christians?"—Mrs. Earl Smith, Rt. 1, Dayton, Ohio.

Lawrence Ray Pancoast, Rt. 2, Bosworth, Mo., writes that he hopes to attend Oregon Bible College one year hence, and, in the meantime, would be pleased to correspond with young people of the Church of God.

Following are the students now enrolled in Oregon Bible College: (seniors) Francis Burnett, Ripley, Ill., and Terry Ferrell, Pomona, Calif.; (juniors) Hazel Burk, Tacoma, Wash., Robert Hardesty, Oregon, Ill., Emory Macy, Troy, Ohio, Richard Parish, Cleveland, Ohio, and Paul Williams, Gladbrook, Iowa; (freshmen) Leonard Brown, Baraga, Mich., Harold Doan, Grand Rapids, Mich., Edward Goit, Niagara Falls, N. Y., Edwin Graham, Saint Louis, Mo., James Mattison, Oregon, Ill., Linford Moore, Niagara Falls, N. Y., and Robert Rouch, South Bend, Ind. . . . Praise God, and get in tune with the soon-coming drive to develop the BUILDING FUND.

KOKOMO, INDIANA

Elder O. J. Parker, accompanied by Bro. Henry Martin of the Kokomo Church, went to Bloomington, Ind., September 5, and held services on Sunday, the 6th, at a country church where services had not been held for several months. Members of that church are considering having Bro. Parker hold meetings once or twice a month, and prospects are good for spreading the gospel in that locality.

Bro. Emory Macy has been employed by the Kokomo Church for an indefinite time. He made his first trip, Sunday, September 13. We believe Bro. Macy will be a real spiritual inspiration to the people of this church and vicinity.

We again wish to remind brethren far and near that our home-coming will be the fourth Sunday of September. A real welcome is extended to all who may come to worship with us.
Mrs. O. J. Parker, Secy.

RIPLEY, ILLINOIS

After spending the month of August attending various conferences, our pastor, Bro. J. R. LeCrone, is again with us. We wish to announce that on October 4, Mr. Jacob Peltz of Chicago, who has spoken at Oregon, Ill., will speak in our church both morning and evening. At 2:30 p.m., the same day, he will address a union mass meeting in Mount Sterling, Ill., speaking on, "What I Saw in Nazi Germany." All brethren and interested persons are invited to come: this is a rare opportunity.

Bro. F. L. Austin will conduct special meetings in Ripley, continuing through the third and fourth Sundays of October.

Sr. Emma Paisley returned home, September 14, from Phelps' Hospital in Macomb, where she had been a patient following an operation.
Laurence Howell, Secy.

Our second year of work with the Ripley brethren has started with a full schedule.

The Thursday evening Bible classes are increasing in numbers, and we feel a distinct spiritual growth. These classes include the adult Bible class, taught by the pastor; Berean class, taught by G. L. Cooper; junior Berean class, and beginners' Berean class, with Srs. Helen Lewis and J. R. LeCrone alternating as teachers. Having classes for the children keeps them interested, as well as allowing the parents more freedom in the adult class.

Sunday, October 18, has been set as Rally Day. Bro. F. L. Austin will be with us. We anticipate an enjoyable and profitable day in which we may study and serve the Lord together. One feature of this day will be the part that the children will play.

Material is at hand and plans are laid for improvements at the parsonage. The roof, porches, and root cellar are to be made secure for the winter months.

We look forward with much pleasure to another year of service here, and pray the Lord's guidance and blessing upon the work.

Berean officers elected for the coming year are: Shirley Logsdon, president; Harold Lee Lewis, vice president; Marjorie Burnett, secretary; Lozelle Burnett, treasurer.

J. R. LeCrone, Pastor.

OREGON BIBLE COLLEGE
(Building Fund)

Previously reported	\$2,269.48
Mr. & Mrs. Dale Dunbar	50.00
Palm Springs	10.00
Total	\$2,329.48

FREDERICKTOWN, MISSOURI
(Church of God of Abrahamic Faith)

Sunday, September 6, was a red-letter day for our church. Bro. Ellsworth Routson, having moved here the week before, preached his first sermon as full-time pastor. We are very happy to be able to have an all-time pastor. With God's help, we hope to do more effective work this year.

We also elected officers, as follows: first elder, Bro. Loyd Cooper; second elder, Bro. J. C. Cooper; deacons, Bros. Ralph Thomas and H. T. Cooper; deaconesses, Srs. Ralph Thomas and H. T. Cooper; trustees, Bro. Robert Cooper (3 yrs.), Bro. John Bechler (2 yrs.), Bro. J. C. Cooper (1 yr.); secretary, Sr. Myrtle Thieman; treasurer, Bro. Marvin Cooper; Sunday school superintendent, Loyd Cooper; assistant superintendent, Sr. Ralph Holhouser; Berean president, Sr. Zelta Cooper; vice president, Bro. Marvin Cooper.

We trust that under the leadership of Bro. Routson, and with these new officers, the work here will go forward with new zeal.

Friday, September 11, church members and friends gave Bro. and Sr. Routson a hearty welcome with a pound party. A very enjoyable evening was spent in their home. I judge from the sacks of flour, meal, potatoes, and so on, that Bro. Routson will not lose any weight for a while.

The Women's Missionary Society has been quilting. The next meeting will be in the home of Mrs. Edith Cooper. With quilting and a pot-luck dinner, we expect to spend a pleasant and profitable day.

Our Sunday school is starting a contest which we hope will help in raising the attendance. The highest scorer will be rewarded with a Bible.

Brethren, pray that God may bless Bro. and Sr. Routson in their work here at Fredericktown. There is a great opportunity here for God's work.

Mrs. J. C. Cooper, Reporter.

ERICKSON-McLEOD

The marriage of Bette Joann Erickson, daughter of Mr. and Mrs. Henry Erickson, 563 Claremont Place, Pomona, Calif., and Kenneth Glen McLeod, son of Mr. and Mrs. Norman McLeod, 207 Palm Place, Pomona, was solemnized at seven o'clock, August 22, 1942, in the garden of the home of the bride's uncle and aunt, Mr. and Mrs. George Johnson, 1534 N. Huntington Blvd., Pomona, E. D. Stevens of Riverside, Calif., officiating. The bride and groom are now at home at Vallejo.

—Adapted from Progress Bulletin.

EVANGELISM

Emma Smith	\$ 1.00
Mr. & Mrs. Olaf Lewis	5.00
Omaha Ladies Bible Class	3.00
Palm Springs	10.00
Maybelle Hanson	5.00
Mrs. Lottie Graham	1.00
Mrs. Pearl Zeehler	2.00
Brush Creek, Ohio, S. S.	12.47
Mr. & Mrs. Earl Smith	4.00

MINISTERS' FUND

Previously reported	\$1,326.58
Palm Springs	10.00
Total	\$1,336.58

"INDIA"

Mrs. James Kessler	\$1.00
--------------------	--------

MRS. EMMA EATON

Emma Block, daughter of John and Caroline Block, was born in Friedheim, Germany, January 8, 1860. When seven years of age, she came with her parents and other members of the family to the United States, and settled on a farm near Stockton, Ill.

In 1879, she united in marriage with Christian Keller, to which union two sons, Arnold B. and Rudolph Keller, were born. Rudolph died in 1915, and Arnold B. Keller is, at present, treasurer and vice president of International Harvester Co., Chicago.

Her first husband, Christian Keller, died a few years after their marriage, and in 1884, she united in marriage with Amos Eaton, to which union were born two daughters, namely, Elizabeth, now Mrs. D. F. Crouse of near Savanna, Ill., and Mabel, now Mrs. H. S. Bell of LaCrosse, Wis.

Her second husband, Amos Eaton, died some thirty-eight years ago, and for some years thereafter she resided in Savanna, but during the last thirty years she made her home with her daughter Mabel, but spending the summers with her daughter Elizabeth and at the country home of her son Arnold.

When a young woman, she united with the Advent Church of God, and to its doctrines and Christian principles she remained faithful and true until she fell asleep in Christ, September 7, 1942, leaving surviving, of her immediate family, one son, two daughters, one brother, one sister, five grandsons, and two great-grandchildren, to mourn her death.

The attendance of neighbors and those who knew her well in life, and the beautiful floral offerings at the memorial services held at Savanna, testified to the love and respect in which she was held.

We laid her to rest in the "silent city" to await the coming of the Lord, whose Word had been her constant guide during her long and fruitful life.

L. E. Conner.

HERALD RECEIPTS

John Railton; Mrs. Eva Collins; Ralph Thomas; Bess Plummer (for another); Dale Dunbar; Richard Parish (for another); Maybelle Hanson (for others); Opal Poland (for another); Edwin Graham (for another); M. W. Woolf (for another); Grayville Metcalf; Bert Reighard; Earl Smith (self & others); Lawrence Hancock; Mrs. B. Newton.

THE RESTITUTION HERALD

Published by

Oregon, Illinois
National Bible Institution

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.

— 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				
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 Reason Why	2	.05	.30				
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				
Jehovah Is One God, Arlen Marsh	4	.10	.60				
Life! Life! Eternal Life! R. H. Judd	4	.10	.60				
What Is a Christian?	4	.10	.60				
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60				
The Coming of Christ, R. A. Curtis	6	.15	.90				
Can You Believe?	6	.15	.90				
Spiritual Beings, G. E. Marsh	6	.15	.90				
Kingdom of God, Harry Gockler	6	.15	.90				
What Do the Scriptures Teach About Punishment? R. H. Judd	6	.15	.90				
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20				
Baptism, S. J. Lindsay	8	.20	1.20				
Pleasures of Youth, J. R. LeCrone	8	.20	1.20				
An Important Biblical Discovery, J. G. Haupt	8	.10	.60				
Do You Believe That— Dictatorship, Fascism and Communism, W. P. Hicks	1	free for postage					
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	8	.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				
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				
Coming Events in the Light of Prophecy, A. L. Corbaley	60	1.00	7.50				
				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, R. H. Judd	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 31

OREGON, ILLINOIS, SEPTEMBER 29, 1942

NUMBER 51

Have You Counted the Cost?

By Robert Hardesty

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28.)

EVERYTHING one has, or would like to have, costs someone something. Not always does the one who receives bear the cost, but before any object of value may be had, somebody must pay for it.

The price paid for a possession does not determine its value—rather, the need for it is the determining factor. Before one purchases an article he should have a need for that article. It would be folly for him to spend his money for that which he does not need. A carpenter would have no need for surgical instruments, but a surgeon would be unable to practice without them. To the specialist, his instruments and equipment are a necessity. To one who cannot use them they are valueless.

When one realizes his need, he looks about him for that which will best fill his requirements. He goes "shopping" that he might learn the qualities of the articles he wants. The wise shopper who wants to buy a coat does not buy the first one he sees in the first shop he enters, but goes to several places and selects the coat which possesses the qualities which best suit his need and liking. He compares cost and quality. He compares cost with his particular need.

There is one thing which everyone alike needs—a possession which is invaluable. That possession is *life*. Shall one be satisfied with this first life, and say, "It is good enough; there is no need to look for a better one"?

Everyone realizes that the life he now possesses is far from perfection. There are so many sorrows, heartaches, troubling situations, and discomforts.

Even in its imperfection, this life is very precious to man. He wants to cling to it as long as he possibly can. Satan, in his conversation with God concerning the afflicting of Job, said, "Skin for skin, yea, all that a man

hath will he give for his life." These words, though spoken by Satan, are true. One of the sad things about Satan is that he sometimes does speak truth. If he always spoke lies he would not be so deceitful, but there is always a little truth mixed with falsehood. It is true, how-

ever, that one is willing to give almost any price to save himself from death. There are very few persons who, when violently sick, will not call a physician, and spend all they have, if need be, merely to cling to this life.

How much more precious is the life to come, when there will be no grief nor discomforts, no pain nor death! Should not one much more try to achieve life in the Kingdom of God than to cling to this mortal life? Jesus said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my

sake and the gospel's, the same shall save it." Is not the gift of eternal life through Jesus of much higher quality than the life of sin in which we now find ourselves? Let us consider the values and weigh the cost. Why not endeavor to achieve that perfect life? No price is too great when one remembers that value is measured by need.

Now, where can one obtain this perfect life? It can be found in only one place, and if one fails to seek it there, he will never find it. That place is in Christ. The life which Christ has for all who come to Him is so far superior to that which we now possess, that there is no comparison. Life found in Him will endure, while all others will cease. The Christian life is filled with happiness and pleasure and comfort, while all other ways of living are filled with sorrow and discouragements.

Before you select the life you want, be sure to compare the qualities and advantages of the Christian life with all other kinds. Jesus is "the way, the truth, and the life."



Robert Hardesty

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

Egypt — When Jesus Comes

Notwithstanding Field Marshal Rommel's incessant and insistent attacks in Egypt, and Britain's equally determined counterattacks—all with the effect of reducing Egypt to a vast battlefield—the Bible teaches that Egypt will come under the direct blessing of the Lord. Isaiah prophesied: "The Lord shall be known to Egypt and the Egyptians shall know the Lord in that day"—"that day" being prophetic of the coming day of Christ, as in 2 Timothy 4:8—"yea, they (the Egyptians) shall vow a vow unto the Lord, and perform it" (19:21).

Isaiah 19:22, saying, "The Lord shall *smite* Egypt," may mislead the casual reader to believe that God will curse Egypt, but to curse the land is not God's object in smiting it. Rather, God "shall smite and *heal* it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them" (v. 22).

That this prophecy has never been fulfilled, and that it will not be fulfilled until Christ returns, is taught by other testimony than the mere reference to "that day." From the day of Isaiah's prophecy to the present, there has been no time that the Assyrians and the Israelites were peacefully and joyously united to bless the earth. The last few verses of Isaiah 19, however, prophesy not only this surprising union, but include Egypt with Israel and Assyria. We quote: "*In that day* shall there be a highway out of Egypt to Assyria (this part of the prophecy already being fulfilled), and the Assyrian shall come into Egypt, and the Egyptians shall serve with . . . the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (vv. 23-25).

The foregoing prophecy is in keeping with the Abrahamic Covenant, God having promised Abram: "Unto thy seed (unto the Christ—Gal. 3:16) have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

Rommel, you are the wrong general; you are not the "Seed" of Abraham. Egypt's blessing awaits the King!

Bruce Barton on Work

"Nothing impresses me so much as to see how hard the great men of the world have worked. Almost without exception, they have done more work than they needed to do: more work than the average man would have been willing to do: more than enough."

Garlic

Fellow ministers who fear for the Editor's health because of overwork—if they do—should lend a hand. He needs seven or eight articles each week; he cannot wait until next General Conference for relief.

"Knowledge Shall Be Increased"

Daniel, having prophesied last-day events, was told: "Shut up the words, and seal the book, even to the time of the end" (12:4). That Bible students might recognize the "time of the end," the angel described it, saying, "Many shall run to and fro, and knowledge shall be increased."

Invention speedily follows invention. The impossible of yesterday is the news reality of today. More, tragic as it seems, man's increasing knowledge finally defeats his own well being and progress: page the newly invented *foamglas* that weighs only one fifteenth the weight of ordinary glass, floats like cork, is fireproof, and *will soon be used in the war industry!* Thus, man gains knowledge to kill man. Wrong? Come Solomon: "All is vanity and vexation of spirit"! Tell it again, Solomon: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"!

Christian, "hand to the plough"! and keep it there until the end of this evil end-time.

Oregon Bible College

Oregon Bible College, now in its fourth year of service, needs the continued support of all the church. Large contributions for operating expenses are not necessary, as the School is practically self-supporting, but it does need a little help. Coming soon: a picture of this year's student body, also a drive for the Building Fund. Ready?

“Preach the Word”

By Orpha LeMasurier

“Prove all things; hold fast that which is good” (1 Thessalonians 5:21).

THERE is a tendency of late, on the part of some of our spiritual leaders, to change their views completely on several Bible subjects. I believe this is due to the times in which we are living, and to a love-of-family more than love-of-God attitude. Many of us younger people, who have held these leaders, in mind at least, as our “ideals,” have been disappointed not only with the changes but with those we highly respected. True, changes are necessary if we are to grow; *truth*, however, never changes. All of us need daily study of the Scriptures if we are to understand the plan of salvation and to live to attain salvation. But are not these changes—*unstableness* if you please—fulfillment of prophecy?

In 1 Timothy 4:1, we are told that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” Verse 3, speaking of “them which *believe and know the truth*,” shows that even in the last days of false teaching there will be some who “preach the word.” Why preach anything else?

Jesus told His disciples, when they asked what would be the sign of His coming and of the end of the world, that many would be deceived before He would come. (Matt. 24:5.) We quote: “Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name’s sake” (v. 9), and, “Many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold” (v. 11).

Think you that after one has studied and been enlightened by the Scriptures, he must change his views completely to fit the times in which he is living? Indeed, it is a good way to be a false prophet—teaching for truth the traditions of men. Concerning false teachers in Jesus’ day, He said: “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me,” and, “In vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:8, 9).

Truth has not changed, for it is as everlasting as is our God. Jesus prayed for His disciples, saying: “Sanctify them through thy truth: thy word is truth” (John 17:17). Paul counseled Timothy to “study . . . *rightly dividing the word of truth*” (2 Tim. 2:15), and to “endure hardness, as a good soldier of Jesus Christ,” further counseling: “No man that warreth entangleth himself with the affairs of

this life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:3, 4).

Is it not honorable to be a minister of the gospel? Does it not make a difference, therefore, what a minister believes and teaches? With the honor of the ministry also come responsibilities of the ministry that too many of our leaders seemingly consider lightly. Paul taught laymen to respect the ministry, saying: “We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake” (1 Thess. 5:12). I believe this applies to us today, but how can we be obedient if many of those who labor among us teach not the truth? How can we esteem them highly in love if they read into God’s Word meaning that only Satan would try to force upon people?

Said Paul, “Prove all things; hold fast that which is good.” Can a Christian, who has separated himself from the world, dip back in now and then and still keep “unspotted from the world” in God’s sight? Is it well to teach that you are what you are because you were made thus?—thus trying to avoid the responsibility of sin! Is it not better to believe the Word of God—holding fast to truth that teaches “the wicked shall perish”?

Paul, again counseling Timothy, said: “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine” (1 Tim. 4:6).

Therefore, knowing that such conditions (departure from the true faith) will come upon the earth, why not take insight into your own lives, and rid them of thoughts that are not wholly in accord with the teachings of our great Leader. Let us attain unto “words of faith and good doctrine.” There is such an abundance of truth to teach! Why not teach it? “Take heed lest by any means this liberty of your’s become a stumblingblock to them that are weak” (1 Cor. 8:9) can rightly be applied in one’s teaching and preaching. Many who are weak (in understanding truth) are looking to you who are spiritual leaders.

We who are Christians have chosen to serve God, rather than man. It is the “high calling,” and it is one that is exacting. You may be someone’s “ideal,” and likewise may be a stumbling block to that person if you do not hold fast that which is good, believing and teaching truth rather than error.

(Please turn to page 11)

The Armor of God

By Cleo Williams

"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" (Ephesians 6:13).

DOUBTLESS, the reader knows about King Arthur and his knights of the Round Table. Let us imagine a young serf drudgingly working in the fields. Having heard of King Arthur's wonderful band of brave, kind, and sincere knights, he wished he could be released from bondage and join them. Finally, his opportunity came, he joined them, and became much happier than he was before. As a preparation for this gallant work, the young man went to a preliminary school to learn the fundamentals of knight-hood. Upon completion of this schooling, he was anxious to actually go to work, and to serve King Arthur.

Let us imagine this young knight as he prepared to go into battle. First, he clothed himself in comfortable garments. He then donned the protective breastplate, put the helmet—with its colors gaily flying—upon his head then with sword in hand and shield protecting him, he went forth to conquer. . . . One of the most interesting things about a knight of olden days was the fact that he was always proud to show his colors, letting everyone know to whom he belonged.

We who today serve Christ are Christian knights. Though we were slaves to sin, we heard of the Christian band of workers, joined forces with them, and are now much more enjoying life. We became knights of Christ by the ceremony of baptism. As the knights of old went to a preparatory school, Christians should study the Bible, and, if possible, attend a Bible training school. Young knights in the Church of God should attend Oregon Bible College. We, too, must wear an armor equally as complete as those worn by knights of old.

Said the Apostle Paul: *"Stand therefore, having your loins girt about with truth."*—Thus, the basic part of a Christian's armor is the Word of God, the Bible, which is, indeed, protecting truth.

"Having on the breastplate of righteousness."—A righteous man is immune to the thrusts and darts of a sinful,

jealous world. Let us not be, however, as the Pharisees, using a pretended righteousness to cover a multitude of sins. A good knight was constantly true to his cause; he was *not* a hypocrite!

"Your feet shod with the preparation of the gospel of peace."—If one follows the Master's steps, he will surely follow a pathway of peace, for it was prophesied of the "dayspring from on high": "To give light to them that

sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:79).

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—"His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day" (Psalm 91:4, 5). The stronger the Christian's faith, the stronger will be his shield.

"Take the helmet of salvation."—As the knight's colors flew from his helmet, we should proudly show our colors—pointing out the way of salvation through Jesus Christ. No matter how difficult the road, knight Christian should always be proud of his colors, and be more than willing to spread the glad tidings of King Christ and His coming reign.

"The sword of the Spirit, which is the word of God."—"The word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). We Christians should keep our swords well sharpened by studying the Bible. As a knight without a sword would have been easily killed, so we without the sword of the Spirit are likely to become dead Christians.

Remember the story of David and Goliath. David, a mere boy, and refusing Saul's armor in favor of being armed only by divine protection, went into battle against the giant Goliath, and won. Patterning after Christ, although we cannot be perfect as He was perfect, our battle against the world will be won. "Right makes might." So, as the Apostle Paul said, "We are more than conquerors

CHRIST AND BLITZKRIEG

"He never led an army, and He never drew a sword;
Over maps and plans of battlefields, this Victor never pored;
He never saw a bombing plane, nor deadly submarine;
No gas mask on His gentle face by men was ever seen.

"He never held an office, and He never wrote a book;
The few who once were called His friends, this Conqueror forsook.
But when, at last, upon a hill, they nailed Him to a tree,
'Twas there He won the victory that made all nations free.

"In contrast with this Mighty One, contemptible are they
Who boast of blitzkrieg, hell, and death, in this our time and day.
Whatever be the terms of peace, or spoils of bloody war,
Earth's Conqueror in the end will be the Christ whom we adore."

—Messiah's Advocate.

through him that loved us" (Rom. 8:37). We read, moreover, "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) 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. 10:3-5). Let us "fight the good fight of

faith" and "lay hold on eternal life" (1 Tim. 6:12). Goliath was no match for the God-inspired David; *whom shall we fear?*

Finally, we consider the last chapter in the knight's life: his battle done and victory won, he returned to the king's castle. So we, having "fought the good fight of faith," will come to the end of our lives, ready to spend eternity in Christ's castle, the coming Kingdom of God.

Prayer and Faith

By C. E. Randall

IT SOMETIMES does us good to travel over the "ancient paths" of our fathers, and observe the landmarks which they set up as guideposts in their journeyings toward the Kingdom of God. If my analyses of the lives and writings of our Church of God fathers are correct, they were possessed of greater faith, and exercised greater faith in their labors than we, laborers of the present. This is not a criticism of our present quantity and quality of faith, but it does set before us a higher goal toward which we should strive.

While attending the recent Virginia Bible School and Conference, Brother Carmel Boyer gave me a letter which Benjamin Wilson, author of the *Emphatic Diaglott*, had written to Brother Boyer's mother in September, 1895, concerning prayer and faith in respect to healing. Permission was granted to use the letter as I saw fit, so I am here presenting it to readers of *THE RESTITUTION HERALD*. It throws light upon a question that more or less concerns all members of the Church of God, for I presume that all of us, in a limited way at least, believe in prayer for healing and exercise some measure of faith in this connection. Who has been sick, or suffered pain, and did not talk to the Lord about it? Yes, all of us recognize the value of the genuine "prayer of faith." The letter speaks for itself and is in part as follows:

"I am very sorry that you are no better than when you wrote the last time, and I am truly sorry that the effort we made for your recovery proved a failure. I know the *failure* was on our part—not the Lord's. His promises never fail—they are: 'Yea, and in him (Christ Jesus) Amen,' who is 'the same yesterday, and to day, and for ever.' The conditions were wrong somewhere, or there would not have been a failure. I think we were wanting in faith—all of us; we did not really believe that our prayers would be answered then and there. I need not refer you to what Jesus said to His disciples, when He told them to 'have faith in God' (Mark 11:22-26); and

His promise in John 14:13, 14. Oh, you will probably say that was for the apostles—true, but will not faith bring the blessing to *any* and *every* child of God? The Apostle John said: 'This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him' (1 John 5:14, 15). Yes, 'according to his will,' that is, according to His Word. Read again his words, 'Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight' (1 John 3:21, 22).

"In relation to this matter, we have the words and the example of Jesus: 'As the Father gave me commandment, even so I do' (John 14:31), and 'I do always those things that please him' (John 8:29). Therefore, He could truly say at the grave of Lazarus, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always' (11:41, 42). Oh, what sublime faith and confidence Jesus had!—a grand example for us who have so little faith to follow! Peter could walk on the water while his faith was strong, but when he became fearful, he began to sink, and cried, 'Lord, save me.' Then Jesus caught him and said, 'O thou of little faith, wherefore didst thou doubt?' (Matt. 14:30, 31).

"My dear sister, there is hope for you. There is nothing 'too hard' for the Lord (Jer. 32:17, 27). When Sarah laughed at the idea of an old woman having a son, 'the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord?' (Gen. 18:9-15.)"

All of us may not be able to accept in full Brother Wilson's arrangement of thought, but, regardless, do we not all need more confidence and faith in the One with whom nothing is "too hard"? Ought we not to live daily closer to God and to Christ?

The Jordan Valley

By Ellsworth Routson

THE Jordan Valley, which may be regarded as a continuation of the Coele-Syrian Valley in Syria, is one of the most remarkable formations on the globe. "To the Jewish theologian, Jericho and the Jordan Valley were a portent, but to the modern geologist they are a freak" (H. V. Morton). There is in all the world nothing quite like the contrast between the mountain city of Jerusalem, more than twenty-three hundred feet above sea level, and the Jordan Valley, only twenty-three miles away, sunk in a hot trench, thirteen hundred feet below sea level. "It is a climatic curiosity as fantastic as a strip of Brazilian jungle would be at the foot of Ben Nevis" (Morton).

The hollowness which appears to the east of the Mount of Olives, which drops into a wilderness where a strip of blue water runs, has influenced the mentality of Jerusalem to a great extent. "Like a lighthouse on a hill, she has always watched the Dead Sea country with respect and fear, for who could say what might not come up out of the wilderness, like a ship out of the ocean, to recall her to God?" (Morton.)

Some writers have described this hot valley in the earth's crust as the most horrible place in the world, while others have found it strangely beautiful. There are piles of huge rocks, worn with the tumult of the ages and covered with salt.

George Adam Smith in his great book, *The Historical Geography of the Holy Land*, wrote: "There may be something on the surface of another planet to match the Jordan Valley: there is nothing on this. No other part of the earth, uncovered with water, sinks to three hundred feet below the level of the ocean. But here we have a rift more than one hundred sixty miles long, and from two to fifteen miles broad, which falls from the sea level to as deep as twelve hundred ninety-two feet below it at the coast of the Dead Sea, while the bottom of the latter is thirteen hundred feet deeper still. In this trench there are: the Jordan, a river nearly one hundred miles long; two great lakes, respectively twelve and fifty-two miles in length; large tracts of arable country, especially about Gennesaret and Jericho, regions which were once very populous, like the coasts of the Lake of Galilee; and the sites of some famous towns—Tiberias, Jericho, and 'Cities of the Plain.' Is it not true that on the earth there is nothing else like this deep, colossal ditch?"

Morton writes that after he visited the Inn of the Good Samaritan and continued down the road, leaving a very temperate climate and plunging, as it were, into the heat

of the tropics, he found no shade anywhere, and the farther he went—deeper and deeper below sea level—the higher was the temperature. He saw lizards, camels, and thick white dust on the roads. The city of Jericho looked green among its trees, and the sparkling blue waters in view looked refreshing.

From Jericho, the Jordan goes to the Dead Sea. The Jordan River, including the lakes, has a total length of one hundred four miles. From its rise in the mountains to the Sea of Galilee, which is six hundred eighty-two feet below the Mediterranean, the fall of the Jordan is over sixty feet to a mile. It is very difficult to wade across the Jordan because of the swift current. It is even more difficult to swim across, for the current carries the swimmer downstream. The Jordan is commonly known to be very muddy, except near the northern end of the river where it is comparatively clear. Those who actually are privileged to view the river are usually surprised at its appearance. J. W. Hott of Dayton, Ohio, journeyed in the land of Palestine, not as a philosopher but as a Christian, to see for himself the Palestine of his day. He offers the following description:

"At first I was disappointed in the appearance of the Jordan. I could hardly realize that it was indeed the Jordan of the Bible I saw flowing before me. The stream was smaller than I had always supposed it to be, and its waters were more turbid than I had thought. No one would think of spending a day at the Jordan without taking a bath in its renowned waters. I found the water disagreeably cold, and its muddy appearance was not at all inviting; yet with this muddy, cold water I tried to wash off the saltiness left from the bath in the Dead Sea, but succeeded only in part. For several days I felt as if I had taken a bath in oil."

East of Jericho and about a mile up the river is where God piled up the waters of the Jordan at the touch of the feet of the priests who bore the ark of the covenant. A wide passage was opened and two and one half millions of wanderers passed over to possess the land. Here, also, Elisha, prophet of God, went with Elijah beyond the Jordan when Elijah was caught up in a chariot of fire—the Jordan having been parted asunder when Elijah smote it with his mantle. Here, also, did Jesus "fulfil all righteousness" in being baptized of John.

Though Henry Van Dyke was not so much surprised as was Hott when he saw the Jordan, he describes it in much the same way:

"The Jordan is not a little river to be loved; it is a barrier to be passed over. From its beginning in the marshes of Huleh to its end in the Dead Sea (excepting only the lovely interval of the Sea of Galilee) this river offers nothing to man but danger and difficulty, perplexity and trouble. Fierce and sullen and intractable, it flows through a long depression, at the bottom of which it has dug for itself a still deeper crooked ditch, along the eastern border of Galilee and Samaria and Judea as if it wished to cut them off completely. There are no pleasant places along its course, no breezy forelands where a man might build a house with a fair outlook over flowing water, no rich tranquil coves where the cattle would love to graze or stand knee-deep in the quiet stream. It is in a hurry and a secret rage. Yet, there is something powerful, self-reliant, inevitable about it. In thousands of years it has changed less than any river in the world. It is a type of the narrow stream of death. It seems to say, 'Man, cross me if you will, if you can; and then go your way.'" . . . Indeed, the Britannica says the word "Jordan" means "swift flowing," and we believe it was named well. Salt springs flow to Jordan along the greater part of its course south of Beisan.

The river has torn and desolated its own shores with sudden spates. The feet of pilgrims who bathe in it sink into the mud as they wade out waist-deep, and, if they venture beyond the shelter of the bank, the whirling eddies threaten to sweep them away. The fords are treacherous, having shifting and changing bottom currents.

The road from Jerusalem to Jericho has been notorious throughout history for its robberies and holdups. It is perfect brigand country. It has been suggested that Jesus, in the Parable of the Good Samaritan, wove a parable about an actual happening. He told the story on the Mount of Olives while going from Jericho to Bethany, which rather supports this theory. "Half way down to Jericho you will see an old khan on the side of the road—in fact, it is the only building, apart from a police post, that you will see after Bethany. This khan is believed to be the inn mentioned by Jesus in the parable. No doubt it is so, because its rock cisterns prove that an inn has stood on this spot since Bible times" (Morton).

Josephus says, in one place, that the Jordan flows through "a desert," and in another, that the "plain is much burned up in the summertime." Yet, he calls the Plain of Jericho "the most fruitful country of Judea." We know that the valley of the Jordan River is fertile enough to produce much of value, but only in spots, for the short valley is broken up by stony hills. In April, all the "hillsides are gay with blood-red scarlet pipernel, speedwell of the royales blue, yellow Tom Thumb, daisies, crimson anemones, and cyclamen, and the gaily decked slopes fall to floors of waving emerald-green corn. Galilee is much lovelier than Judah. It was the Galilee-bred Man

who talked of the grass which God clothed with beauty, and the wild flowers which even Solomon in all his glory could not rival."

It is the Plain of Jericho which is most fertile. Here the people have pretty gardens and orchards, and fertile pastures for great flocks of goats. The farmers grow quick crops of grain in the rich earth. Yet, here in this plain is also the thorny "Spina Christi" from which, it is said, "the crown of thorns" was made which was put upon the head of Christ. (Matthew 27:29.) The natives cut it and pile it around their gardens for fences. Nearer the Dead Sea, the valley becomes a barren waste for a mile or so, and not even the thorns can grow. Then, because of the salty character of the Dead Sea, the land around the Sea is covered with a layer of crusted salt. Merrill thinks that the fertile plains of the Jericho region are an example of "what the whole Jordan plain might become by proper and careful cultivation. There is no doubt that the entire valley could be rendered productive in the highest degree." Dr. Thomson is of the opinion that it might be made to sustain easily "half a million inhabitants." "Cotton, rice, sugar cane, indigo, and nearly every other valuable product for the use of man," that can grow in this tropical climate, "would flourish here most luxuriantly."

The Dead Sea is the most wonderful sea in the world. Scientists realize this, it being estimated that the Dead Sea holds mineral wealth equivalent to the wealth of the rest of the world, and these minerals are needed in all parts of the world. It is forty-six miles long, and at the broadest place ten miles wide. Its bosom is as clear as a crystal, though constantly fed by the muddy Jordan. How this small sea can so rapidly evaporate its ever-incoming waters is a marvel of nature.

Thus ends our journey down the Jordan and its valley.

An Altar From Jordan's Midstream

"It came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men . . . of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. . . . When your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters . . . were cut off; and these stones shall be for a memorial unto the children of Israel for ever. . . . And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal . . . saying . . . The Lord your God dried up the waters of Jordan . . . as the Lord your God did to the Red sea." (Joshua 4.)

Adam in Type and Antitype

The Two Sons of God

By S. J. Lindsay (deceased)

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). When was the "law of sin and death" instituted? Who uttered that law, and to whom was it given?

When first these questions arose for our consideration, we well remember asking Bible students we had learned to respect for their knowledge of the Bible, what this law was and when it was instituted. The replies were varied and, to our mind, wide of the mark. One suggested that it must have been the law given on Sinai, but at once made correction, saying that as death was the result of broken law, and since death had reigned before that law was given, it must have had its origin some time previous to that. Again it was said that the law was instituted upon man's transgression. Our thought is that that law was created with the man.

To have brought in a law that would reach back to punish man for something done before the law was given would be contrary to all fair reasoning. In the history of all law, we have no record of any such unfairness in the matter of law making. There must have been a law or commandment before Adam transgressed, else he could have broken no law.

In his creation, Adam had two courses before him, either of which he had the privilege to take. After being placed in the Garden of Eden, God said to him: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

Here, then, was a law given before man's transgression, the breaking of which meant death. Reading this law carefully, it meant that if Adam had obeyed its precepts, he would have continued to live indefinitely—even to the present and into the future, had he observed to keep that law. Breaking that law, however, brought its consequent penalty—death. God had created the man and given him life and now, that by disobedience the man had shown himself unworthy of the life thus given him to enjoy, the sentence was passed that he must return to the very condition in which God found him in creation—back to the elements from whence he was taken. We get this thought from the language employed when God passed sentence upon him, as follows: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return" (Gen. 3:19).

Insofar as this language intimates, there is not even a hint that man should ever come out from this condition. His transgression left him without the virtue to continue life; much less would it leave with him any virtue to resume that life when once he lost it. He was utterly lifeless. That was the end of him, insofar as he had any ability to help himself. This was true not only of Adam, but of his posterity as well. We ourselves, at this remote period of time, being of Adam's posterity, still labor under the same conditions with regard to the life and death question with which he had to contend. This must be true of every son of Adam without exception, that if Jesus was the natural offspring of a man and

To show the nature of our Saviour, and to extol the wonderful salvation which is to come from Him to them who believe, is the purpose of this tract. The author has learned through many bitter experiences how weak is flesh and how great is the Arm of our salvation which God in His mercy and infinite grace has offered to us.

—S. J. Lindsay.

a woman, and thereby a partaker of the curse that was upon Adam and his posterity, He had no virtue in Him that would recommend Him above any of the rest, for lifting Himself out from under that curse, and all of Adam's race in consequence would still remain under the pall of everlasting death.

"So it is written; The first man Adam was made a living soul; the last Adam was made a quickening Spirit" (1 Cor. 15:45). There were two Adams, then, and in thus comparing Christ with Adam, there must be found some points of similarity between them and only enough of difference to show the merit of the one over the other. This brings us to the subject of types and shadows as presented to us by the Word. Let us note this comparison, but before doing so consider another scripture upon the subject: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 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: 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. 2:6-8).

This text presents a very true account of Adam's position before he transgressed God's law, and states the honor and glory that was given him by his Creator. The writer to the Hebrews went on with the account, saying further: "But now we see not yet all things put under him." Why? It was given him, why does he not have it? It was taken from him because of transgression. He lost his high estate by breaking God's law. In verse nine of Hebrews 2, we read: "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."

Thus, God has had two sons that were created but a little lower than the angels—Adam and Christ. This cannot be said of any other. We are sons of God only by adoption. These were His sons indeed. The one lost the estate the Father had given him through disobedience; the other regained the lost estate through obedience. Let us consider now the type features presented to us in these two characters.

To have been an equal heir after Adam, Christ must in no wise have been subject to the curse of Adam's transgression. To have been so would have cut Him off from the inheritance. As heirs, both were free from the curse in beginning. Adam, in transgression, wrought for himself a curse. Christ, starting

from the same position, through obedience, wrought for Himself life and glory and honor. Adam, had he remained obedient, would have had no need to see death. So Christ, being obedient, had no sin and was therefore subject to life, and so far as He was concerned never had any reason for seeing death. In this connection, Christ said of Himself: "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 commandment have I received of my Father" (John 10:17, 18).

When Jesus was overtaken in the Garden at the time of His arrest, and one of His followers smote the ear from the head of the servant of the high priest, Jesus rebuked him, saying: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:52-54.) What other person that ever lived, in the nature of things, could say these things and tell the truth?

Christ had won the power to continue living, and this fact was accomplished at the time when He said, as recorded in John 17:4: "I have finished the work which thou gavest me to do." He had finished all that was required of Him to have life in Himself. We find, however, yet another commandment of the Father necessary for Him to meet, and that was to lay down that life for those who had not that kind of life. This He did on the cross, and again He said, "It is finished." Had He not said the night before, "I have finished the work which thou gavest me to do"? Now what did He mean by saying, "It is finished"? He had two tasks to perform. One was to win the right to take upon Himself the nature of angels rather than the nature of Abraham's seed. Having won it, the other was to lay down that life that it might be imparted to us. If you will read carefully the latter part of the second chapter of the Hebrew letter, you will learn that there was a reward set before Him as an inducement to lead Him to sacrifice a life of such worth. Quoting Christ again, we read: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

In this language, He conveys the thought to our minds that though by virtue of His obedience He had a right to continue to live, yet He must necessarily live alone, as there would be no other like Him; but by submitting to death and overcoming it, He would also bring others into the same glory.

Right here we think it proper to mention another feature of the type. When Adam stood before God, perfect in his creation, God saw that it was not good for the man to be alone, so He caused a deep sleep to fall upon Adam, and while in that sleep, God took from his side that from which a bride was prepared. So with Christ. When He stood before God in the Garden that night in His perfection, God saw that it was not good for Him to be

alone, so God caused Him to fall asleep on the cross and while He was in that deep sleep there was taken from His side that out of which His bride is to grow. Let us read again: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

What a travesty on interpretation is that which some commentators set forth in trying to make it appear from this language that Christ by His birth was entitled to great estates of earthly wealth. We will not take time to consider such an idea further.

The text teaches that we were poor in respect to that in which He was rich. He had in great measure that of which we had none. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Many of us have more than He had in this respect, but here was something of which He had a bountiful supply and of which we had none. What was it? Life! He was by His own right rich in life, while we were poor, indeed; but He gave up His riches that we might also become rich.

To take up the type again, we call attention to the fact that in the matter of transgression it was the woman who led, and the man followed willingly. The woman, through being deceived, plunged the race into death. Perhaps it would be well here to quote Paul's words to Timothy, that we may not be charged with framing up an idea of our own fancy. Paul said: "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13, 14).

By the oily tongue of the serpent, the woman was led to do that which she had been commanded not to do. She knew the commandment, for she called the attention of the serpent to it, but his adroitness in persuasion led her to the act. In other words, she was found to be deceived into sin and so had placed herself under the condemnation of broken law. She had broken the law of sin and death and now was under its penalty—death. We have no means of knowing how long a period of time elapsed between the time when she partook of the forbidden fruit and the time of her presenting it to Adam. We know there must have been a difference between the acts on the part of the two—how long that period was can make little difference. That there was a difference of time, long or short, serves our purpose. Whatever the length of time, during that time, she alone was under the penalty. Adam was not with her in it. Also, during that time, she was under the dominion of sin and death. He was not. They were upon two different planes—she upon the plane of mortality and he upon the plane of innocence, where he started. Paul said that what he did was not because he was deceived; therefore he must have done what he did, willingly. He willingly took upon himself the curse under which she had fallen through the deception of the serpent.

We will apply this now to the antitype, Christ. He is found upon this plane of innocence. He remained upon it. The time came when, through obedience, He had a right to life, but had He taken that life there could have been no hope for the accursed bride. She is down upon the plane of mortality, a helpless wreck, no power in her to redeem herself. Are you, my reader, in any way to blame for being born under condemnation of death? The world has been deceived into sin by its mother, and we today stand under that condemnation because of the work of the serpent in the Garden of Eden. We are helpless, possessing no power to work out our own salvation. The last Adam stood upon the plane of innocence. He knew what our sin-cursed state meant. It meant that unless we received virtue not our own from some source, we would

ever remain in the congregation of the dead. At the Father's request, Christ willingly became a curse for us. We read also that He died for the ungodly. If He were under the curse for Himself, how could He be made a curse for us?

Now we refer again to Paul's language to Timothy: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. 2:15).

In asking for information on this text, we have had it suggested that the language states that the Christian mother has here assurance that she will always come safely through that greatest of ordeals through which mothers are obliged to pass. We know, however, that facts in the case will not bear out such an interpretation. Paul's whole argument in this chapter is one showing that in the divine economy, woman fills a secondary place in respect to man. We know that this idea is scoffed at by many claiming to be profoundly Christian, and we know, too, that to press the thought has a decided tendency to make one unpopular.



S. J. Lindsay

But truth is truth. Paul was giving instructions regarding the conduct of the woman toward the man, for he said: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This was strong language for Paul to utter, and were he living today and preaching such doctrine, he would not need to expect many "calls" to preach: that is, he would not get many of the kind that are extended now. We must give Paul a chance to explain, and if he can give a good Bible reason, we, as good Bible Christians, must give heed to him whether it sounds good or not. Paul's reasons were: 1) "Adam was first formed, then Eve"; 2) "Adam was not deceived, but the woman being deceived was in the transgression."

These were good reasons for his position in this matter. Having shown that the woman was first in the transgression and that the man went willingly, he concluded the chapter by showing that inasmuch as the woman was alone in the transgression, she alone must bear into the world the Child who is to be the world's Redeemer.

We now come to regard Christ as the heir. In so doing, we quote from a work in our possession, which was published in England some years ago by Edward Turney, and which suits us so well that we quote an entire paragraph:

"Jesus was not like Moses, a servant in the house or kingdom; He was a son over His own house. Adam was at the first in a similar position. He was God's son; heir to eternal

life and the inheritance of the world. All his descendants were put out of the heirship with him by his fault. His children occupy the degraded position of the children of the nobleman who by treason has lost his estate. Though the heir pursue the most reputable course of conduct, nothing can make reparation, nothing he can do can put the estate in his possession. We have many instances of this in history. The loss of Eden and the introduction of death is a parallel case, and the lot of the descendants of Adam had been hard indeed without the rich provision of Christ. He forms the bright side to the dark cloud. But if we suppose Him to have been in the same condition as they, then the cloud is all dark, not one ray illumines the sad future; then the woe is rather augmented by the introduction of a figure so pure and worthy, yet so helpless. If we imagine the Almighty to be moved to pity at the sight, to restore this son to the lost estate, we establish an error in divine justice; in a word, we make the Deity partial, and a breaker of His own laws.

"These facts and considerations render it imperative that the Heir to the world, the Heir to the throne of Israel, and the Saviour of men, should be a free born Son; and we cannot conceive any other way by which this could be, than by God becoming His Father through the medium of a woman of the fallen family."

Under the Israelitish law, only the proper heir could redeem the lost estate and not until he had paid the ransom price provided by law. When a transfer of crops was made from one who had the right to the use of the land (the land could not be sold) to another, a document was written and subscribed, in which were the terms of the transfer and redemption, and these terms were written both inside and outside the book. This was placed in the hands of the court whose business it was to see that any time the rightful heir should present himself with the proper redemption price, the interloper should give way to him. You will find a case, for example, in Jeremiah 32. Turn to it and read it carefully. Adam, God's son by creation, was given the inheritance. He lost it. The serpent became the usurper and today has possession of the world which God intends finally for the children which He has created. The price to be paid for redemption is life, which was lost in the transaction. Christ is the rightful heir. He has paid the price of redemption and the inheritance is His. Except for the fact that He wishes to share it with His bride, He would now be in possession of it; but with Christ as with Adam, God saw that it was not good for man (the Christ) to be alone. He is now, through the gospel, taking out from among the Gentiles a people for Christ's name. When He comes again, the bride company will have been completed and they will become the royal family of the King's household, enjoying with Him the rich estate which He purchased with His blood. May it be your lot and mine to be made heirs together with Him at that time.

We wish to call attention to the fact that there are many who oppose the human paternity of Christ, yet who hold to the view that Jesus was by His very nature subject to death under the Adamic penalty. If this latter thought be true, can you tell me the difference, as to results, between such a view and that of human paternity? Then why object so seriously to the human paternity idea? If Jesus was by nature of His birth under the same condemnation with us, and was possessed of all the ills to which we are subject, why the need of any special mention that He was miraculously conceived, and what the purpose of such miraculous conception? To our way of looking at it, one view is as baneful as the other.

If Jesus was under the Adamic condemnation, and it is as a friend has said to us, that

Jesus' blood had no more efficacy in it than the blood of a calf or a goat, then we are thrown back upon the law of good works which would return us once more to the law—since the Gentiles had no part in this law, they would be without salvation.

A great deal has been said upon the subject of substitution and the question is often asked, If Jesus died for us, then why must we die? Call it substitution or what you will. When we come to recognize the fact that Adam lost all right to life through his disobedient act, that when death ensued with him, all ended so far as he was ever to be concerned, that Christ afterward came and by a

life of obedience earned the right either to live on and on for Himself, or to redeem the race from that death into which they had fallen, by Himself tasting of death, you will see that there is a sense in which Christ died a substitutional death. Another beautiful fact grows out of this, also. In this act He actually tasted death for every man. This tasting death for every man was done unconditionally, insofar as we who are under sentence are concerned. Therefore all that are under the curse will be lifted up out of that death. In other words, there will result from this act of our Lord a universal and unconditional resurrection, not to immortality for all, but a res-

urrection to life. By our acceptance of the terms that are offered, we have opportunity to come forth clad in immortality to share with Christ everlasting glory and honor. Aside from this, all others are brought back to life through the virtue that there is in Christ.

May our Father in heaven deliver us from the apostasy that is now taking place in the religious world. Brethren, are you ready to suffer for the truth?

(This article, published in tract form, may be ordered from the National Bible Institution, Oregon, Illinois. Price: 35 cents per dozen; \$1.85 per 100.)

Why I Am What I Am

By R. H. Judd

(Reprinted from THE RESTITUTION HERALD of December 8, 1925.)

I OWE much of my interest in certain Bible topics to our friends the Christadelphians. Some books and booklets of theirs expound particular phases of truth with inimitable clearness and admirable tone. A few of the latter I have cherished sufficiently to have had them bound in volume form, and I must candidly admit that much kindness has been shown to me by the members of that fraternity.

Then why is it, when I turned from "orthodox" fundamentals, that I failed to associate myself with them? There were various contributing reasons, but one has been the chief withholding factor. To my mind, Christadelphian teaching seems to have largely lost sight of the individual character of the gospel as presented in the Old and New Testaments. True, "the gospel of God," "the gospel of Jesus Christ," and the gospel which Paul calls "my gospel" are "one faith," but as a building may have many sides, and each different in appearance and aspect, so "the gospel of God" has many features which go to make the whole. No one can read the books of Moses without being struck by the personal note that characterizes their message of warning and appeal, and of blessing and curse. The same specific appeal is uttered by the prophets, as is well instanced in Isaiah 55:7: "Let the wicked forsake *his* way, and the unrighteous man his thoughts: and let *him* return unto the Lord, and he will have mercy upon *him*; and to our God, for he will abundantly pardon." (See also Ezek. 18:21-32.) That this is much emphasized in the Psalms of David we must all surely agree. Listen! "Bless the Lord, O *my* soul, and forget not all his benefits: who forgiveth all *thine* iniquities: who healeth all *thy* diseases." Again, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. *I* wait for the Lord, my

soul doth wait, and in his word do I hope."

It is in the Gospels themselves, however, that we specially find the personal and individual presentation of the gospel of Jesus Christ. Note how often Jesus Christ speaks of "he" and "him." It is, "*He* that heareth my word and believeth on him that sent me," that hath eternal life. "*Him* that cometh unto me I will in no wise cast out." "Come unto me all *ye* that labour and are heavy laden, and I will give *you* rest." Again Jesus said: "I am the resurrection and the life; *he* that believeth on me, though *he* die, yet shall *he* live."

Oh, friends, it is to the individual soul that the gospel of Jesus Christ makes its appeal. John, the beloved disciple of the Lord Jesus, said: "These are written, that *ye* might believe that Jesus is the Christ, the Son of God; and that believing *ye* might have life through his name." Here, then, is a direct appeal to those who have no personal interest in Jesus as the Christ. It was one great object, if not *the* great object for which John wrote his Gospel, and it was John who recorded those memorable words of the Saviour: "If *any man* thirst, let *him* come unto me and drink."

There are thirsting, hungering souls about us today, truly wishing to know how the burden of sin may be lifted. Did not Paul, the great apostle to the Gentiles, say: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save *sinners*; of whom I am chief"? Paul rejoiced that he was put into the ministry to proclaim this very fact.

In closing, may I not in earnest appeal call attention to the solemn words—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that weigheth the heart consider it? and he that keepeth

thy soul, doth not he know it? and shall not he render to every man according to his works?"

"Sound the gospel grace abroad,
Life in the living Lord;
Spread the news of the gift of God,
Life in the living Lord.
Mortal man requires it,
God above inspires it,
Tell it around: let it abound:
Life in the living Lord.

"Pardon, power, and perfect peace
'The words of this life' afford,
Never, then, let the tidings cease
Of life in the living Lord.
Open wide the portal
Unto every mortal,
Tell it around: let it abound:
Life in the living Lord."

—G. P. McKay.

—○—
"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

—○—
What We Say

"If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white,
'Twould prove queer reading, no doubt.

"And then just suppose, ere our eyes we would close,
We must read the whole record through!
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?

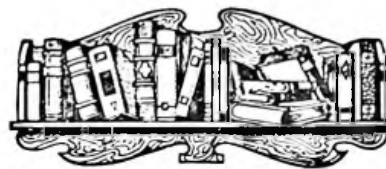
"And I more than think that many a kink
Would be smoother in life's tangled thread,
If half that we say in one single day
Were ever forever unsaid."

—Selected by N. S. Westfall.

—○—
"PREACH THE WORD"

(Continued from page 3)

In these latter days, we need to stand more firmly than before—we need to "prove all things." We need to hear truth expounded by our leaders. Are you teaching truth? "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). With Paul, be very zealous for truth, live close to the Lord, saying: "Lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Not recommended *too* highly, but still held forth as usable, is the *Abingdon Bible Commentary* (Abingdon Press; \$5.00). For a one-volume treatise on the entire Bible, it is considerably more complete than might normally be expected; it has not merely dissertations on the Bible books as a whole, but also fairly thorough comments of the verse-by-verse breakdown variety.

Inevitably, no one-volume commentary can be exhaustive. But a one-volume commentary, if it be the best obtainable, is better than no commentary at all. The difficulty with the Abingdon contribution to the long list of similar books is that it is quite definitely modern in tone; it tends to regard the Bible more as important literature than as the divinely inspired Word of God. Fortunately, this tendency does not have so strong a grip on the several authors of the commentary that it nullifies the value of the book.

The verse-by-verse comments may, in the aggregate, be considered as of more worth than the essays on Bible manuscripts and history which accompany those comments. As examples of literary technique, the essays are a delight to read; as examples of unadulterated truth, they must be regarded with a somewhat jaundiced eye.

• • • • •

Commended to the study of every church member who may sometime have to lead or attend a business meeting are two books: Robert's *Rules of Order Revised* (Appleton-Century; \$1.50) and Robert's *Parliamentary Law* (Appleton-Century; \$5.00). The disgraceful, slipshod methods of conducting church business meetings, when God's affairs, of all affairs, should be handled decently and in order, cry out for correction. Robert's two volumes offer the remedy.

Rules of Order Revised needs no introduction; *Parliamentary Law* is the most thorough treatise on the administering of business meetings that has yet been published.

"God is not the author of confusion, but of peace, as in all churches of the saints. . . . Let all things be done decently and in order" (1 Cor. 14:33, 40). "O ye simple, understand wisdom" (Prov. 8:5).

• • • • •

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.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

October 4—Home-coming and Rally Day at Oregon, Ill.
October 18-25—Special meetings at Ripley, Ill.

CONFERENCE CALENDAR

October 15-18—Minnesota State Conference at Saint Cloud.
Oct. 30 - Nov. 1—California Conference at Los Angeles.

SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

Vacation time having ended, our group is settling down to a full-time and busy schedule for the fall and winter season. A full house greeted us September 20, and all were happy to have Mr. and Mrs. Fred Hale, 115 Webster St., S.E., come forward, requesting baptism.

The church was saddened recently by the death of Charles Schooley, a former Sunday school attendant, who was acting as pilot instructor. He was killed while acting in the line of duty in Minnesota.

Ralph Alger and Mrs. June Fairbrother are patients in Saint Mary's Hospital. We pray they may soon be with us again.

The Weinberg family of Vicksburg, Mich., were recent welcome visitors.

Young people have turned out well for the opening of Berean season. Robert Baird was home for a few days' vacation between summer and fall terms at Michigan State College. Jeanette Siple has returned to that institution for her second year of college work.

The morning service on September 13 was presided over by Bro. G. K. Niles, chairman of the board, and sermonettes were presented by Ellen VanFleet and Jeanette Siple. These young people reflected a wonderful development from their attendance of the Summer Bible Training School. Our church is looking forward to sending others next summer, as well as to assisting Bro. Harold Doan in his work at Oregon Bible College this winter. Missionary work of this kind pays wonderful dividends.
F. E. Siple, Pastor.

BAPTIZED

On September 13, 1942, Mr. J. A. Powell, Rt. 1, Greenbrier, Ark., was baptized.

On September 15, 1942, Mr. and Mrs. Raymond Tackett, Rt. 3, Quitman, Ark., were baptized.
T. A. Drinkard, Handley, Texas.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Delos Andrew	\$ 1.00
Mrs. Grace L. Myers	2.50
Mr. & Mrs. J. R. LeCrone	1.94
Emma C. Railsback	10.00
Harvey Krogh	5.00
Bergen, Minn., Church of God	10.54
Mr. & Mrs. John E. Miller	3.00
Mr. & Mrs. O. H. Berry	2.00
Mrs. H. L. Davis	1.00

EVANGELISM

Mrs. Lela Drake	\$ 1.00
Mrs. Grace L. Myers	2.50
Jennie Boyle	1.00
Mrs. James Buchanan	6.00
George & Helen McMurtrie	8.00
Mr. & Mrs. John E. Miller	100.00

BEREAN HISTORY

The Bereans have begun to compile their history, planning to publish a permanent Berean history book. We are asking our people at large to contribute pictures, records, dates, or anything pertaining to Berean activity. Write to the undersigned, and he will direct you as to where to send your data. Your material can be returned to you upon request after it has been duplicated.

During General Conference, the writer lost a student's manual of the preliminary training course entitled, "The Sunday School." This book is one of the series of manuals published by the Evangelical Teachers Training Association. His name is not on the book. Thank you.

John P. Mercer,
Washington, D. C., 3530 18th St., NE.

EDEN VALLEY, MINNESOTA

We are very much encouraged by the new faces and spirit that is prevailing. Bros. Elmo Gaspar and Miles Tritabaugh filed our place very satisfactorily while we were away. Come again, boys.

We are busy planning for a good old Minnesota winter, which is "just around the corner."

We missed the regular visit of Bro. L. E. Conner this fall. He and Bro. S. J. Lindsay spent their vacations in Minnesota the last two or three years, and were always welcome to the Eden Valley people.

W. Wiggins, Pastor.

INCREASED INTEREST!

A marked increase in interest and attendance at the Blood River (La.) Sunday school and church services is really an inspiration to the leaders here. We feel that this should be so. People should not let the outside world get such a grasp on their thoughts that there is no room for God.

Our Sunday school teachers are doing their part. For example, one class is using stars on poster paper for attendance; another is teaching with a sand table; also, another is using card booklets.

Now, we'll let you in on a little secret, or a big plan! We are hoping to have a family day in the near future. The purpose is to interest new families in Sunday school and to regain the interest of families that have for various reasons become inactive.

We will be seeing you again in the near future, and, as a side thought, we would like to let you know that this bit of a report was sent to you by the

Young People's Sunday School Class.

HERALD RECEIPTS

Ruth Bauserman; Melvin Osborn; Zadie De Busle; Jennie B. Boyle; Oscar Ryan; Mrs. Mattie Agard; Henry Mattison; Mrs. Elmer Wendroth; Mrs. W. F. Hoskins (for another); Mrs. James Buchanan; Margaret Burns; John E. Miller; John Hughes (for others); O. H. Berry; Mrs. Philip Mills; Orpha LeMasurier (for others).

Gleanings From the Field

"The field is the world."—Jesus.

Bro. J. H. Anderson underwent an operation at Saint Elizabeth Hospital, Lafayette, Ind., September 22. Last report of his condition was encouraging.

Where are the much-in-demand articles from ministers of the Church of God? Come on, partners, we need your help! Have you no "meat in due season" for the hungry readers of The Herald?

Bro. and Sr. Harry Palmer, caretaker and matron of Golden Rule Home, are vacationing in Iowa.

"How glad we shall be when our glorious hope is realized in the coming of our Lord and King, when the church will be gathered to meet Him in the air!"—Margaret Burns, 2612 S. Chadwick St., Philadelphia, Pa.

A daughter, Carol Ann, was born to Mr. and Mrs. Bradley Crundwell, Ames, Iowa, Saturday, September 19, 1942. Bradley, a member of the Church of God at Los Angeles, Calif., is now attending Iowa State College.

Bro. and Sr. Harvey U. Krogh, Jr., are now well established in their new home at 124 Liberty St., S.E., Grand Rapids, Mich. Bro. Krogh, pastor of the Pennellwood Church of God, reports a recent Rally Day Sunday school attendance of 149.

Bro. Ben Carpenter, Oregon, Ill., is visiting with his parents, Bro. and Sr. J. F. Carpenter, Perryville, Ky.

"We are thankful to report several recent baptisms at the Bergen Church of God near Lester Prairie. On August 30, Bro. Tom Savage baptized Mrs. Allen Shrode and son Gordon; Ruth Clark; Glen, Harold, and Willard Berry. On September 13, he baptized Martin Wegner. All these new members were baptized in Crow River at the Tritabaugh farm."—Mrs. William Berry, Lester Prairie, Minn.

Re "The Glory of Old Age" (R. H. Judd in The Herald of September 15), comparison of Matthew 12:40 and Proverbs 30:19 will be better appreciated when the marginal reading of the latter text is noted as being: "in the heart of the sea." Thank you, Bro. Judd.

Sr. Clark Ballentine, 1007 Pine St., Springfield, Ohio, was a recent visitor in Oregon, Ill., while her husband was on a business trip to Chicago.

The church bulletin of Southlawn Park Church of God, Grand Rapids, Mich., announces that Jeanne Lyon and Robert Hall are to be married at 2:00 p.m., Saturday, September 26.

A BRIEF CIRCUIT

The writer and wife, in company with Bro. and Sr. Lyle Doan of our local Southlawn Church, have recently completed a hasty trip which gave us the opportunity to contact several of our church people. Due to shortness of time and the necessity to keep moving, it was impossible to stop with many others near the route, with whom we would have enjoyed visiting.

The first night was spent at Oregon, Ill., where we visited at the G. M. Siple home, the boys at the Students' Home, and talked to Bro. Sydney E. Magaw. The second night, we were royally entertained by Bro. and Sr. Clinton Appleby and son of Blair, Nebr. It was our privilege next night to see our sister, Mrs. George Dittmar of Grand Lake, Colo., and our cousins, the Eldridges of Fort Lupton, Colo., whom we had not seen for thirteen years. After enjoying a day of beauty and thrills in the Rocky Mountains, including ascent of Pike's Peak, we headed south through New Mexico and Texas to the destination of our trip, the home of our daughter Marjorie, Captain and Mrs. R. W. E. Wise and infant son "Mike." Captain Wise is a flight surgeon, having served at Randolph Field and now at Kelley Field, San Antonio.

One definitely begins to realize we are at war after visiting places of such activity as these, where uniforms are more in evidence than civilian attire.

En route home the shortest and quickest way, we stopped at Fredericktown, Mo., visiting the Henry Cooper family and seeing the Ellsworth Routsons in their new home—also stopped at the Allen Claypool home, Marshall, Ill., and saw Bro. Clarence Gockler at his store. At Burr Oak, Ind., we stopped long enough for a delicious meal with Bro. and Sr. Norman LaMunion. We were late and had no time to stop in South Bend, but drove by both churches to take pictures, and, at the Morning Star Church on the north side, found Bro. and Sr. Elaine Randall in working togs helping in construction. We hope later to be able to compare our construction picture with one of the finished buildings.

We are thankful to our home church for the vacation privilege, to the ones along the route who were so kind to us, and especially to our heavenly Father for His protecting care. F. E. Siple.

Send The Restitution Herald to your friends.

HURD - BOLSTAD

Miss June Hurd, daughter of Mr. and Mrs. Carl Hurd of Eden Valley, Minn., became the bride of John Bolstad, Jr., son of Mr. and Mrs. John Bolstad of Spicer, Minn., the ceremony being performed at the Church of God in Eden Valley, the writer officiating, on the afternoon of Sunday, September 6, 1942.

Don Bolstad, brother of the groom, played Lohengrin's wedding march for the processional and Mendelssohn's for the recessional. Mr. Morgan, a friend of the couple, sang "Because" and "The Lord's Prayer."

The bride was given away in marriage by her father. Her attendants were her sister, Mrs. Norman Ruhn, as matron of honor, and a sister of the groom, Miss Jane Bolstad, as bridesmaid.

The groom was attended by his brother, Dennis, as best man, and by Norman Ruhn. The ushers were Lester Mills and Richard Hoskins.

The newlyweds will make their home at New London, Minn., where the groom is in business with his father. May the Lord add His blessings to this new home.

W. Wiggins, Pastor.

MINISTERS' FUND

Previously reported	\$1,384.44
Mrs. Vernie Cunningham	2.00
George & Helen McMurtrie	5.00
Alliance, Nebr., Church	8.00
Total	\$1,399.44

GOLDEN RULE HOME

George & Helen McMurtrie	\$4.00
Mrs. H. L. Davis	2.00
"INDIA"	
Mr. & Mrs. O. H. Berry	\$1.00

THE RESTITUTION HERALD

Published by

Oregon, Illinois

National Bible Institution

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.

OREGON BIBLE COLLEGE

Mr. & Mrs. Alfred Anthon	\$ 2.05
Harvey Krogh	5.00
Neighbors, Winchester, Va.	100.00

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy. Prices: each—10¢; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution
Oregon, Illinois

SUPPORTING THE LORD'S WORK

"Occupy till I come"—Jesus

"God loveth a cheerful giver"—Paul

National Bible Institution
Oregon, Illinois

Dear Sirs,

Wishing to do my part in occupying until Christ returns, and knowing that God loves those who cheerfully support His work, I enclose my contribution to be used as specified below:

For Evangelism	\$_____
For Ministers' Fund	\$_____
For Golden Rule Home	\$_____
For Oregon Bible College	\$_____
For General Operating Expenses	\$_____
For Renewal to The Restitution Herald (\$2.00 per year)	\$_____
Total	\$_____

Sender's name _____

Address _____

0.
0.
0.
0
t

e
c
gl



or
b

e
l
k
k
k
k

n
k
k
k
k

Index to Volume 31 of The Restitution Herald

25	Aaron—a Leader	Evan Knodle BE	23	Christian Test	Walcie Rhea Smith BP
30	Abraham—Father of the Faithful	Evan Knodle BE	40	Christ for Victory (poem)	Mrs. Martha Doan
5	A Call to Action	Richard E. Parish	36	Christian Work	C. B. Randall
35	A Call to Faith	Orpha LeMasurier	41	Christian Youth of Today	Thelma Richardson
27	A Christian Life	Hazel Reed BP	14	Christ, Instigator of a Social Movement	
17	Acknowledgment	Mrs. Claiborne Lee BP		Part 1; Part 2 in No. 15	Delbert A. Jones
13	Acknowledge Through Service	Mary Richardson BP	4	Christ of the Present	Editorial
51	Adam in Type and Antitype	S. J. Lindsay*	50	Christ, "Separate From Sinners"	Editorial
31	"Against Hope Believed in Hope"	Editorial	36	Christ's Critics Crushed	C. Alan McLain
17	A Good Evangelist	C. E. Randall	24	Christ, the Ark That Can Be Found	Editorial
26	A Good Policy	Earle Mogle BP	42	Christ, the Inhabitant	William Thut
2	Ain't It the Truth (poem)	Anonymous	37	Christ Will Return	Mary Mae Nedrow
20	A Letter to a Friend	F. L. Austin	35	Church of God, Eden Valley, Minn.*	
23	Alphabet of Success	Editorial	33	Church of God, Fonthill, Ontario*	
35	A Lesson of Service (poem)	Selected by Jessie M. Wilson	26	Church of God History	C. E. Randall
38	All Glory Be to God!	Evan Knodle BE	20	Church Organization	Rowena Randall
1	Always a Gentleman		16	Churning, Wringing, Arguing	Editorial
11	A Man Calls Men	C. E. Lapp	18	Civilian Defense	Grace Skinner
10	Amusing Errors in Bible Print		16	Clippings and Comments	Grover Gordon
5	An Educated Ministry	Norman J. MeLeod	5	Coming!—The New Study Series	James M. Watkins BP
16	An Evil Time	Florence E. Tuttle	13	Conditional Immortality	T. A. Drinkard
26	A New Version (poem)	Anonymous	9	Congress, Do Not Be Fooled	Editorial
14	An Expositor and Advocate	C. E. Randall	6	"Consider the Lilies of the Field"	Beth Hoganson
43	A Non-Churchgoer's Alibis	Selected	13	"Contradictions" of the Bible	Herbert F. C. Hill
22	Anthology of Kingdom Truths	C. E. Randall*	32	Co-Operation in the Summer School	Editorial
42	A Pleasant Surprise	Editorial	7	Corn on the Hilltops!	
24	Appeal to Atheism and Infidelity	Rufus A. Curtis*	6	Correspondence Reports	Lorna Macy BP
2	Approach With Reverence	Evan Knodle BE	39	Country Churches	Editorial*
41	A Proud Dean	C. E. Randall	22	Current Events in the Light of Prophecy	W. S. Tomlinson
27	A Question of Words	G. E. Marsh	37	Cyclone	Evan Knodle BE
47	Are You Lukewarm?	Emma C. Railsback*			
8	A Study of God	R. H. Judd*	47	David's Message in Psalm 56	Evan Knodle BE
	Also in Nos. 9, 10, 13, 15, 17, 20, 23, 27, 31, 34, and 42		49	Dear Bereans	John P. Mercer BP
39	A Study of Nazareth	C. R. Randall	44	Death Valley and Funeral Mountains*	
30	A Toast to Mother	Editorial	8	Dedicate Your Life to God	Mary Richardson BP
14	At the Turn	Evan Knodle BE	11	Develop Understanding	Evan Knodle BE
11	A Voice From England	Editorial	32	Devotion Among the Jews	Emory Macy
25	A Woman's Place in God's Plan	Gertrude Bennett	28	Did Christ Die in Vain?	Vivian Kirkpatrick
			49	Did Jesus Preach in Hell?	Editorial
1	Back in the Good Old Days	Editorial	5	Doctrines of the Church of God	Charles W. Howe
24	Before the Curtain Fell	Editorial	13	Do You?	M. W. Lyon
36	"Be Prepared"	Terry Ferrell	42	Do You Love the Doctrine?	Editorial
27	Berean Problems	Ivan Magaw BP	22	Dust and Breath	J. R. LeCrone
28	Bereans Went to Work at Ripley	Evan Knodle BE			
23	Beware Prosperity	Robert Hardesty	23	Early Days of the Church of God	C. E. Randall*
42	Be Ye Separate	Ardys Johnson	14	Earth's Darkest Night	G. M. Siple
29	Be Ye Separate	Sadie Skeels	26	Easter	Vivian Magaw
39	"Be Ye Wise As Serpents"	M. W. Lyon	29	Easter Vesper Meditations	G. E. Marsh
35	Bible Dreams	Lottie E. Young	23	Echoes of Business	Evan Knodle BE
11	Bible Plants	Selected by Arthur Gilbey	36	Eden Valley Berean Society	Lois Rulin BP
13	Blacked Out!	G. E. Marsh	6	Educating a Husband	G. E. Marsh
32	Blood River Berean Class History	Mrs. Claiborne Lee BP	40	Egypt, Type of the World	Iris Burnett
21	Body and Spirit	Harry Gockler*	27	Egypt, Type of the World	Francis E. Burnett*
5	"Both Men and Women"	Editorial	51	Egypt—When Jesus Comes	Editorial
43	Brother J. H. Anderson, His Sons and Daughters*		13	Eldorado Joins	Evan Knodle BE
31	Brother Robinson's Five Proposals	Editorial	14	Eleventh Round and Millennial Dawn	Editorial
51	Bruce Barton on Work	Editorial	45	Encouraging	Evan Knodle BE
33	Brush Creek Berean Class	Juanita Macy BP	10	English Translations of the Bible (Part 1)	Hazel Berk
	Building Your Library (most issues, page 11) ..	Arlen Marsh	11	English Translations of the Bible (Part 2)	Hazel Berk
9	Build Your House Upon the Rock	Editorial	47	Environment's Touch—Eternity's Telling	Glenn Birkey
18	Buy Defense Today	Lulu Johnson	6	Equilibrium Ajar	Editorial
38	Buy Salvation Bonds Now	M. W. Lyon	7	"Experience Keeps a Dear School"	Evan Knodle BE
22	Calling All Boys and Girls	Verna C. Thayer BP	43	Faith and Obedience	H. Scott Smith
28	Calling Junior Home Study Members	Verna C. Thayer BP	11	Faith, a Stabilizer	F. L. Austin
32	Can These Bones Live?	Richard Smith	14	Faithful and Wise Servant	Edna Mills
21	Careless Shepherds	Editorial	8	Faithful Stewards	Mary Mae Nedrow
25	"Cast Thy Bread Upon the Waters"	Editorial	30	Faith in What?	Francis E. Burnett
27	Cast Thy Burdens on the Lord		46	Faith of Our Fathers	Editorial
	Selected by Mrs. Earl B. Friend		48	Faith of Our Fathers	Vivian Johnson
22	Celestial Star	Florence E. Tuttle	4	Faith or Fate—Real or Unreal	Emice James BP
28	Chatting in Church	R. H. Judd	42	Faith Unshamed	Editorial
44	"Children . . . an Heritage of the Lord"	R. H. Judd	49	False and True Optimism	
4	"Children Are an Heritage of the Lord" ..	Sydney E. Magaw	37	"Fear Ye Not, Stand Still, and See"	Emory Macy
10	Choose the Best	Mary Richardson BP	2	Feast of the Dedication	Mary Mae Nedrow
5	Choosing at the Crossroads of Life	Mrs. Elroy Budrow	4	Fiftieth Anniversary at Church of God, Dixon, Illinois*	
26	Christ, and Life After Death	Harry A. Sheets			
26	Christ, and the World Today	Earl B. Friend			
40	Christian Conduct at the End of the Age	Glenn Birkey			
16	Christian Opportunity	Paul M. Hatch			

* Indicates picture accompanies article.

24	Final Reminder	Evan Knodle BE	31	It May Have Happened	Evan Knodle BE
37	First Graduation Exercises	Editorial	11	"It Will Be Foul Weather To Day"	
44	First Principles (Part 1; Part 2, 45)	G. E. Marsh	27	Jephthah's Rash Vow	C. R. Randall
23	First Timothy 2:1, 2	Vernis D. Wolfe	25	Jeremiah's Faith for "Last Days"	Editorial
33	Fonthill Church of God	C. E. Randall	35	Jericho—Romantic, Rich, and Ruined	Ellsworth Routson
37	Fonthill May Meeting	Irene Holland	12	Jesus, Beginning of the New Creation	Paul M. Hatch
35	Forsake Not the Assembling	Vernis D. Wolfe	39	Jesus' Coming and Kingdom	G. M. Siple
44	Forsaking the World to Meet With God	Editorial	6	Jesus, Geography, and Jurisprudence	Editorial
39	Fredericktown, Mo., Berean Society	Zelda Cooper BP	40	Jesus, "Greater Than Jonas"	Editorial
51	Garlic	Editorial	40	Jesus, "Greater Than Solomon"	Editorial
37	General Conference Representation	Editorial	40	Jesus, Greater Than the Sabbath	Editorial
20	German Women and Bible Teaching	C. E. Lapp	40	Jesus, "Greater Than the Temple"	Editorial
11	Glad Tidings of the Kingdom of God	J. W. McLain*	35	Jesus Is Coming Again	Harry Gockler
2	Gnats and Camels	Editorial	26	Jesus Lives	Editorial
37	God and His Creation	E. O. Stewart	43	Jesus Promised to Return	Editorial
38	God Heard and Sent His Blessing	Editorial	20	Jesus Set the Example	Evan Knodle BE
36	God Instructed Israel	Editorial	4	Job in a Nutshell	Vernelle Lawrence
1	"God Is Love"	Barbara Fish	15	John the Baptist, Greatest of the Prophets	W. W. Arbogast
44	"God Is Love"	Mabell E. Bell	15	Jonah Was a "Little" Man	Iris Hall
28	God's Blessing Through Christ	Catharine Davis	4	Joy in Missouri	Editorial*
51	God's Building	Lorraine Gaspar BP	46	J. S. Hatch, Pioneer of the Faith	Editorial*
33	God's Eternal Spring (poem)	Verna Stine BP	47	Judgment Is Coming	T. M. Savage
21	God's Kingdom on Earth	Stanley O. Ross	46	Junior Home Study Committee	Evan Knodle BE
19	God Speaks	G. E. Marsh	29	Justice	Evan Knodle BE
22	God Speaks to the German People	G. E. Marsh	1	Keep the Comma in Its Place	Rufus A. Curtis
18	"God's Plan of Salvation"	C. E. Randall	51	"Knowledge Shall Be Increased"	Editorial
13	God's Plea With the Nations	W. R. Simmons	28	Korah—Rebel Against God-Appointed Authority	Emory Macy
33	God's Way of Healing	T. A. Drinkard	45	Landmarks of the Church of God	Editorial
36	God's Word Today	Editorial	43	Last Call	Evan Knodle BE
8	God Will Laugh at Wicked Kings	Editorial	8	Lead Us On (poem)	Mary Mae Nedrow
3	Gomer, Magog, and Uncle Shem	Sydney E. Magaw	2	Legitimate Pretense	
24	Good for Evil?	Evan Knodle BE	5	Let's Forward Pass	
17	Grin	Evan Knodle BE	22	Let's Get Together	Vernelle Lawrence
43	Growth	Verna C. Thayer BP	41	Let the Church Sing	Ernest Barnum
12	Guided by the Sign	Editorial*	35	Let Us Advertise	Ernest Barnum BP
48	Guide Us	Evan Knodle BE	34	Let Us Be Missionaries	Robert Hardesty
2	Habakkuk's Burden and Christian Responsibility	Orris Mills*	7	Let Us Give Thanks	Harry Gockler
11	Hardenod to Sin	Mrs. Ellsworth Routson BP	48	Let Us Glorify God	Marjorie Burnett
9	Has Thanksgiving Passed?	D. G. Harvey	45	Let Us Wade and Swim	Editorial
35	Have an Answer	Glenn Miller	29	Life's Voyage (poem)	
7	Have Faith	Corine James	7	"Lift Up Your Heads"	Editorial
51	Have You Counted the Cost?	Robert Hardesty*	39	Light Versus Darkness	Margaret Magaw
21	Have You Tried It?	R. H. Judd	29	Living Pictures	Pearl M. Davis
35	Hear Ye The Trumpet Calls!	John L. Denchfield	19	Living Stones in God's Temple	Ruth Hoskins
5	"Heirs Together"	Editorial	30	Love and Forgiveness	G. M. Siple
34	Helpful Hints	Editorial	31	"Looking Unto Jesus"	Lyle Rankin
18	Helping People to Know God	Harvey Krogh, Jr.	42	Marriage	Floyd Kessler, Jr.
50	Help Them	Evan Knodle BE	44	Meeting With God in the Age to Come	Editorial
30	Hezekiah's Sickness and Prayer	W. W. Arbogast	7	Memories (poem)	Mrs. J. C. Waller
20	His Methods Are Best	Evan Knodle BE	46	Ministerial Group at General Conference*	
49	History of Indiana Churches of God	C. R. Randall	46	Minutes of the 1942 General Conference	
7	Hitler's Thanksgiving	Editorial	29	Modern War (poem)	Earle Mogle BP
18	Holy War	Arlen Marsh	19	More Good News	Evan Knodle BE
17	Home of the Saved	F. O. Sapp	9	Moses and Egyptian History	Sydney E. Magaw
50	Home Study Committee	Gerald L. Cooper BP	30	Mother's Prayer on Mother's Day (poem)	Esta Starbuck
38	Hot Money	Arlen Marsh	8	Mountaintop View	Mabell E. Bell*
6	Houses We See	Editorial	34	Mount Rainier—and God*	
21	How Big Are We?	Alda Ruhm	14	Mystery Babylon	E. O. Stewart
22	How Is Your Conscience?	Vivian Kirkpatrick*	49	My Wage (poem)	
27	How Long Are Your Ears?	Editorial	46	Naaman the Leper	Ellsworth Routson
36	How Long Will Jesus Reign?	Francis E. Burnett	41	Needs of Youth in the Church	Harold Doan
1	"How Readest Thou?"	Mrs. Sue E. Stuart	21	New Blood River Church, Louisiana*	
38	How Speaks the Spirit to You?	Editorial	35	New Life in the Millennium	E. J. Springett
6	How to Destroy Evil and Establish Peace	Harvey Krogh, Jr.	47	No Hope for the Hypocrite	Jeanette Siple
39	"If Christ Hath Not Been Raised"	R. H. Judd	40	Nostalgia (poem)	Edna Chamberlain
38	If Jesus Should Come Today	Sydney E. Magaw	3	Notes and Queries (Article One)	F. L. Austin*
18	"I Have Christ" (poem)		21	Notes and Queries	F. L. Austin
2	"I, John, Saw"	T. M. Savage	2	Notes on Ephesians Four	R. H. Judd
40	Immortality Seen, Heard, and Handled		15	Now It's Out	Evan Knodle BE
12	Important Bible Doctrine	Harvey Krogh, Jr.	50	Obedience Necessary for Salvation	G. M. Siple*
31	India and Opportunity	Sydney E. Magaw	28	O Come, Let Us Worship the Lord!	Ellsworth Routson
4	In the Garden	Mrs. Ellsworth Routson BP	5	Of Bringing Back the King (poem)	Dean Gray
8	"In His Times"	A. Nichols	33	"Of Whom Speaketh the Prophet?"	Editorial
41	In Rebuttal	Evan Knodle BE	14	O God, Our Help in Ages Past (poem)	
21	In Spite of It	Evan Knodle BE	39	Ohio Church of God History (also, No. 40)	Ellsworth Routson
42	"In Such an Hour as Ye Think Not"	Editorial	19	Oil on Aaron's Beard	Editorial
44	In the Secret Closet	Editorial	29	One Gospel	Editorial
10	In the Secret Closet of Prayer	Alda Ruhm			
9	Introducing Newlyweds	Editorial*			
3	Iron Toes, Iron Teeth, Horns, and Voice Like the Devil's	Sydney E. Magaw			
4	Israel, the Wife of Jehovah	Emma C. Railsback			
21	Is the Door Closing?	Delos Andrew			
31	It Did Happen	Evan Knodle BE			
31	It Is Happening	Evan Knodle BE			

* Indicates picture accompanies article.

32	Operation of the Spirit of God	W. H. Arrington	43	The Angels' Promise	Editorial
8	Opportunity Knocks	Evan Knodle BE	40	The Angels That Sinned	A. E. Griffiths
37	Opportunity! Now!	Evan Knodle BE	3	The Apostate Church	C. E. Randall
28	Oregon Bible College	Editorial	28	The Ark of the Covenant	Francis E. Burnett
28	Oregon Bible College*		51	The Armor of God	Cleo Williams
47	Oregon Bible College—Your College	Vivian Kirkpatrick	10	The Bible Heaven and Hell	Mrs. Sue E. Stuart
46	Organization	Evan Knodle BE	46	The Body of Moses	A. E. Griffiths*
12	Our Christmas Gift From Japan—War!	M. W. Lyon	45	The Book of Life	Mrs. D. Foster
1	Our Future Home	G. M. Siple	39	The Burden of Ezekiel	Emory Macy
32	Our Historic Doctrines	C. E. Randall	25	The Call to Christian Service	Mary Mae Nedrow
47	Our Sunday Schools Advance	Arlen Marsh	9	The Call to the Ministry	Otto E. Dick
				The Children's Page (in all issues)	Madge Savage
43	Paul and Peter Testify	Editorial	26	The Christ	R. H. Judd
50	Paul Before Bernice	Sydney E. Magaw	43	The Christian Life	Mary Mae Nedrow
19	Paul's Doctrine	Mrs. Harvey Hotchkiss	20	The Christian's Attitude Toward War	A. Anthon
32	Peace	Mrs. Charles Kron BP	41	The Christian's Race	Ellen Van Fleet
12	Peace?	Evan Knodle BE	33	The Christian's Weapons	Eva S. Johnson
11	Peace on Earth	Gerald L. Cooper	19	The Church of God, Corvallis, Oregon*	
16	Peck, Peck, Peck	Editorial	48	The Church of God in Kentucky	Ben Carpenter
13	Peculiar Figures	Editorial	42	The Church of God, Oregon, Illinois*	
15	Personality	Paul Williams	14	The Church of God's Triplet Grandmothers*	
21	Peter, and True Witnessing for Christ	Mary Mae Nedrow	12	The Coming of God's Son	Mary E. Hatch
33	Pharisaism, the Foundation of Judaism	Emory Macy	18	The Complete Searchlight Series	James M. Watkins BP
29	Pictures of Things to Come	M. W. Lyon	32	"The Day of the Lord Jesus" (also, 33)	Sydney E. Magaw
25	Platonic Influences in Christian Teaching	G. E. Marsh	19	The Destiny of the Incurrigible	F. O. Sapp
40	Plowing	C. E. Randall	50	The Devil's Plumb Bob	Editorial
34	Position and Disposition	Editorial	15	The Door Is Open	Editorial
30	Posthumous Giving	G. E. Marsh	33	The Eunuch Asked to Be Baptized	Editorial
16	Practice	Evan Knodle BE	49	The Faith of Abraham	W. S. Tomlinson
39	Prayer	Loyd Cooper BP	20	The Fig-Tree Nation	Editorial
51	Prayer and Faith	C. E. Randall	47	The Friend I Love (poem)	
32	"Preach the Word"	Editorial	49	The Glory of Old Age	R. H. Judd
51	"Preach the Word"	Orpha LeMasurier	6	The Good Fight	Mrs. Ellsworth Routsen
49	"Precious Promises"	Mary Mae Nedrow	12	The Gospel of the Kingdom	R. H. Judd
23	"Prepare War"	F. L. Austin	15	"The Gospel of the Kingdom"	C. E. Randall
33	Primitive Customs of the Hebrews	Francis E. Burnett	47	The Gospel Plan of Salvation	Emma C. Railsback
12	Prince of Peace	J. R. LeCrone	27	The Great Commission and the Gift of Charity	Harry A. Sheets
30	Proof of the Pudding	M. W. Lyon	38	The Great Deluge	Terry Ferrell
4	Prophecy and Fulfillment Concerning Christ		21	The Greater Works	Alta King
14	Prophecy a Thousand Years Old		23	The Great Salvation	Lyle Rankin
43	Provisions of the Kingdom Covenant	Mary C. Railton	33	The Great Salvation	Mary Mae Nedrow
26	Pulpit Echoes	M. W. Lyon	40	The Hands of God	M. W. Lyon
			22	"The Healing Question"	Editorial
12	Rejoice	D. G. Harvey	1	The Hill Ahead	Mary Richardson BP
10	Religion Gains—Yes and No!	Editorial	19	The Home of Man	Mrs. Claiborne Le BP
44	Repentance, a Place to Meet With God	Editorial	8	The Hope Engraved With Iron Pen	Sydney E. Magaw*
48	Restitution	H. Scott Smith	39	The Hornet Song (poem)	
26	Resurrection Hope	James A. Patrick*	19	The Illinois Evangelist (also, Nos. 23, 28, 32, 37)	
29	Rich Toward God	Mary Mae Nedrow	38	The Jew (poem)	Mrs. George N. Brewer
38	Rock River From Castle Rock, Oregon, Illinois*		51	The Jordan Valley	Ellsworth Routsen
			21	The Kingdom of God	A. Weldon McCoy
16	Samuel, "Old and Grayheaded"	Editorial	24	The Kingdom of God	F. O. Sapp
21	Saving to Build a School	Editorial	23	The Kingdom Restored to Israel	Sadie Skeels
5	Scriptural Adorning	Editorial	32	The King of Israel	Florence E. Tuttle
7	Seedtime and Harvest	R. H. Judd	14	The Last War?	J. M. Morgan
47	"Seek Ye First the Kingdom of God"	Editorial	50	The Levites	C. R. Randall
7	Senior Social Correspondence Work	Mrs. Rhoda Hanson BP	11	The Life of Paul	Mrs. Alvin Ratering
36	Seniors of Oregon Bible College*		12	The Light of the World	Nabel Lindsay
36	Service Flags	Vivian Kirkpatrick	31	The Literal Kingdom of God	Ruth Hoskins
39	Sister Chaffee and Golden Rule Home	Editorial	19	"The Little Season"	Z. B. Self
24	Six Periods of Gentile Rule Over Jerusalem (also, in No. 25)	Grover Gordon	19	The Little Word "It"	Rufus A. Curtis
13	Slipping Sands of Time	Sydney E. Magaw	42	The Lord in His Temple	Iola Magaw
3	So Inexpensive, Too	Evan Knodle BE	1	"The Lord Is My Shepherd"	Vivian Kirkpatrick
2	"Spirits in Prison"	C. R. Randall	50	The Maccabees	Ellsworth Routsen
5	Spiritual Beings	G. E. Marsh	33	The Man Who Bore Jesus' Cross	M. W. Lyon
34	Spring and Buds and Growth	Evan Knodle BE	8	The March of Time	Mrs. Emory Macy
24	Stewardship Corner (also, Nos. 26, 32, 37)	C. E. Randall	22	"The Messenger of Great Counsel"	Editorial
17	"Still Small Voice"	Editorial	6	The Militant Church	T. A. Drinkard*
36	Stop Worrying		20	The Ministerial Conference*	
47	Studying the Spirit Birth (also, Nos. 48, 50)	J. M. Morgan	21	The Ministers' Fund	Editorial
4	Stumbling Blocks Removed	Rufus A. Curtis	13	The Ministry of the Church of God	C. E. Randall*
40	Summer Bereans	Evan Knodle BE	35	The Minnesota Conference	Editorial*
			43	The Nazarites	C. R. Randall
32	"Ten Dollars a Day"	Editorial	33	The New Jewish Bible Reads:	Editorial
23	Testing Times	Editorial	31	The New World	R. E. Parish
18	Texts for Conscientious Objectors	Editorial	15	The Obscure Christ	Beatrice Walter
7	Thankful for All Things	Ben Carpenter	1	The Odds Are Very Great	Mary Richardson BP
7	Thankful for Peace	Editorial	28	The Oracles of God	C. R. Randall
7	Thankfulness in Action	J. R. LeCrone	31	The Other Side	F. E. Siple
7	"Thanks Be Unto God"	C. E. Lapp	45	The Pastor and His State and National Denominational Organizations	Sydney E. Magaw
7	Thanksgiving	G. M. Siple	42	The Perfect and Eternal Home	Thelma A. Reed
16	That Man of Sin	James M. Watkins*			
28	That Man of Sin	T. A. Drinkard			
36	The ABC's of Your Berean Society				
28	The Abiding Presence	Rowena Raudall			
35	The Abrahamic Promises and Baptism	Robert Hardesty			

* Indicates picture accompanies article.

6	The Perfect Man	Florence E. Tuttle
37	The Play	F. E. Siple
49	The Pleasant Prairie Church of God*	
45	The Privilege of Prayer	Lillian Dauntler
30	The Proclamation	Alta King
16	The Prophet Isaiah	Beth Hoganson
18	The Prophet Micah	Hazel Burk
48	The Publishing Committee	James M. Watkins BP
45	The Pulpit Ministry	J. R. LeCrone
51	The Race of Life	James Mattison BP
44	The Regeneration	T. A. Drinkard*
27	The Resurrection (poem)	Mary Mae Nedrow
40	The Righteous Do Sing	Arlen Marsh
31	The Robes of Royalty	M. W. Lyon
4	The Saints' Inheritance (also 5, 6, 7)	A. L. Corbaley
43	Teaching the Faith to His Grandchildren	Editorial*
26	Tell the World	Jo Ann Kasper BP
22	The Shame of Elisha	Editorial
32	The Silver Lining (poem)	George A. Waters
30	The Smile of a Child (poem)	Mary Mae Nedrow
12	The Spirit of Giving	Gerald L. Cooper
41	The Summer Bible Training School*	
10	The Sure Word of Prophecy	T. A. Drinkard
40	The Temple of God	Vivian Kirkpatrick
44	The Thief on the Cross	Mrs. L. M. Kiger
42	The Thousand Years	T. A. Drinkard
43	The Tie That Binds	Editorial
26	The Times of Restitution	E. O. Stewart
48	The Transformation (poem)	M. F. Clarkson
38	The Tree of Life	Howard H. Hawkins
33	The Trial of Abraham	E. O. Stewart
50	The True Church	H. Scott Smith
5	The True Faith	Hannah Barber
18	The True Gospel	Nancy B. Robison
21	The Two Foundations	J. M. Morgan
15	The War and Our Peace	Harvey Krogh, Jr.*
13	The War, the Jew, the Gallows	Editorial
43	The Way of Salvation	Kathleen Granquist
48	"The Way, the Truth, and the Life"	Arthur G. Young
37	The World's Coming Springtime	G. E. Marsh
34	The Zionist Movement	Emory Macy*
44	They Cannot Succeed Alone	Evan Knodde BE
49	Things Worth While (poem)	
36	Think on These Things	Robert Hardesty
23	This Is the Time of the End!	M. W. Lyon
13	This World, a Sinking Ship	Glenn M. Birkey
24	Thoughts on Wartime Service	R. H. Judd
24	Thoughts Remain	Evan Knodde BE
41	"Thou, Lord, Hast Made Me Glad"	Editorial
1	"Thy Kingdom Come"	Lyle Rankin
9	Time	Evan Knodde BE
32	Time Is of the Essence	M. W. Lyon
10	"Times of Restitution" (poem)	
4	"Timothy," Said Paul	Vivian Kirkpatrick
34	Today's Challenge to the Church	F. E. Siple*
42	To Joe—on War	Evan Knodde BE
8	Tomb of the Seven Seas	Editorial
1	To Our Brotherhood	L. E. Conner*
10	To Please the Government!	Editorial
18	To the Household of Faith	Nancy B. Robison EP
50	"Touch Me Not"	A. E. Griffiths
46	Treasurer's Annual Report	
17	Trickery and Trends of Nations	Grover Gordon
6	True Evangelism	Sydney E. Magaw
24	Trust in Providence	H. W. Williams
27	Truths I Did Not Know" (also, 29, 30)	Emory Macy

24	Truth Will Be Known	William Thut
16	"Unto the Lord"	F. L. Austin*
48	Unto the Stature of Christ	Editorial
44	Untying a Knot	
25	Uriah, and the Christian's Challenge	Ellsworth Routson*
17	Using Our Christian Freedom	William Thut*
10	Using Our Shopping Days	Muriel Randall
6	Victory—When and How?	Vernis D. Wolfe
26	Victory Out of Defeat	Mary Richardson
41	Walking Together	Vivian Kirkpatrick
11	War, Rapture, Famine	Editorial
17	Wartime Message	G. E. Marsh
30	Was Your Head in the Sand?	Editorial
14	Watch!	C. E. Randall
19	Watching, Waiting (poem)	Mary Mae Nedrow
3	"Watchman, What of the Night?"	Paul M. Hatch
3	We Are Only Men	Mary Richardson BP
13	"We Are! We Will!"	Editorial
22	We Go to Church	Thelma Richardson BP
35	Welcome!	Walter Wiggins
33	We, the Needy	Harvey Krogh, Jr., BP
9	What Are You Doing? (poem)	
43	What I Believe and Why	Charles T. Lindsay
44	What I Do Not Believe and Why	Charles T. Lindsay*
41	What Is a Great Life?	Walcie Rhea Smith
15	What Is Life to You?	Hazel Reed BP
48	What Must I Do to Be Saved?	Thelma Richardson
40	What Shall Jesus Offer?	Editorial
51	What We Say (poem)	
34	What You Missed	
8	When Jews See the Nailprints	Editorial
8	When Love Holds Sway (poem)	Betty B. Hummel
37	When Our Ship Comes In	C. E. Lapp*
30	When Somebody Jumps the Track	Editorial
35	When the Skies Are Gray (poem)	Gertrude R. Dugan
44	Where Men Meet With God	Editorial
8	Which Are Greater—Physical or Spiritual Needs?	Mrs. H. H. Kent
36	"Who Art Thou?"	Richard Smith
34	Who Goes to Heaven at Death?	Editorial
44	Who Shall Dwell With God?	Editorial
51	Why I Am What I Am	R. H. Judd
1	Why I Attend the Church of God	Ruth Anderson
44	Why I Believe in Conditional Immortality	Mrs. H. H. Kent
26	Why Worry?	Mary C. Railton BP
34	Willing to Help India	Editorial
10	Wisdom's Way and Youth	Florence E. Tuttle
44	With Christ in the House of Prayer	Editorial
18	With Christ or the Nations	Lyle Rankin*
2	With John in a High Mountain	Alfred Anthon
45	Witnessing for Christ	Mabel Lindsay
21	Work for Success	Editorial
28	Works Gendered by Faith	Richard Smith
34	"Ye Are My Friends"	Barbara Fish
15	Yes, It Is Proper!	Editorial
8	"Ye Must Be Born Again"	William Arbogast
41	You Belong to Me	Norma Kirkpatrick
47	Youth—Safest and Best Investment	Editorial

* Indicates picture accompanies article.



HALL - BURNETT

On Sunday, June 7, 1942, at 4:00 p.m., Miss Iris H. Hall, daughter of Mr. and Mrs. Fred E. Hall of Grand Rapids, Mich., became the wife of Mr. Francis E. Burnett, son of Mr. and Mrs. Loren L. Burnett of Mount Sterling, Ill., at a ceremony in the Church of God at Oregon, Ill. Mrs. Robert Townsend of Grand Rapids was matron of honor for her sister. Mr. Terry Ferrell, a classmate of Mr. Burnett, was best man. Misses Shirley Smith, Beth Hoganson, Hazel Burk, friends of the bride, and Miss Marjorie Burnett, sister of the groom, were bridesmaids. Messrs. Richard

Smith and Alan McLain acted as ushers. Misses Diane LeMasurier and Norma Magaw were very charming flower girls.

Preceding the ceremony, Mrs. Wendell Doeden, music teacher of the bride and groom, rendered the song, "Because," and Mr. Lozelle Burnett, brother of the groom, sang, "I Love You Truly." Mrs. Elroy Budrow was the organist. The writer, assisted by Bro. Sydney E. Magaw, performed the ceremony.

We pray God's richest blessings upon this couple, as they start down life's pathway together. Gerald L. Cooper.

BRUSH CREEK CHURCH OF GOD

The Annual June Meeting was held at the Brush Creek Church of God (Ohio) June 8-14. Bro. F. E. Siple gave us some very interesting sermons, as was indicated by the evening attendance which averaged about a hundred. Accompanying Bro. Siple were his wife and daughter Virginia and Miss Meriem Munshaw who was our pianist during the week. Bro. Siple taught the adult class in the afternoons, and Sr. Siple taught the young people. The afternoon classes were fairly well attended, considering this is a busy time of year for the farmers and a busy year for everyone.

The following four young persons were baptized in the name of Jesus Christ for the remission of sins in Brush Creek, Sunday afternoon, June 14: Billy Stine, Gordon, Ohio, age 12; Phyllis Kessler, West Milton, Ohio, age 14; Sarah Kessler, age 12; and Floyd Kessler, Jr., age 13, West Milton, Ohio. May God's rich blessings attend them through life, and may we assist them to live true to Him whose Name they have taken.

Harvey U. Krogh, Jr., Pastor.

Send The Restitution Herald to your friends.

"INDIA"

Mr. & Mrs. J. C. Jeffcott	\$20.00
E. H. Magaw	1.00
Mr. & Mrs. Albert Siple	25.00
Mr. & Mrs. W. H. Holland	6.00

HERALD RECEIPTS

Louisa Helms; Mrs. Maurice Robinson; Roy Blanchard; Pearl V. Huston; Thomas McArthur; Emory Macy (for another); S. P. Dismukes; Mrs. Ray McCann (for another); A. Weldon McCoy; G. H. Loudenslager; Mrs. Charles Page; Mrs. W. H. Holland (for others); Mrs. George Tabor (self & another); Hope Haupt; Mrs. Emma Smith (self & another); Leota Hanson (for another); Terry Ferrell (for another); Mrs. Olive Wood; Mrs. Floyd Rhodus; Louis Ralston (self & another); C. R. Stearns; Mrs. R. A. Dart (for another); Irvin Lathrop; Mrs. A. L. White (for another); E. H. Magaw; Mrs. S. J. Lindsay (for another); Mrs. Earl Brossard; Mrs. C. R. Wood; William Coulter; Mrs. Sophie Ammerman; Mrs. John Teicher; Leslie Edwards; Mrs. E. V. Kirkpatrick; Ernest Barnum (for another); Mrs. Lottie Graham; Evangelism (for others); Mrs. Myrtle Oliver (self & another); Mrs. W. H. Holland (for others); Mrs. E. R. Burk; Mrs. H. D. Pearson; Mrs. Ida Orem (for another).

Anyone wishing extra copies of the poem, "The Jew," by Mrs. George N. Brewer, may obtain same by writing her at 312 19th Ave., San Francisco, Calif.

SUMMER TRAINING SCHOOL

Mr. & Mrs. John E. Miller	\$25.00
Brush Creek, Ohio, Church	30.00
Minnesota Bereans	9.00

OHIO CONFERENCE NOTICE

In just a short time, God willing, the Ohio Conference will convene in Cleveland, at the Golden Rule Church of God. We hope that many from out of the State will find an opportunity to attend, along with those of "like precious faith" who live in the Cleveland district. It will help very much if each one who is planning to attend will notify J. Don Swartz, 3448 W. 94 St. Rooms and meals must be planned in advance, hence this request.

In addition to the Conference program, there is to be a very special surprise the last day, Sunday, June 12. Come to find out.

For your advance information, the following is a schedule for the day, and a list of teachers and age groups:

- Beginners, 3-5 years—Adele Onderdonk, Helen McMurtrie, Dorothy Sherrill.
- Primary, 6-8 years—Frances Stadden, Elizabeth Hawkins, Marcella Richter.
- Junior, 9-11 years—Inez Gordon, Eunice Pearson, Mary Elton, Richard Parish.
- Intermediates, 12-14 years—Fairy Smith, Nellie Halls, Ruth Tomlinson, Howard Hawkins.
- Young People—Harvey Krogh, Jr., Wm. J. Halls.
- Adults—Grover Gordon, M. W. Lyon.

Daily Program

- 10:00-10:30—Devotional
- 10:30-11:30—Bible class
- 12:00—Dinner
- 1:30- 1:45—Song service
- 1:45- 3:00—Bible class

Don Swartz, Clerk.

EVANGELISM

A Sister	\$ 5.00
Oregon, Ill., S. S.	5.55
Mrs. Ray McCann	2.00
Mr. & Mrs. Delos Andrew	2.00
Orpha LeMasurier	2.00
Mrs. Eva Phelps	5.00
Maybelle Hanson	5.00
J. W. Cooper	1.00
Floyd Swihart	25.00
W. H. Poole	1.00
Mr. & Mrs. G. H. Loudenslager	10.00
Hope Haupt	10.00
R. A. Curtis	1.00
R. H. Judd	1.90
Leila Whitehead	5.00
Mrs. R. A. Sims	1.00
Cedarville, Mo., Community S. S.	10.96
Mr. & Mrs. Norman Higgins	2.00
J. D. & Emily Fyfe	9.00
Daniel, Edna & Ethel Fyfe	10.00
Keith Rector	5.00
Mr. & Mrs. Albert Fyfe	5.00
Reuben Fyfe	5.00
Mr. & Mrs. Tab Neal	5.00
Mr. & Mrs. Harold Ballard	5.00
Mr. & Mrs. Paul Perkins	4.10
Mr. & Mrs. J. W. McLain	2.00
Mr. & Mrs. L. T. Hanson	5.00
G. A. Driskill	2.00
Mr. & Mrs. Richard Appleby	1.00
Mr. & Mrs. Howard Moore	15.00
Dean Moore	1.00
Alice Young	5.00
Mr. & Mrs. A. L. White	5.00
Mrs. Elmer Holthaus	1.00
Oklahoma Friends	10.00
Fred C. Smith	2.00
Mr. & Mrs. Albert Siple	25.00
W. A. Reid	4.00
Mrs. Lottie Graham	1.00
George O. Renner	10.00
Mr. & Mrs. J. D. Lawrence	10.00
Ladies' Bible Class, Omaha, Nebr.	1.00
Mrs. E. F. Myers	5.00
Mr. & Mrs. J. H. Williams	5.00

THE RESTITUTION HERALD

VOLUME 31

OREGON, ILLINOIS, JULY 28, 1942

NUMBER 43



BROTHER J. H. ANDERSON, HIS SONS AND DAUGHTERS

Brother J. H. Anderson, for many years a loyal minister of the Church of God, preaches the first Sunday of each month at Hedrick, Indiana, the second and third Sundays at Rensselaer, Indiana, the fourth Sunday at Plymouth, Indiana, and fifth Sundays at Blush, Missouri. Also, he makes about two trips, annually, to the Carolinas, and is frequently engaged in evangelistic meetings. His sons and daughters are united with him in "the faith."

Shown in the picture are: (back row) Lonnie, 615 Pleasant Street, Michigan City; Mellie, 625 Lincoln Way East, South Bend; Paran, 920 West Jefferson Boulevard, Mishawaka; Pearl Otterman, 656 East Wabash Street, Frankfort; Harold, 919 West Borley Avenue, Mishawaka; (front row) Maggie Clark, 250 North East Street, Frankfort; J. H. Anderson, 208 North O'Neil Street, Frankfort; and Vadie Bigger, Goodland—all places being in Indiana. (See the editorial page of this issue for another interesting picture.)

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 Outlook

As this RESTITUTION HERALD goes to press the first day of Conference, the outlook for a large attendance grows brighter. Sister Elizabeth Ordnung reports more requests for rooms than at this time of Conference in former years, and a goodly number are already occupying the Conference Hall.

The Tie That Binds

As members of the Church of God assemble at General Conference, coming from many parts of the United States and Canada, there is a common understanding that binds the many into one big family. Though all the world is engulfed in trouble and confusion, every faithful member of the Church of God looks forward with joyful anticipation to the coming of the Lord and to His righteous reign. We are not depressed; we are looking for the Lord to come!

Jesus Promised to Return

Numerous texts might be quoted from Jesus, telling of His coming again. We quote only a few: 1) "I will come again" (John 14:3). 2) "I go away, and come again" (14:28). 3) "I will see you again" (16:22). 4) "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). 5) "Whosoever . . . shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). 6) "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27). 7) "Surely I come quickly" (Rev. 22:20).

The Angels' Promise

While the apostles watched Jesus ascend into heaven, "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 . . . shall so come in like manner as ye have seen him go" (Acts 1:10, 11).

Paul and Peter Testify

"Christ was once offered to bear the sins of many; and unto them that look for him *shall he appear the second time* without sin unto salvation" (Heb. 9:28). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel" (1 Thess. 4:16).

Speaking of "the appearing of Jesus Christ" (1 Peter 1:7), Peter promised: "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (5:4). He warned, too, "There shall come in the last days scoffers . . . saying, Where is the promise of his coming?" (2 Peter 3:3, 4.)

Teaching the Faith to His Grandchildren

Brother J. H. Anderson, an able and faithful teacher of the Second Coming, whose seven children are united with him in the Faith, is here shown in joyful company with his six grandchildren who, we hope, will also learn and obey the hope that "maketh not ashamed" (Rom. 5:5).

